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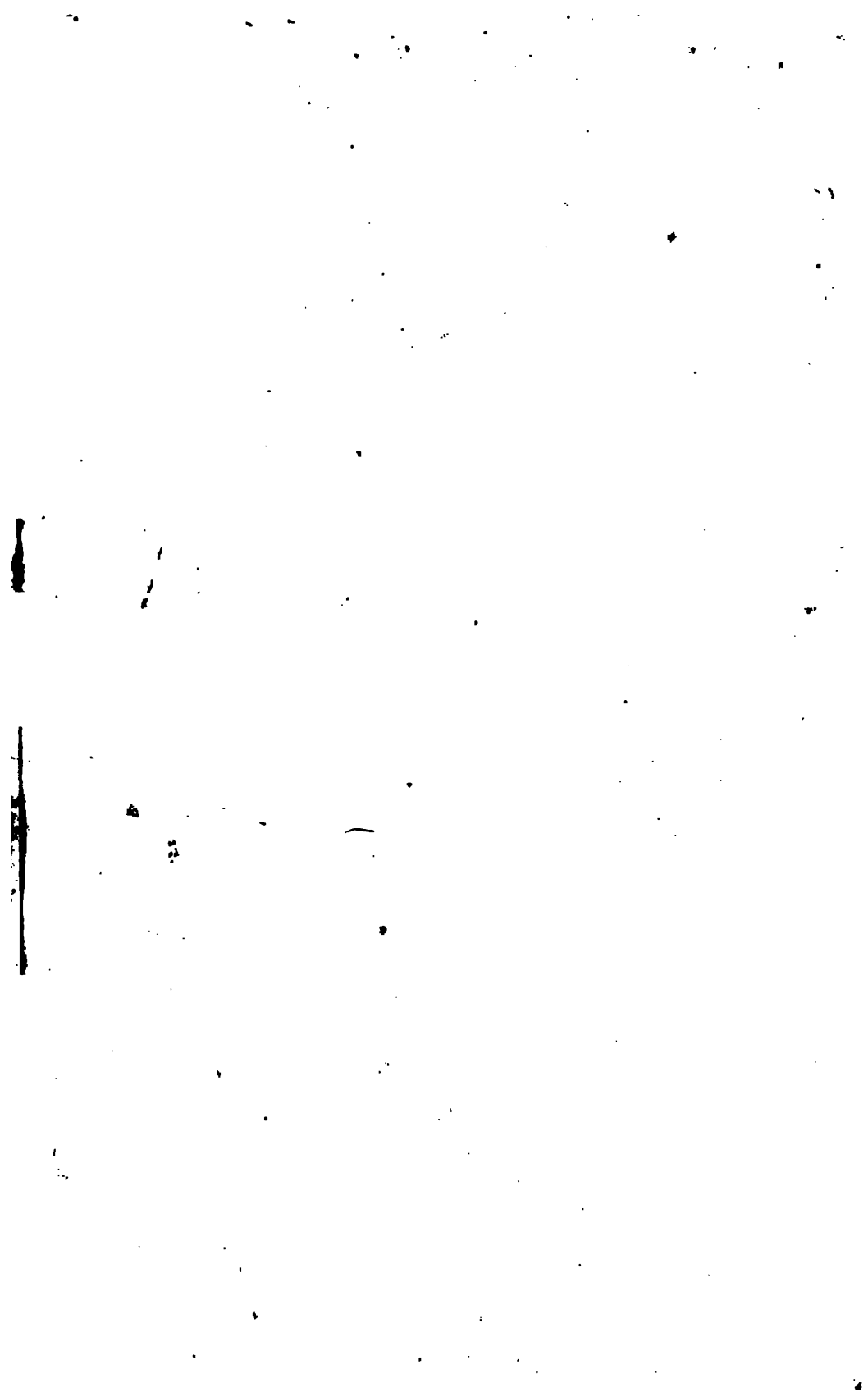


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1824

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J. H. 1825

THE
BOOK
OF
COMMON PRAYER,

AND ADMINISTRATION OF

THE SACRAMENTS

AND OTHER

rites and CEREMONIES OF THE CHURCH,

ACCORDING TO THE USE OF

The United Church of England and Ireland :

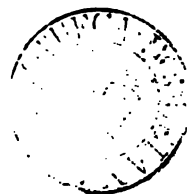
TOGETHER WITH SUCH OF

THE SUNDAY LESSONS,

AS ARE TAKEN FROM THE OLD TESTAMENT.

WITH

NOTES.



By SIR JOHN BAYLEY, KNT.

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PREFACE.

IN those parts of Scripture which occur in the Prayer Book or constitute the Old Testament Sunday Lessons, many require explanation, and many admit of observations upon those important points, the evidences of Christianity, and the pre-existence and divinity of our Saviour. To these points the earlier notes in the following work are principally directed, and attention is called to the authenticity of the Old Testament and of the New, to the prophecies they contain, the miracles they record, the conduct of our Saviour and his followers which they detail, the nature of the precepts enjoined, and of the obedience required. In the notes upon our Saviour's divinity, where particular texts can be better appreciated in the original than in the translation, the original is set out, that the scholar may judge for himself to what weight the text is intitled. In the notes upon the Psalms, a short abstract is given of the contents of each, the name of the Author and the occasion of writing it, when known, are mentioned, and where the Psalm is clearly prophetical, the prophecy is noticed, and its completion. Upon the Sunday Lessons the notes are chiefly explanatory.

The work is not of deep research, or high pretensions; but it has not been hastily produced, and is the genuine

result of repeated, though unassisted, consideration. To those who have made the Scriptures their study, it will offer little, if any thing, new, and can only be of use as a compendium in the absence of other Books. To others, it may point out and fix in the mind the foundations of a Christian's faith, and by a periodical recurrence to the different parts of it on the days to which they belong, it may produce a habit of searching out the meaning of obscure passages, and make the Scriptures better understood. That it may increase religious knowledge, promote religious habits, and bring into practice the Christian charities and virtues, the true religion of the heart, is the earnest wish with which it is published.

Tables are placed after the calendar to point out where notes upon particular subjects (especially upon the evidences of Christianity, and the pre-existence and divinity of Christ,) occur, and to shew where particular parts of Scripture are to be found.

June, 1824.

PROPER LESSONS

TO BE READ
ON SUNDAYS AND CERTAIN HOLYDAYS.

	MORNING.	EVENING.		MORNING.	EVENING.
<i>Sundays of Advent.</i>			<i>Good Friday.</i>		
1	Isaiah 1	Isaiah 2	1 Lesson,	Gen. 22, to v. 20	Isaiah 53
2	5	24	2 Lesson,	John 18	1 Peter 2
3	25	26	<i>Easter Eve.</i>		
4	30	32	1 Lesson,	Zech. 9	Exodus 13
<i>Nativity of Christ.</i>	Isaiah 9, to ver. 8	Isaiah 7, v. 10 to 17	2 Lesson,	Luke 23, v. 50	Hebr. 4
<i>Sundays after Christmas.</i>			<i>Easter Day.</i>		
1	Isaiah 37	Isaiah 38	1 Lesson,	Exodus 12	Exodus 14
2	41	43	2 Lesson,	Romans 6	Acts 2, v. 22
<i>Sundays after the Epiphany.</i>			<i>Monday in Easter Week.</i>		
1	Isaiah 44	Isaiah 46	1 Lesson,	Exodus 16	Exodus 17
2	51	53	2 Lesson,	Matt. 28	Acts 3
3	55	56	<i>Tuesday in Easter Week.</i>		
4	57	58	1 Lesson,	Exodus 20	Exodus 32
5	59	64	2 Lesson,	Luke 24, to v. 13	1 Cor. 15
6	65	66	<i>Sundays after Easter.</i>		
<i>Septuagesima.</i>	Genesis 1	Genesis 2	1	Numbers 16	Numbers 22
<i>Sexagesima.</i>	3	6	2	23, 24	25
<i>Quinquagesima.</i>	9, to ver. 20	12	3	Deuter. 4	Deuter. 5
<i>Sundays in Lent.</i>			4	6	7
1	19, to ver. 30	22	5	8	9
2	27	34	<i>Ascension Day.</i>		
3	39	42	1 Lesson,	Deuter. 10	2 Kings 2
4	43	45	2 Lesson,	Luke 24, to v. 44	Eph. 4, to v. 17
5	Exodus 3	Exodus 5	<i>Sunday after Ascension Day.</i>		
6	—	—	Deuter. 12	Deuter. 13	
1 Lesson,	9	10	<i>Whit Sunday.</i>		
2 Lesson,	Matt. 26	Heb. 5, to v. 11	1 Lesson,	Deuter. 16, to v. 18	Isaiah 11
<i>Wedn. before Easter.</i>			2 Lesson,	Acts 10, v. 34	Acts 19, to v. 21
1 Lesson,	Hosea 13	Hosea 14	<i>Monday in Whitsun Week</i>		
2 Lesson,	John 11, v. 45		1 Lesson,	Gen. 11, to v. 10	Numb. 11, v. 16 to 30
<i>Thurs. before Easter.</i>			2 Lesson,	1 Cor. 12	1 Cor. 14, to v. 26
1 Lesson,	Daniel 9	Jerem. 31			
2 Lesson,	John 13				

<i>Tuesday in Whitsun Week</i>	MORNING.	EVENING.	<i>Sundays after Trinity.</i>	MORNING.	EVENING.
1 Lesson,	1 Samuel 19, v. 18	Deuter. 30	8	1 Kings 13	1 Kings 17
2 Lesson,	1 Thess. 5, v. 12 to 24	1 John 4, to v. 14	9	18	19
			10	21	22
			11	2 Kings 5	2 Kings 9
			12	10	18
<i>Trin. Sunday.</i>			13	19	23
1 Lesson,	Genesis 1	Genesis 18	14	Jerem. 5	Jerem. 22
2 Lesson,	Matt. 3	1 John 5	15	35	36
			16	Ezekiel 2	Ezekiel 13
			17	14	18
<i>Sundays after Trinity.</i>			18	20	24
1	Joshua 10	Joshua 23	19	Daniel 3	Daniel 6
2	Judges 4	Judges 5	20	Joel 2	Micah 6
3	1 Samuel 2	1 Samuel 3	21	Habakkuk 2	Proverbs 1
4	12	13	22	Proverbs 2	3
5	15	17	23	11	12
6	2 Samuel 12	2 Samuel 19	24	13	14
7	21	24	25	15	16
			26	17	19

PROPER PSALMS

ON CERTAIN DAYS.

	MORNING.	EVENING.		MORNING.	EVENING.
<i>Christmas Day.</i>	Psalms 19 45 85	Psalms 89 110 132	<i>Easter Day.</i>	Psalms 2 57 111	Psalms 113 114 118
<i>Ash Wednesday.</i>	Psalms 6 32 38	Psalms 102 130 143	<i>Ascension Day.</i>	Psalms 8 15 21	Psalms 24 47 108
<i>Good Friday.</i>	Psalms 22 40 54	Psalms 69 88	<i>Whit Sunday.</i>	Psalms 48 68	Psalms 104 145

Note.— According to the Forms of Prayer for the undermentioned Days, there are also proper Psalms.

30th January.	Psalms 9 10 11	Psalms 79 94 85	25th October.	Psalms 20 21 101
29th May.	Psalms 124 126 129 118		5th November.	Psalms 64 124 125

JANUARY.						
CALENDAR.			TABLE OF LESSONS.			
			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	<i>Circumcision</i>	Genesis 17	Rom. 2	Deut. 10 v. 12	Colos. 2
2	b		1	Matth. 1	Genesis 2	Rom. 1
3	c		3	2	4	2
4	d		5	3	6	3
5	e		7	4	8	4
6	f	<i>Epiphany</i>	Isaiah 60	Lu. 3 to v. 23	Isaiah 49	Jo. 2 to v. 12
7	g		Gen. 9	Matt. 5	Gen. 12	Rom. 5
8	A		13	6	14	6
9	b		15	7	16	7
10	c		17	8	18	8
11	d		19	9	20	9
12	e		21	10	22	10
13	f		23	11	24	11
14	g		25	12	26	12
15	A		27	13	28	13
16	b		29	14	30	14
17	c		31	15	32	15
18	d		33	16	34	16
19	e		35	17	37	1 Cor. 1
20	f		38	18	39	2
21	g		40	19	41	3
22	A		42	20	43	4
23	b		44	21	45	5
24	c		46	22	47	6
25	d	<i>Convers. of St. Paul</i>	Wisd. 5	Acts 22 to v. 22	Wisd. 6	Acts 26
26	e		Genesis 48	Matt. 23	Genesis 49	1 Cor. 7
27	f		50	24	Exod. 1	8
28	g		Exodus 2	25	3	9
29	A		4	26	5	10
30	b	<i>King Charles, Mar.</i>	(a) *6	27	7	11
31	c		8	28	9	12

Minutes the Sun rises
after the left hand
figure, and sets be-
fore the right.

(a) Note. — According to the Form of Prayer for this day there are proper lessons. Morning, Sam. ii. 1. Matt. xxvii. Evening, Jer. xii. or Dan. ix. to v. 22. Hebr. xi. v. 32. to Hebr. xii. v. 7.

* Exodus 6. is to be read only to v. 14.

FEBRUARY.

FEBRUARY.

Minutes the Sun rises after the left hand figure, and sets before the right.

CALENDAR.

TABLE OF LESSONS.

MORNING.

EVENING.

1 Lesson.

2 Lesson.

1 Lesson.

2 Lesson.

1	d	
2	e	<i>Purif. V. Mary.</i>
3	f	
4	g	
5	A	
6	b	
7	c	
8	d	
9	e	
10	f	
11	g	
12	A	
13	b	
14	c	
15	d	
16	e	
17	f	
18	g	
19	A	
20	b	
21	c	
22	d	
23	e	
24	f	<i>St. Matthias, A.</i>
25	g	
26	A	
27	b	
28	c	
29	—	
—	—	
—	—	

Exod. 10

Mark 1

Exod. 11

1 Cor. 13

7 28 5

Wisd. 9

2

Wisd. 16

14

26

Exod. 12

3

Exod. 13

15

25

14

4

15

16

23

16

5

17

2 Cor. 1

21

18

6

19

2

19

20

7

21

3

18

22

8

23

4

16

24

9

32

5

14

33

10

34

6

12

Lev. 18

11

Lev. 19

7

10

20

12

26

8

9

Num. 11

13

Num. 12

9

7

13

14

14

10

5

16

15

17

11

3

20

16

21

12

1

22

Lu. 1 to 39

23

13

6 59 6

24

1, v. 39

25

Gal. 1

57

27

2

30

2

55

31

3

32

3

53

35

4

36

4

51

Deut. 1

5

Deut. 2

5

49

3

6

4

6

48

Wisd. 19

7

Ecclus. 2

Ephes. 1

46

Deut. 5

8

Deut. 6

2

44

7

9

8

3

42

9

10

10

4

40

11

11

12

5

38

13

Matt. 7

14

Rom. 12

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☞ This Month hath 29 Days in every Leap-Year.

☞ This Month hath 29 Days in every Leap-Year.

MARCH.										Minutes the Sun rises after the left hand figure, and sets be- fore the right.
CALENDAR.			TABLE OF LESSONS.							
			MORNING.		EVENING.					
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.				
	1	d	Deut. 15	Luke 12	Deut. 16.	Eph. 6	6 36 6			
	2	e	17	13	18	Philip. 1	34			
	3	f	19	14	20	2	32			
	4	g	21	15	22	3	30			
	5	A	24	16	25	4	28			
	6	b	26	17	27	Col. 1	26			
	7	c	28	18	29	2	24			
	8	d	30	19	31	3	22			
	9	e	32	20	33	4	20			
	10	f	34	21	Joshua 1	1 Thes. 1	18			
	11	g	Joshua 2	22	3	2	16			
	12	A	4	23	5	3	14			
	13	b	6	24	7	4	12			
	14	c	8	John 1	9	5	10			
	15	d	10	2	23	2 Thes. 1	8			
	16	e	24	3	Judges 1	2	6			
	17	f	Judges 2	4	3	3	4			
	18	g	4	5	5	1 Tim. 1	2			
	19	A	6	6	7	2, 3	0			
	20	b	8	7	9	4	5 58 7			
14	21	c	10	8	11	5	56			
3	22	d	12	9	13	6	54			
	23	e	14	10	15	2 Tim. 1	52			
11	24	f	16	11	17	2	50			
	25	g	Annunciation of [V. Mary.]	Ecclus. 6	12	Ecclus. 3	3	48		
19	26	A	Judges 18	13	Judg. 19	4	46			
8	27	b	20	14	21	Titus 1	44			
	28	c	Ruth 1	15	Ruth 2	2, 3	42			
16	29	d	3	16	4	Philemon	40			
5	30	e	1 Sam. 1	17	1 Sam. 2	Heb. 1	38			
	31	f	3	18	4	2	36			

 The Numbers here prefixed to the several Days, between the Twenty-first Day of March, and the Eighteenth Day of April, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the Twenty-first Day of March, in those Years, of which they are respectively the Golden

APRIL.

APRIL.

Minutes the Sun rises
after the left hand
figure, and sets be-
fore the right.

CALENDAR.

TABLE OF LESSONS.

MORNING.

EVENING.

				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	
13	1	g	_____	1 Sam. 5	John 19	1 Sam. 6	Hebr. 3	5 34 7
2	2	A	_____	7	20	8	4	32
	3	b	_____	9	21	10	5	30
10	4	c	_____	11	Acts 1	12	6	28
	5	d	_____	13	2	14	7	26
18	6	e	_____	15	3	16	8	24
7	7	f	_____	17	4	18	9	22
	8	g	_____	19	5	20	10	20
15	9	A	_____	21	6	22	11	18
4	10	b	_____	23	7	24	12	16
	11	c	_____	25	8	26	13	14
12	12	d	_____	27	9	28	James 1	12
1	13	e	_____	29	10	30	2	10
	14	f	_____	31	11	2 Sam. 1	3	8
9	15	g	_____	2 Sam. 2	12	3	4	6
	16	A	_____	4	13	5	5	5
17	17	b	_____	6	14	7	1 Peter 1	3
6	18	c	_____	8	15	9	2	1
	19	d	_____	10	16	11	3	4 59 8
	20	e	_____	12	17	13	4	57
	21	f	_____	14	18	15	5	55
	22	g	_____	16	19	17	2 Peter 1	53
	23	A	_____	18	20	19	2	51
	24	b	_____	20	21	21	3	49
	25	c	St. Mark, Ev.	Ecclus. 4	22	Ecclus. 5	1 John 1	48
	26	d	_____	2 Sam. 22	23	2 Sam. 23	2	46
	27	e	_____	24	24	1 Kings 1	3	44
	28	f	_____	1 Kings 2	25	3	4	42
	29	g	_____	4	26	5	5	40
	30	A	_____	6	27	7	2, 3 John	39
—	—	—	_____	—	—	—	—	—

Golden Numbers ; and the Sunday Letter next following any such Full Moon, points out *Easter Day* for that Year. All which holds until the Year of our Lord 1899 inclusive ; after which Year, the places of these Golden Numbers will be to be changed.

MAY.						Minutes the Sun rises after the left hand figure, and sets be- fore the right.
CALENDAR.		TABLE OF LESSONS.				
		MORNING.		EVENING.		
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	
1 b	<i>St. Philip & James</i>	Ecclus. 7	John 1.v.49	Ecclus. 9	Jude	4 37 8
2 c		1 Kings 8	Acts 28	1 Kings 9	Rom. 1	35
3 d		10	Matth. 1	11	2	33
4 e		12	2	13	3	31
5 f		14	3	15	4	30
6 g		16	4	17	5	28
7 A		18	5	19	6	26
8 b		20	6	21	7	25
9 c		22	7	2 Kings 1	8	23
10 d		2 Kings 2	8	3	9	21
11 e		4	9	5	10	20
12 f		6	10	7	11	18
13 g		8	11	9	12	17
14 A		10	12	11	13	15
15 b		12	13	13	14	14
16 c		14	14	15	15	12
17 d		16	15	17	16	11
18 e		18	16	19	1 Cor. 1	9
19 f		20	17	21	2	8
20 g		22	18	23	3	6
21 A		24	19	25	4	5
22 b		Ezra 1	20	Ezra 3	5	4
23 c		4	21	5	6	2
24 d		6	22	7	7	1
25 e		9	23	Neh. 1	8	0
26 f		Neh. 2	24	4	9	3 58 9
27 g		5	25	6	10	57
28 A		8	26	9	11	56
29 b	<i>K. Charles II. Rest.</i>	(a) 10	27	13	12	55
30 c		Esther 1	28	Esther 2	13	54
31 d		3	Mark 1	4	14	53

(a) Note. — According to the Form of Prayer appointed for this Day, there are proper Lessons in the Morning. Sam. ii. 19. verse 9. or Numb. xvi. St. Jude.

JUNE.

JUNE.

Minutes the Sun rises after the left hand figure, and sets before the right.

CALENDAR.			TABLE OF LESSONS.			
			MORNING.		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	e		Esther 5	Mark 2	Esther 6	1 Cor. 15
2	f		7	3	8	16
3	g		9	4	Job 1	2 Cor. 1
4	A		Job 2	5	3	2
5	b		4	6	5	3
6	c		6	7	7	4
7	d		8	8	9	5
8	e		10	9	11	6
9	f		12	10	13	7
10	g		14	11	15	8
11	A	St. Barnabas, Ap.	Ecclus. 10	Acts 14	Ecclus. 12	Acts 15 to v. 36
12	b		Job 16	Mark 12	Job 17, 18	2 Cor. 9
13	c		19	13	20	10
14	d		21	14	22	11
15	e		23	15	24, 25	12
16	f		26, 27	16	28	13
17	g		29	Luke 1	30	Gal. 1
18	A		31	2	32	2
19	b		33	3	34	3
20	c		35	4	36	4
21	d		37	5	38	5
22	e		39	6	40	6
23	f		41	7	42	Ephes. 1.
24	g	Nat. of St. John B.	Mal. 3	Matt. 3	Mal. 4	Matt. 14 to v. 13.
25	A		Prov. 1	Luke 8	Prov. 2	Ephes. 2
26	b		3	9	4	3
27	c		5	10	6	4
28	d		7	11	8	5
29	e	St. Peter, Ap.	Ecclus. 15	Acts 3	Ecclus. 19	Acts 4
30	f		Prov. 9	Luke 12	Prov. 10	Ephes. 6
—			—	—	—	—

JULY.

JULY.

Minutes the Sun rises after the left hand figure, and sets before the right.

CALENDAR.		TABLE OF LESSONS.				
		MORNING.		EVENING.		
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	
1	g	Prov. 11	Luke 13	Prov. 12	Philip. 1	3 44 9
2	A Visit. of Virgin M.	13	14	14	2	44
3	b	15	15	16	3	46
4	c	17	16	18	4	46
5	d	19	17	20	Col. 1	46
6	e	21	18	22	2	47
7	f	23	19	24	3	47
8	g	25	20	26	4	48
9	A	27	21	28	1 Thes. 1	49
10	b	29	22	31	2	50
11	c	Eccles. 1	23	Eccles. 2	3	51
12	d	3	24	4	4	52
13	e	5	John 1	6	5	53
14	f	7	2	8	2 Thes. 1	54
15	g	9	3	10	2	55
16	a	11	4	12	3	56
17	b	Jer. 1	5	Jer. 2	1 Tim. 1	57
18	c	3	6	4	2, 3	58
19	d	5	7	6	4	59
20	e	7	8	8	5	4 0 8
21	f	9	9	10	6	2
22	g	11	10	12	2 Tim. 1	3
23	A	13	11	14	2	4
24	b Fast	14	12	16	3	6
25	c St. James, Ap.	Ecclus. 21	13	Ecclus. 22	4	7
26	d	Jer. 17	14	Jer. 18	Titus 1	8
27	e	19	15	20	2, 3	10
28	f	21	16	22	Philem.	11
29	g	23	17	24	Hebr. 1	13
30	A	25	18	26	2	14
31	b	27	19	28	3	16

AUGUST.

AUGUST.							Minutes the Sun rises after the left hand figure, and sets be- fore the right.
CALENDAR.		TABLE OF LESSONS.					
		MORNING.		EVENING.			
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.		
1	c	Lammas Day —	Jer. 29	John 20	Jer. 30	Hebr. 4	4 17 8
2	d		31	21	32	5	19
3	e		33	Acts 1	34	6	21
4	f		35	2	36	7	22
5	g		37	3	38	8	24
6	A		39	4	40	9	25
7	b		41	5	42	10	27
8	c		43	6	44	11	29
9	d		45, 46	7	47	12	30
10	e		48	8	49	13	32
11	f		50	9	51	James 1	34
12	g		52	10	Lam. 1	2	36
13	A		Lam. 2	11	3	3	37
14	b		4	12	5	4	39
15	c		Ezek. 2	13	Ezek. 3	5	41
16	d		6	14	7	1 Peter 1	43
17	e		13	15	14	2	45
18	f		18	16	33	3	47
19	g		34	17	Dan. 1	4	48
20	A		Dan. 2	18	3	5	50
21	b		4	19	5	2 Peter 1	52
22	c		6	20	7	2	54
23	d		8	21	9	3	56
24	e	St. Bartholomew —	Ecclus. 24	22	Ecclus. 29	1 John 1	58
25	f		Dan. 10	23	Dan. 11	2	59
26	g		12	24	Hosea 1	3	5 1 7
27	A		Hos. 2, 3	25	4	4	3
28	b		5, 6	26	7	5	5
29	c		8	27	9	2, 3 John	7
30	d		10	28	11	Jude	9
31	e		12	Matt. 1	13	Rom. 1	11

SEPTEMBER.

SEPTEMBER.							Minutes the Sun rises after the left hand figure, and sets be- fore the right.
CALENDAR.		TABLE OF LESSONS.					
		MORNING.		EVENING.			
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.		
1 f		Hosea 14	Matt. 2	Joel 1	Rom. 2	5 13 7	
2 g		Joel 2	3	3	3	15	
3 A		Amos 1	4	Amos 2	4	17	
4 b		3	5	4	5	18	
5 c		5	6	6	6	20	
6 d		7	7	8	7	22	
7 e		9	8	Obadiah	8	24	
8 f		Jonah 1	9	Jonah 2, 3	9	26	
9 g		4	10	Micah 1	10	28	
10 A		Micah 2	11	3	11	30	
11 b		4	12	5	12	32	
12 c		6	13	7	13	34	
13 d		Nahum 1	14	Nahum 2	14	36	
14 e		3	15	Hab. 1	15	38	
15 f		Hab. 2	16	3	16	40	
16 g		Zeph. 1	17	Zeph. 2	1 Cor. 1	42	
17 A		3	18	Haggai 1	2	44	
18 b		Haggai 2	19	Zech. 1	3	46	
19 c		Zech. 2, 3	20	4, 5	4	48	
20 d		6	21	7	5	50	
21 e	St. Matthew, Ap.	Ecclus. 35	22	Ecclus. 38	6	52	
22 f		Zech. 8	23	Zech. 9	7	54	
23 g		10	24	11	8	56	
24 A		12	25	13	9	58	
25 b		14	26	Mal. 1	10	6 0 6	
26 c		Mal. 2	27	3	11	2	
27 d		4	28	Tobit 1	12	4	
28 e		Tobit 2	Mark 1	3	13	6	
29 f	St. Michael	Gen. 32	Acts 12 to v. 20	Dan. 10 v. 5	Jude v. 6 to 16	8	
30 g		Tobit 4	Mark 3	6	1 Cor. 15	10	
		—	—	—	—		

OCTOBER.

OCTOBER.						Minutes the Sun rises after the left hand figure, and sets be- fore the right.
CALENDAR.		TABLE OF LESSONS.				
		MORNING.		EVENING.		
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	
1	A	Tobit 7	Mark 4	Tobit 8	1 Cor. 16	6 12 6
2	b	9	5	10	2 Cor. 1	14
3	c	11	6	12	2	16
4	d	13	7	14	3	18
5	e	Judith 1	8	Judith 2	4	20
6	f	3	9	4	5	22
7	g	5	10	6	6	24
8	A	7	11	8	7	26
9	b	9	12	10	8	28
10	c	11	13	12	9	30
11	d	13	14	14	10	32
12	e	15	15	16	11	34
13	f	Wisd. 1	16	Wisd. 2	12	36
14	g	3	Lu. 1 to 39	4	13	38
15	A	5	1. ver. 39	6	Gal. 1	40
16	b	7	2	8	2	42
17	c	9	3	10	3	44
18	d	St. Luke, Evan.—	Ecclus. 51	4	Job 1	46
19	e		Wisd. 11	5	Wisd. 12	47
20	f		13	6	14	49
21	g		15	7	16	Ephes. 1 51
22	A		17	8	18	2 53
23	b		19	9	Ecclus. 1	3 55
24	c		Ecclus. 2	10	3	4 57
25	d		4	11	5	5 59
26	e		6	12	7	6 7 1 5
27	f		8	13	9	Philip. 1 3
28	g	Simon & Jude—	Job 24, 25	14	Job 42	2 5
29	A		Ecclus. 10	15	Ecclus. 11	3 6
30	b		12	16	13	4 8
31	c		14	17	15	Col. 1 10

NOVEMBER.						
CALENDAR.			TABLE OF LESSONS.			
			MORNING		EVENING.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	<i>All Saints' Day</i> —	Wisd. 3 to v. 10	Hebr. 11 v. 33 to 12. v. 7.	Wisd. 5 to v. 17	Rev. 19 to v. 17
2	e		Ecclus. 16	Luke 18	Ecclus. 17	Col. 2
3	f		18	19	19	3
4	g		20	20	21	4
5	A	<i>Papists' Conspir.</i> —	(a) 22	21	23	1 Thes. 1
6	b		24	22	25 to v. 13	2
7	c		27	23	28	3
8	d		29	24	30 to v. 18	4
9	e		31	John 1	32	5
10	f		33	2	34	2 Thes. 1
11	g		35	3	36	2
12	A		37	4	38	3
13	b		39	5	40	1 Tim. 1
14	c		41	6	42	2, 3
15	d		43	7	44	4
16	e		45	8	46 to v. 20	5
17	f		47	9	48	6
18	g		49	10	50	2 Tim. 1
19	A		51	11	Baruch 1	2
20	b		Baruch 2	12	3	3
21	c		4	13	5	4
22	d		6	14	Hist. Susan.	Titus 1
23	e		Bel & Dra.	15	Isaiah 1	2, 3
24	f		Isaiah 2	16	3	Philem.
25	g		4	17	5	Hebr. 1
26	A		6	18	7	2
27	b		8	19	9	3
28	c		10	20	11	4
29	d		12	21	13	5
30	e	<i>St. Andrew, Ap.</i> —	Prov. 20	Acts 1	Prov. 21	6
—	—		—	—	—	—

Minutes the Sun rises
after the left hand
figure, and sets be-
fore the right.

(a) Note. — According to the Form of Prayer for the 5th November there are proper Lessons for the Morning, viz. 2 Sam. xxii. and Acts xxiii.

DECEMBER.

CALENDAR.		TABLE OF LESSONS.				Minutes the Sun rises after the left hand figure, and sets be- fore the right.
		MORNING.		EVENING.		
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	
1	f	Isaiah 14	Acts 2	Isaiah 15	Hebr. 7	7 58 5
2	g	16	3	17	8	59
3	A	18	4	19	9	8 0 4
4	b	20, 21	5	22	10	1
5	c	23	6	24	11	2
6	d	25	7 to v. 30	26	12	3
7	e	27	7 v. 30	28	13	4
8	f	29	8	30	James 1	5
9	g	31	9	32	2	5
10	A	33	10	34	3	6
11	b	35	11	36	4	6
12	c	37	12	38	5	7
13	d	39	13	40	1 Peter 1	7
14	e	41	14	42	2	8
15	f	43	15	44	3	8
16	g	45	16	46	4	8
17	A	47	17	48	5	9
18	b	49	18	50	2 Peter 1	9
19	c	51	19	52	2	9
20	d	53	20	54	3	9
21	e	St. Thomas, Ap.— Prov. 23	21	Prov. 24	1 John 1	9
22	f	Isaiah 55	22	Isaiah 56	2	9
23	g	57	23	58	3	9
24	A	59	24	60	4	9
25	b	Christmas Day — Is. 9 to v. 8	Lu. 2 to v. 15	Is. 7 v. 10 to 17	Tit. 3 v. 4 to v. 9	9
26	c	St. Stephen, Mart. Prov. 28	Acts 6. v. 8. to c. 7. v. 30	Eccles. 4	Acts 7. v. 30 to v. 55	8
27	d	St. John, Ap. — Eccles. 5	Rev. 1	6	Rev. 22	8
28	e	Innocents' Day — Jer. 31 to v. 18	Acts 25	Wisdom. 1	1 John 5	8
29	f	Isaiah 61	26	Isaiah 62	2 John	8
30	g	63	27	64	3 John	7
31	A	65	28	66	Jude	7

Rules to know when the Moveable Feasts and Holy-Days begin.

EASTER DAY is the First Sunday after the Full Moon, which happens upon, or next after, the Twenty-first Day of *March* (a); and if the full Moon happens upon a Sunday, *Easter Day* is the Sunday after.

Septuagesima	}	Sunday is	{	Nine	}	Weeks before <i>Easter</i> .
Sexagesima				Eight		
Quinquagesima				Seven		
Quadragesima				Six		
Rogation Sunday						
Ascension Day	}	is	{	Five Weeks	}	after <i>Easter</i> .
Whit Sunday				Forty Days		
Trinity Sunday				Seven Weeks		
				Eight Weeks		

Advent Sunday is the next Sunday after the 26th of *November*.

(a) Note, *Easter Day* cannot be earlier than the 22d of *March*, nor later than the 25th of *April*.

A TABLE, pointing out the GOLDEN NUMBER, the SUNDAY LETTER, and EASTER DAY, from 1824 to 1870.

1824.	1.	D. C.	18 April.	1848.	6.	B. A.	23 April.
1825.	2.	B.	3 April.	1849.	7.	G.	8 April.
1826.	3.	A.	26 March.	1850.	8.	F.	31 March.
1827.	4.	G.	15 April.	1851.	9.	E.	20 April.
1828.	5.	F. E.	6 April.	1852.	10.	D. C.	11 April.
1829.	6.	D.	19 April.	1853.	11.	B.	27 March.
1830.	7.	C.	11 April.	1854.	12.	A.	16 April.
1831.	8.	B.	3 April.	1855.	13.	G.	8 April.
1832.	9.	A. G.	22 April.	1856.	14.	F. E.	23 March.
1833.	10.	F.	7 April.	1857.	15.	D.	12 April.
1834.	11.	E.	30 March.	1858.	16.	C.	4 April.
1835.	12.	D.	19 April.	1859.	17.	B.	24 April.
1836.	13.	C. B.	3 April.	1860.	18.	A. G.	8 April.
1837.	14.	A.	26 March.	1861.	19.	F.	31 March.
1838.	15.	G.	15 April.	1862.	1.	E.	20 April.
1839.	16.	F.	31 March.	1863.	2.	D.	5 April.
1840.	17.	E. D.	19 April.	1864.	3.	C. B.	27 March.
1841.	18.	C.	11 April.	1865.	4.	A.	16 April.
1842.	19.	B.	27 March.	1866.	5.	G.	1 April.
1843.	1.	A.	16 April.	1867.	6.	F.	21 April.
1844.	2.	G. F.	7 April.	1868.	7.	E. D.	12 April.
1845.	3.	E.	23 March.	1869.	8.	C.	28 March.
1846.	4.	D.	12 April.	1870.	9.	B.	17 April.
1847.	5.	C.	4 April.				

from the present Time till the Year 1899
in the foregoing Calendar.

C.

1 f
2 g
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B
C

THIS Table contains so much of the Calendar as is necessary
in determining of *Easter*: to find which, look for the Golden
Number of the year in the first column of the Table, against
which stands the day of the Paschal Full Moon; then look in the
second column for the Sunday-Letter, next after the Day of the
Full Moon, and the Day of the Month standing against that
Sunday-Letter is *Easter Day*. If the Full Moon happens upon
a Sunday, then (according to the first rule) the next Sunday after
is *Easter Day*.

To find the Golden Number, or Prime, add 1 to the year of
our Lord, and then divide by 19; the remainder, if any, is the
Golden Number; but if nothing remaineth, then 19 is the
Golden Number.

To find the Dominical or Sunday-Letter, according to the
Calendar, until the year 1899 inclusive, add to the year of
our Lord its fourth part, omitting fractions: divide the
sum by 7; and if there be no remainder, then A is the
Sunday-Letter. But if any number remaineth, then the
Letter standing against that number in the small annexed
Table, is the Sunday-Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

Note, That in all Bissextile or Leap-years, the Letter found,
as above, will be the Sunday-Letter from the intercalated day ex-
clusive, to the end of the year.

Another TABLE to find EASTER till the Year 1899 inclusive.

SUNDAY LETTERS.

Golden Number.	A	B	C	D	E	F	G
I.	April 16	17	18	19	20	14	15
II.	April 9	3	4	5	6	7	8
III.	Mar. 26	27	28	29	23	24	25
IV.	April 16	17	11	12	13	14	15
V.	April 2	3	4	5	6	Mar. 31	April 1
VI.	April 23	24	25	19	20	21	22
VII.	April 9	10	11	12	13	14	8
VIII.	April 2	3	Mar. 28	29	30	31	April 1
IX.	April 16	17	18	19	20	21	22
X.	April 9	10	11	5	6	7	8
XI.	Mar. 26	27	28	29	30	31	25
XII.	April 16	17	18	19	13	14	15
XIII.	April 2	3	4	5	6	7	8
XIV.	Mar. 26	27	28	22	23	24	25
XV.	April 16	10	11	12	13	14	15
XVI.	April 2	3	4	5	Mar. 30	31	April 1
XVII.	April 23	24	18	19	20	21	22
XVIII.	April 9	10	11	12	13	7	8
XIX.	April 2	Mar. 27	28	29	30	31	April 1

To make use of the
preceding Table, find
the Sunday-Letter for
the year in the upper-
most line, and the
Golden Number, in
the column of Golden
Numbers, and against
the Golden Number
in the same line un-
der the Sunday-Let-
ter, you have the day
of the month on which
Easter falleth that
year. But note, That
the name of the month
is set on the left hand,
or just with the figure,
and followeth not as
in other Tables by de-
scent, but collateral.

TABLE OF CONTENTS UNDER THE FOLLOWING HEADS.

- 1st. *Prophecies in the Old Testament referred to.*
- 2nd. *Prophecies in the New Testament referred to.*
- 3d. *Miracles and Observations thereon.*
- 4th. *Conduct and Works of the Apostles, and Observations thereon.*
- 5th. *Miscellaneous Observations.*
- 6th. *On the Pre-existence and Divinity of Christ.*

I. Prophecies in the Old Testament referred to.

- THAT the seed of the woman (the Messiah) should bruise the serpent's head. (Gen. iii. 15.) page 7. (*y*)
- That he should be of the seed of Abraham, Isaac, and Jacob. (Gen. xii. 3. — xxi. 18. — xxvi. 4. — xxviii. 14.) p. 7. (*y*) — 69. (*l*)
- line of Jesse and David. (Isaiah xi. 1. — 1 Chron. xvii. 13, 14. — &c. xxii. 10. — Ps. ii. 7. — lxxxix. 10. — cxxxii. 11, 12. — Jer. xxiii. 5. — xxx. 9. — Ezek. xxiv. 23. — xxxiv. 23, 24. — xxxvii. 24, 25. — Hos. iii. 5.) p. 7. (*u*) — 43. (*y*) — 58. (*g*) — 285. (*z*) (*b*) — 236. (*c*) — 370. (*p*)
- That he should come before the sceptre should have departed from Judah, or a law-giver from between his feet. (Gen. xlix. 10.) p. 57. (*c*) — 69. (*l*) — 83. (*y*) — 132. (*k*)
- whilst the second temple was standing. (Hagg. ii. 7. 9.) p. 8. (*d*) — 121. (*m*)
- within 490 years from the order to restore and build Jerusalem after the Babylonian captivity. (Dan. ix. 24 to 26.) p. 69. (*l*)
- That he should have a forerunner to prepare the way for him, and that the way should be prepared by a change and reformation in the hearts of men. (Isaiah xl. 3. 5. — Mal. iii. 1. 3. — iv. 5, 6.) p. 7. (*z*) — 37. (*x*) — 38. (*z*) — 69. (*h*) — 105. (*y*) — 121. (*m*) — 188. (*p*)
- That he should be born of a virgin. (Isaiah. vii. 14. and see Jer. xxxi. 22.) p. 53. (*r*)
- That he should be born at Bethlehem. (Mic. v. 2.) page 58. (*g*)
- That he should be a prophet like unto Moses. (Deuter. xviii. 15. 18.) 38. (*y*)
- That he should be lowly. (Zech. ix. 9, 10.) p. 29, 30. (*p*)
- That he should preach good tidings unto the meek. (Is. lxi. 1.) p. 36. (*n*)
- That in his time the eyes of the blind should be opened, and the ears of the deaf unstopped, &c. (Is. xxxv. 4 to 6.) p. 36. (*n*)
- That he should judge the poor with righteousness, and condemn the wicked. (Is. xi. 1 to 5.) 236. (*c*) — 343. (*x*)
- That he should be treated with ignominy and contempt. (Is. l. 6. — liii. 5.) p. 113. (*p*) — 104. (*c*)
- That he should have gall to eat, and vinegar to drink. (Ps. lxix. 22.) p. 104. (*d*)
- That his hands and his feet should be pierced. (Ps. xxii. 17, 18.) p. 104. (*h*) — 132. (*n*) and see 133. (*z*)
- That he should be laughed to scorn, and have his trust in God cast in his teeth. (Ps. xxii. 7, 8.) p. 105. (*l*)
- That he should be numbered with the transgressors, (Is. liii. 12.) p. 120. (*g*)
- And make his grave with the wicked. (Is. liii. 9.)
- That he should nevertheless be with the rich in his death. (Isaiah liii. 9.)
- That not a bone of him should be broken. (Exod. xii. 46. — Numb. ix. 12.) p. 133. (*y*) — 293. (*h*)
- And that he should not be suffered to see corruption. (Ps. xvi. 11.) p. 141. (*h*)
- That it was for man's sins he suffered, and by his chastisement we are healed. (Is. liii. 5.)

That a kingdom is given him, that all people, nations, and languages shall serve him, and that his dominion shall last for ever and ever. (Dan. vii. 14. — Zech. ix. 10. — Is. ix. 6, 7.) page 32. (p) — 101. (e) — 254. (q) — 371. (w)

That his dominion should be from the one sea to the other, that all kings should fall down before him, all nations should do him service. (Ps. lxxii. 8. 11. — Zech. ix. 10.) p. 309. (a) — 344. (d)

II. *Prophecies in the New Testament referred to.*

That our Saviour should be betrayed. 109. (o) — 119. (t)

That Peter should deny him. p. 111. — 120.

That his disciples should forsake him. p. 110.

Of his death. p. 83. — 153. (e)

And resurrection. p. 83. (z) — 110. — 135. — 153. (e)

Of the gift of the Holy Ghost. p. 162. — 164. — 167. — 168.

Of the sufferings his followers should undergo. p. 165.

Of the powers they should possess. p. 163. (z)

Of the vengeance that should follow after his death. p. 32. (o) — 75. — 76. — 125. — 202.

Of the time within which it should occur. p. 33. (s) — 46. (s) — 48. (l)

Of the discrimination there should be between his followers and opponents. p. 76. (t)

Of the future success of Christianity. p. 190. (y) — 218.

III. *Miracles, and Observations thereon.*

Miracles of the loaves. p. 96. (u) — 193. (y) (z)

the draught of fishes. p. 187. (d)

turning water into wine. p. 62.

calming the sea. p. 68. (y)

sending devils into swine. p. 68.

casting out a devil from the daughter of a Canaanitish woman. p. 91.

healing a deaf and dumb man. p. 204.

healing a leper. p. 63.

—— ten lepers. p. 210.

—— a centurion's servant. p. 64.

restoring a blind man, Bartimæus, to sight. p. 84. (e)

healing a man of the palsy. p. 222. (q)

—— a nobleman's son. p. 225.

raising to life a ruler's daughter. p. 235.

Raising to life a widow's son. page 213. (z)

conferring the Holy Ghost. p. 166. (t) (z) — 169.

releasing Peter from prison. p. 188. (m)

Enumeration of our Saviour's miracles. p. 156. (m)

Authenticity of the accounts thereof. p. 35. (m) — 68. (y)

Correspondence thereof with former prophecies. p. 36. (n)

Nature and publicity thereof. p. 84. (e) — 96. (m) (n) — 139. (d) (g) — 222. (q)

Absurdity and sin of imputing them to the power of Satan. p. 93. (b)

On the evidence they furnish. p. 35. (m) — 156. (m)

IV. *Conduct and Works of the Apostles, and Observations thereon.*

On the conduct and character of John the Baptist. p. 39. (d)

On the conduct of Judas. p. 102. (u)

On the ignorance of the Apostles as to the nature of Christ's kingdom. p. 143. (i) — 153. (b) — 158. (e) — 162. (t)

On their desertion of Christ, and subsequent zeal. p. 40. (l) — 112. (b) — 153. (i)

On their intrepidity after the ascension. p. 40. (l) — 87. (i)

On their exertions. p. 163. (u) — 179. (c)

On the extent to which they taught. p. 163. (u) — 179. (c) — 234. (m)

On their sufferings. p. 65. (b) — 79. (g) — 148. (c) — 195. (p)

On the powers they possessed. p. 157. (o) — 201. (d) — 208. (p) — 216. (d)

On the gift of tongues. p. 166. (x) — 171. (x)

On their conduct in advancing God's glory, not their own. p. 34. (t)

On the testimony they bore to the resurrection. p. 139. (g) — 141.

On their expectations as to the time called, "the coming," or "day of the Lord." p. 28. (g) — 469. (b)

On the conversion of St. Paul. p. 65. (a)

On his conduct.

On his exertions and sufferings. p. 79. (q) — 215. (n)

On his opposition to the Jewish prejudices, and decrying the Mosaic law. p. 204. (d), (e), (g) — 211. (b)

V. *Miscellaneous Observations.*

On the internal evidence of Christianity. p. 27. (b) — 61. (b) — 192. (l) — 209. (k) — 233. (i)

Sin, the cause of disbelief. p. 215. (p)

Prophecies, &c. referred to.

xxiii

Sin of destroying the faith of others.
page 219.

Authenticity of the five books of Moses.
p. 54. (y) — 98. (e)

Old Testament. p. 98.

(e) — 142. (r)

On the nature and efficacy of Christ's sacrifice. p. 47. (c) — 52. (p) — 148. (h) — 169. (i) — 170. (o) — 191. (b) — 365. (o)

On the caution of Christ. p. 189. (g)

On the expectation of his coming. p. 35. (i) — 38. (y) — 69. (l) — 71. (q)

VI. On the Pre-existence and Divinity of Christ.

Of his pre-existence. p. 15. (n) — 161. (h) — 175. (c)

and concurrence in the creation. p. 15. (n) — 42. (t) — 44. (e) — 46. (u) — 217.

Where the title "God" is given to him, p. 14. (h) — 41. (p) — 43. (d) — 44. (i) — 178. (q) (r)

On applying to him the title, "the Lord." p. 29. (m)

On the title given him of "Son of God." p. 41. (q) — 74. (n) — 89. (r)

Instances in which God is called "his Father." p. 212. (n)

Application to him of the title, "Son of David." page 101. (d)

Instances in which he assumes divine titles. p. 99.

the highest titles are ascribed to him. p. 138. (z) — 169. (d) — 189. (q) — 215. (r) — 229. (q)

he assumes divine power or attributes. p. 45. (r) — 63. (p) — 68. (a) — 84. (c) — 147. (x) — 149. (k) (l) — 208. (s) — 213. (y) — 221. (n) — 231. (t)

divine power is ascribed to him. p. 231. (a)

he is made the object of worship or prayer. p. 45. (q) — 63. (o) — 87. (u) — 91. (g) — 157. (r)

Other arguments for his divinity. p. 12. (t) — 13. (e) — 14. (h) (l) — 15. (m) (n) — 20. (m) — 70. (m) — 76. (u) — 87. (y) — 92. (s) — 102. — 120. (b) — 154. (o) — 155. (d) — 156. (i) — 160. (s) (t) — 164. (n) — 184. (k) — 185. (o) — 201. (a) — 472. (s) — 310. (c)

How far he is equal with the Father. p. 14. (l) — 15. (m) — 42. (s) — 43. — 66. (l) — 144. (k) — 168. (y) — 170. (p)

Reference to Saints' Days.

St. Thomas	-	-	Page 39	St. John Baptist	-	-	Page 184
St. Stephen	-	-	45	St. Peter	-	-	187
St. John Ev.	-	-	46	St. James	-	-	199
Innocents	-	-	49	St. Bartholomew	-	-	208
Conversion of St. Paul	-	-	65	St. Matthew	-	-	215
Purification	-	-	68	St. Michael	-	-	217
St. Matthias	-	-	86	St. Luke	-	-	225
Annunciation	-	-	99	St. Simon and St. Jude	-	-	228
St. Mark	-	-	149	All Saints	-	-	232
St. Philip and St. James	-	-	154	St. Andrew	-	-	237
St. Barnabas	-	-	179				

Table of the Parts of Scripture occurring in the Prayer Book.

Isaiah vii.	10 to 15	-	Page 99	Matt. ii.	1 to 12	-	Page 57
Isaiah xl.	1 to 11	-	184		13 to 18	-	49
Isaiah l.	5 to 11	-	113	Matt. iv.	1 to 11	-	88
Isaiah lxiii.	1 to 19	-	106		18 to 22	-	238
Jer. xxiii.	5 to 8	-	235	Matt. v.	1 to 12	-	233
Joel ii.	12 to 17	-	85		20 to 26	-	192
Mal. iii.	1 to 5	-	69	Matt. vi.	16 to 21	-	85
Matt. i.	18 to 25	-	52		24 to 34	-	211

xxiv *Table of the Parts of Scripture occurring in the Prayer Book.*

Matt. vii.	15 to 21	- -	Page 195	John i.	19 to 28	- -	Page 37
Matt. viii.	1 to 13	- -	63	John ii.	1 to 11	- -	61
	23 to 34	- -	68	John iii.	1 to 15	- -	173
Matt. ix.	1 to 8	- -	221		16 to 21	- -	170
	9 to 13	- -	216	John iv.	46 to 54	- -	224
	18 to 26	- -	235	John vi.	1 to 14	- -	96
Matt. xi.	2 to 10	- -	35	John viii.	46 to 59	- -	98
	25 to 30	- -	87	John x.	1 to 10	- -	171
Matt. xiii.	24 to 30	- -	72		11 to 16	- -	149
Matt. xv.	21 to 28	- -	91	John xiv.	1 to 14	- -	155
Matt. xvi.	13 to 19	- -	188		15 to 31	- -	167
Matt. xviii.	1 to 10	- -	219	John xv.	1 to 11	- -	151
	21 to 35	- -	227		12 to 16	- -	180
Matt. xix.	27 to 30	- -	66		17 to 27	- -	230
Matt. xx.	1 to 16	- -	77	John xvi.	1 to 4	- -	164
	20 to 28	- -	199		5 to 15	- -	158
Matt. xxi.	1 to 13	- -	29		16 to 22	- -	153
	33 to 41	- -	488		23 to 33	- -	161
Matt. xxii.	1 to 14	- -	223	John xix.	1 to 37	- -	190
	15 to 22	- -	231	John xx.	1 to 10	- -	137
	34 to 46	- -	217		19 to 22	- -	147
Matt. xxiii.	34 to 39	- -	45		24 to 31	- -	40
Matt. xxiv.	23 to 31	- -	74	John xxi.	19 to 25	- -	48
Matt. xxvii.	1 to 54	- -	102	Acts i.	1 to 11	- -	162
	57 to 66	- -	134		15 to 26	- -	86
Mark vii.	31 to 37	- -	204	Acts ii.	1 to 11	- -	166
Mark viii.	1 to 9	- -	193	Acts v.	12 to 16	- -	208
Mark x.	13 to 16	- 446.	430	Acts vii.	55 to 60	- -	45
Mark xiv.	1 to 72	- -	108	Acts viii.	14 to 17	- -	171
Mark xv.	1 to 39	- -	114	Acts ix.	1 to 22	- -	65
Mark xvi.	14 to 20	- -	163	Acts x.	34 to the end	- 138.	169
Luke i.	26 to 38	- -	100	Acts xi.	22 to 30	- -	179
	68 to 79	- -	7	Acts xii.	1 to 11	- -	187
	57 to 80	- -	185	Acts xiii.	26 to 41	- -	140
Luke ii.	15 to 21	- -	55	Rom. iv.	8 to 14	- -	53
	22 to 40	- -	70	Rom. vi.	8 to 11	- -	191
	41 to 52	- -	60		19 to 23	- -	193
Luke v.	1 to 11	- -	187	Rom. viii.	12 to 17	- -	194
Luke vi.	36 to 42	- -	183		18 to 23	- -	182
Luke vii.	11 to 17	- -	213	Rom. x.	9 to 21	- -	237
Luke viii.	4 to 15	- -	80	Rom. xii.	1 to 5	- -	59
Luke ix.	51 to 56	- -	485		6 to 16	- -	67
Luke x.	1 to 7	- -	226		16 to 21	- -	62
	23 to 37	- -	207	Rom. xiii.	1 to 7	- -	67
Luke xi.	14 to 28	- -	93		8 to 14	- -	27
Luke xiv.	1 to 11	- -	214	Rom. xv.	4 to 13	- -	30
	16 to 24	- -	179	1 Cor. i.	4 to 8	- -	216
Luke xv.	1 to 10	- -	181	1 Cor. iv.	1 to 5	- -	34
Luke xvi.	1 to 9	- -	198	1 Cor. xi.	24 to 27	- -	77
	19 to 31	- -	177	1 Cor. x.	1 to 13	- -	196
Luke xvii.	11 to 19	- -	210	1 Cor. xi.	17 to the end	- -	122
Luke xviii.	9 to 14	- -	203	1 Cor. xii.	1 to 11	- -	200
	31 to 43	- -	83	1 Cor. xiii.	1 to 13	- -	81
Luke xix.	41 to 47	- -	201	1 Cor. xv.	1 to 11	- -	202
Luke xxi.	25 to 33	- -	32		20 to 58	- -	469
Luke xxii.	1 to the end	- -	118	2 Cor. iii.	4 to 9	- -	204
Luke xxiii.	1 to 49	- -	124	2 Cor. iv.	1 to 6	- -	215
Luke xxiv.	13 to 35	- -	139	2 Cor. vi.	1 to 10	- -	88
	36 to 48	- -	142	2 Cor. xi.	19 to 31	- -	79
John i.	1 to 14	- -	44	Gal. iii.	16 to 22	- -	205

Table of the Parts of Scripture occurring in the Prayer Book. xxv

Gal. iv.	1 to 7	-	Page 51	Hebr. ix.	11 to 15	-	Page 97
	21 to 31	-	95		16 to 28	-	116
Gal. v.	16 to 24	-	209	Hebr. x.	1 to 25	-	127
Gal. vi.	11 to 18	-	210	Hebr. xii.	6 to 10	-	465
Ephes. ii.	19 to 22	-	39	James i.	1 to 12	-	154
Ephes. iii.	1 to 12	-	56		17 to 21	-	158
	13 to 21	-	212		22 to 27	-	160
Ephes. iv.	1 to 6	-	213	1 Peter ii.	11 to 17	-	152
	7 to 16	-	149		19 to 25	-	147
	17 to 32	-	220	iii.	1 to 7	-	463
Ephes. v.	1 to 14	-	92		8 to 15	-	186
	15 to 21	-	222		17 to 22	-	134
	22 to 24	-	463	iv.	7 to 11	-	164
	25 to 32	-	462	v.	5 to 11	-	181
Ephes. vi.	10 to 20	-	224	1 John i.	1 to 10	-	46
Philipp. i.	3 to 11	-	226	iii.	1 to 8	-	73
Philipp. ii.	5 to 11	-	101		13 to the end	-	178
Philipp. iii.	17 to 21	-	231	iv.	7 to 21	-	175
Philipp. iv.	4 to 7	-	37	v.	4 to 12	-	144
Coloss. i.	3 to 12	-	234	Jude	1 to 8	-	228
Coloss. iii.	1 to 7	-	136	Rev. iv.	1 to 11	-	172
	12 to 17	-	72	Rev. vii.	2 to 12	-	232
1 Thess. iv.	1 to 7	-	90	Rev. xii.	7 to 12	-	218
2 Tim. iv.	5 to 15	-	225	Rev. xiv.	1 to 5	-	49
Hebr. i.	1 to 12	-	42				

MORNING AND EVENING PRAYER.

At the beginning of Morning or Evening Prayer, the Minister shall read with a loud voice, some one or more of these sentences of Scripture.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezekiel* xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psalm* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psalm* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgiveness, though we have rebelled against him; neither (a) have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgment (b): not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psalm* vi. 1.

Repent ye: for the kingdom of heaven is at hand. *Matt.* iii. 2.

I will arise and go to my Father; and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *Luke* xv. 18, 19.

Enter not into judgment with thy servant, O Lord: for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: But if we confess our sins, He is faithful (c) and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John* i. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all

(a) "neither have we," i. e. "and have not."

(b) "judgment" or "mercy; moderation," not beyond what I can bear.

(c) "faithful," because it is what he has promised.

times humbly to acknowledge our sins before God, yet ought we most chiefly so to do when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me:

A general Confession, to be said of the whole Congregation after the Minister, all kneeling.

ALMIGHTY and most merciful Father, We have erred and strayed from thy ways like lost sheep: We have followed too much the devices and desires of our own hearts: We have offended against thy holy Laws: We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders: Spare thou them, O God, which confess their faults: Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. *Amen.*

The Absolution, or Remission of Sins, to be pronounced by the Priest alone, standing; the People still kneeling.

(d) "As it is in heaven:" With the same readiness, cheerfulness and zeal, as it is

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord. *Amen.*

Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the People also kneeling, and repeating it with him.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as (d) it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

Then likewise he shall say,

O Lord, open thou our lips;
Answ. And our mouth shall shew forth thy praise.

by the angels in heaven. 2Till. 141.

Priest. O God, make speed to save us.

Answ. O Lord, make haste to help us.

Here all standing up, the Priest shall say,

Glory be to the Father, and to the Son: and to the Holy Ghost (c);

Answ. As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Priest. Praise ye the Lord.

Answ. The Lord's Name be praised.

*Then shall be said or sung,
IN THE MORNING SERVICE,
This Psalm following, except on Easter-day, upon which another Anthem is appointed.*

Psalm xcv. (g)

O COME, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving: and shew ourselves glad in him with Psalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the strength of the hills is his also.

5 The sea is his, and he made it: and his hand prepared the dry land.

6 O come, let us worship, and fall down: and kneel before the Lord our Maker.

7 For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

8 To-day (h) if ye will hear his voice, harden not your hearts: as in the (i) provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted me: proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said: "It is a people that do err " in their hearts, for they have not " known my ways."

11. Unto whom I swear in my

(c) "Ghost" i.e. "Spirit."

(g) A spirited invitation to the public Worship of God, noticing the dependence all things have upon Him, and referring to the punishment he inflicted on the Israelites for a particular instance of their distrust.

(h) v. 8. "To-day, &c." From reminding the Hebrews by this passage, how God had before punished their forefathers for their disbelief and distrust, notwithstanding the signal instances he had given of his power, the author of the Epistle to the Hebrews presses them to regard and attend to the proofs which had been given that Jesus was the Christ, lest they should also be punished for their disbelief and distrust. Heb. iii. 7. to Heb. iv. 10. Should not this be a lesson to us also?

(i) v. 8. to 11. This refers to what passed in the time of Moses, about 1490 years before Christ. God had promised the Israel-

ites the Land of Canaan, and twelve men were sent, one from each tribe, to view it: The report of all but two, Caleb and Joshua, was, that the inhabitants were Giants, stronger than the Israelites, upon which the people murmured against Moses and Aaron, and wanted to return to Egypt, and God said, "As I live, saith the Lord, all " that were numbered of you, according " to your whole number, from twenty years " old and upwards, doubtless you shall not " come into the Land concerning which I " swore to make you dwell therein, save " Caleb, the son of Jephunneh, and Joshua, " the son of Nun, and your children shall " wander in the Wilderness forty years. " Numb. xiv. 28. to 34." and see Deut. i. 22. to 38. And accordingly " the children " of Israel walked forty years in the Wilder- " ness, till all the people that were men of " war which came out of Egypt, were consumed. Josh. v. 6." See also Ps. cvi. 24.

wrath : that they should not enter into my (*k*) rest.

Glory be to the Father, &c.

As it was in the beginning, &c.

Then shall be read the First Lesson taken out of the Old Testament; and after that shall be said or sung,

IN THE MORNING SERVICE,

The Te Deum.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all angels cry aloud: the heavens, and all the Powers therein.

To thee Cherubin and Seraphin: continually do cry,

"Holy, Holy, Holy: Lord God of Sabaoth:

"Heaven and earth are full of "the majesty: of thy glory."

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite majesty;

Thine honourable, true: and only Son;

Also the Holy Ghost: the Comforter. (*l*)

Thou art the (*m*) King of Glory: O Christ;

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death: thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints: in glory everlasting.

O Lord, save thy people: and bless thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnify thee; And we worship thy Name: ever, world without end.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

Or this Canticle:

ALL ye Works of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Heavens, bless ye the

(*k*) v. 11. "Rest," i. e. "The promised Land,"—"the Land of Canaan."

(*l*) "The Comforter." See post, — note on John xvi. 7.

(*m*) "The King of Glory." So Ps. "xxiv. 8. 10. puts the question, "Who is

"the King of Glory;" and gives the answer, "It is the Lord, strong and "mighty, even the Lord mighty in battle. "Who is the King of Glory? Even the "Lord of Hosts, he is the King of Glory."

Lord : praise him, and magnify him for ever.

O ye Waters, that be above the firmament, bless ye the Lord : praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord : praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord : praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord : praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye Green Things upon the Earth, bless ye the Lord : praise him, and magnify him for ever.

O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

O ye Seas and Floods, bless ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the air, bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

O Ananias, Azarias, and Michael (*n*), bless ye the Lord : praise him, and magnify him for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

[*n*] "Ananias, Azarias, and Misuel," i.e. "Shadrach, Meshach, and Abednego." Dan. i. 7

IN THE EVENING SERVICE,

either

The Song of the blessed Virgin Mary, (after the Annunciation, that she should be the Mother of the Messiah.)

Luke i. 46.

My soul doth magnify the Lord :
and my spirit hath rejoiced in God
my Saviour.

47 For he hath regarded : the
lowliness of his handmaiden.

48 For, behold, from hence-
forth : all generations shall call
me blessed.

49 For he that is mighty hath
magnified me : and holy is his
Name.

50 And his mercy is on them
that fear him : throughout all ge-
nerations.

51 He hath shewed strength
with his arm : he hath scattered
the proud in the imagination of
their hearts.

52 He hath put down the
mighty from their seat : and hath
exalted the humble and meek.

53 He hath filled the hungry
with good things : and the rich he
hath sent empty away.

54 He remembering his mercy,
hath holpen his servant Israel : as
he promised to our forefathers,
Abraham and his seed, for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

(o) A spirited triumphal Hymn, upon some signal instance of God's assistance. Dr. Hammond thinks it an abridgment of the Song of Moses, in Exod. xv. after the destruction of the Egyptians, about 1490 years before our Saviour's birth, which is much earlier than any heathen composition now in being. The note in D'Oyly and Mant is, "The Prophet, transported by the Spirit into the times of the Messiah, speaks in this Psalm of the great Deliverance, as already effected."

(p) v. 3. "Declared his salvation," i. e.

Or else this Psalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary course of the Psalms.

Psalm xcvi. (o)

O SING unto the Lord a new
song : for he hath done marvel-
lous things.

2 With his own right hand, and
with his holy arm : hath he gotten
himself the victory.

3 The Lord declared (p) his
salvation : his (q) righteousness
hath he openly shewed in the
sight of the heathen.

4 He hath remembered his
mercy and truth toward the house
of Israel : and all the ends of the
world have seen the salvation of
our God.

5 Shew yourselves joyful unto
the Lord, all ye lands : sing, re-
joice, and give thanks.

6 Praise the Lord upon the
harp : sing to the harp with a
psalm of thanksgiving.

7 With trumpets also and
shawms : O shew yourselves joy-
ful before the Lord the King.

8 Let the sea (r) make a noise,
and all that therein is : the round
world, and they that dwell
therein.

9 Let the floods clap their
hands, and let the hills be joyful
together before the Lord : for he
cometh to judge the earth.

10 With righteousness shall he

"demonstrated the assistance he could
"give."

(q) v. 3. "His righteousness," i. e. "in
"protecting those who trust in him;" or
"(D. & M. from Poole), his faithfulness
"in accomplishing his great Promise of
"sending the Messiah."

(r) v. 8. "Let the sea, &c." Highly
poetical to call upon the inanimate parts
of the creation to join in praising God.
Similar instances occur Ps. xcvi. 11. and
Ps. cxlviii. 3, 4, &c. and see Ps. lxxv. 14.

judge the world: and the people with equity.

Glory be to the Father, &c.

As it was in the beginning, &c.

Then shall be read the Second Lesson, taken out of the New Testament. And after that,

IN THE MORNING SERVICE,

The Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on Saint John Baptist's Day.

Luke i. 68.(s)

BLESSED be the Lord God of Israel: for he hath visited and redeemed his people;

69 And hath raised up a mighty (t) salvation for us: in the (u) house of his servant David;

(s) The Hymn of Zacharias, the father of John the Baptist, on the circumcision of his son. It occurs again in the Gospel for St. John the Baptist's day. Post.

(t) v. 69. "Mighty," or rather "Horn of." So B. T. "Horn" signifies a kingdom, denoting strength and exaltation. Kidder 16.

(u) v. 69. "House," i. e. "family." The Messiah was to be of the lineage of David. Jer. xxiii. 5. post, — "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch; and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely. And this is the name whereby he shall be called, the Lord (Hebr. Jehovah) our Righteousness." See also Jer. xxx. 8, 9. One of the common appellations of our Saviour, accordingly, was "the Son of David."

(z) v. 71. 74. "Enemies," i. e. "Satan and our spiritual enemies." Kidder 18.

(y) v. 72, 73. Immediately after the Fall, God promised that "the Seed of the woman should bruise the Serpent's head," (Gen. iii. 15.) intimating, (though obscurely, and in a manner probably not then distinctly understood,) that some future descendant of Eve should so far destroy the effect of Adam's disobedience, as to give mankind the chance of complete

70 As he spake by the mouth of his holy prophets: which have been since the world began;

71 That we should be saved from our (x) enemies: and from the hand of all that hate us;

72 To perform the (y) mercy promised to our forefathers: and to remember his holy covenant;

73 To perform the oath which he sware to our forefather Abraham: that he would give us;

74 That we being delivered out of the hand of our (x) enemies: might serve him without fear,

75 In holiness and righteousness before him: all the days of our life.

76 And thou, Child, shalt be called the Prophet of the Highest; for thou shalt go (z) before the

forgiveness and eternal life. And when Abraham so far obeyed God's commandment as to take the knife to sacrifice his only son to God, God swore by himself, as a reward for his obedience, that "in his (Abraham's) seed should all the nations of the earth be blessed." See Gen. xxii. 10. to 18. God had made him the like promise before, Gen. xii. 3. See post, 69. note on Mal. iii. 1.

(z) v. 76. "Go before." It was to John the Baptist that Isaiah refers in ch. xl. 3. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, (Hebr. Jehovah,) &c." And he is the messenger to whom Malachi refers, ch. iii. 1. "Behold I will send my messenger, and he shall prepare the way before me; and the Lord (Hebr. Adonai, not Jehovah,) whom ye seek (i. e. the Messiah) shall suddenly come to his temple, &c." Mal. iv. 5, 6. gives him the appellation of Elijah the prophet, from the correspondence of their characters, and describes his office to be, "to turn the heart of the fathers to their children, and the heart of the children to their fathers," to produce peace, and unanimity. This was to be his mode of preparing a way for the Messiah, by correcting the minds and dispositions of the people. See post, 36. note on Matt. xi. 10.

face of the (a) Lord to prepare his ways;

77 To give knowledge of salvation unto his people: for the remission of their sins,

78 Through the tender mercy of our God: whereby the (b) Day-spring from on high hath visited us;

79 To give (c) light to them that sit in darkness, and in the shadow of death: and to (d) guide our feet into the way of peace.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or this Psalm.

Psalm c. (e)

O BE joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God; it is he that hath made us and not we ourselves: we are his people, and the sheep of his pasture.

(a) v. 76. "The Lord," i. e. "Christ." And yet according to Is. xl. 3. it was the way of Jehovah he was to prepare: the person therefore here called "the Lord" is there called "Jehovah." See Bellarmine de Christo, lib. i. c. 7. p. 315.

(b) v. 78. "Day-spring." He is called, Mal. iv. 2. "The Sun of Righteousness, "with healing in his wings."

(c) v. 79. "To give light, &c." Isaiah, speaking prophetically of the times of the Messiah, says, "the people that walked in darkness have seen a great light; they that dwell in the Land of the Shadow of Death, upon them hath the light shined." Isaiah ix. 2.

(d) v. 79. "To guide, &c." This was to be the nature of his office, not (as the Jews expected) to lead them to temporal honours. According to Isaiah xi. 5. "Righteousness was to be the girdle of his loins." In Isaiah ix. 6. he is called "the Prince of Peace." And when Haggai

3 O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, &c.

As it was in the beginning, &c.

IN THE EVENING SERVICE,

either

The Song of Simeon, (upon his seeing the Infant Jesus:)

Luke ii. 29.

LORD, now (g) lettest thou thy servant depart in peace: according to thy word.

30 For mine eyes have seen: thy (h) salvation.

31 Which thou hast prepared: before the face of all people;

32 To be a (i) light to lighten

foretels his coming to the temple they were then building, he says, "In this place will I give peace, saith the Lord of hosts. Haggai ii. 9." Part of the song of the heavenly host on our Saviour's birth was, "on earth peace." And one of the peculiarities of Christianity is, that it inculcates meekness, forbearance, forgiveness of injuries, and whatever has a tendency to prevent or terminate dissension.

(e) A Hymn, supposed to be used by the Priest, at the sacrifice of such peace offerings as were by way of thanksgiving. See Levit. vii. 11, 12.

(g) v. 29. "Now, &c." It had been "revealed to him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. Luke ii. 26."

(h) v. 30. "Salvation." The name "Jesus" was given him, because he was to save his people from their sins. Matt. i. 21.

(i) v. 32. "A light." See note, p. 8. on v. 78, 79.

the (*k*) Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or else this Psalm; except it be on the Twelfth Day of the Month.

Psalm lxvii. (*l*)

God be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us;

2 That thy (*m*) way may be known upon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God: yea, let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

7 God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, &c.

As it was in the beginning, &c.

Then shall be sung or said the (n) Apostle's Creed by the Minister and the People standing: except only such days in the Morning Service as the Creed of Saint Athanasius is appointed to be read.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell (*o*); The third day he rose again from the dead: He ascended

(*k*) v. 32. "The Gentiles." The appellation for all who were not Jews. The promises to Abraham and Isaac were, that in their seed, (not the Jews only, but) all the nations of the earth, should be blessed. See Gen. xii. 3.—xviii. 18.—xxii. 18.—xxvi. 4.—and xxviii. 14.

(*l*) A prayer for peculiar blessings upon the Jews, to the end that other nations might be convinced that *their* God is the only true God, and so be brought in to worship him.

(*m*) v. 2. "That thy way, &c." That by seeing how thy servants are rewarded, all nations may turn to thee. See Ps. vii. 7.—Ps. xxxii. 7.—Ps. li. 13.

(*n*) "Apostles' Creed." It is not to be understood that this Creed was framed by the Apostles, or indeed that it existed as a Creed in their time. Before the year 600 it was no more than this, "I believe in God the Father Almighty: and in Jesus Christ his only begotten Son, our Lord; who was born of the Holy Ghost and Virgin Mary, and was crucified under Pontius Pilate, and was buried, and the third day rose again from the dead, ascended into Heaven, sitteth on the right hand of the Father,

whence he shall come to judge the quick and the dead; and in the Holy Ghost, the Holy Church, the remission of sins, and the resurrection of the flesh. "Amen." Anon. on Athanasian Creed, 102. cites Bingham orig. Eccl. B. 10. c. 4. s. 12. fol. ed. p. 450. and see Pearson on the Creed, 47. 157. 181. 225. 334. 351. 371. 389. How long that form had existed is not exactly known. The additions were probably made in opposition to particular heresies and errors of after times.

(*o*) "Hell," not the place of torment, but that of the departed spirits; and (in this passage,) that portion of it which was allotted to the good: what our Saviour, when upon the cross, called "Paradise:"—"To-day shalt thou be with me in Paradise." Luke xxiii. 42.—1 Bp. Horsley's Sermons, 387. to 398. and Horsley on Hosea, 46. "Hell" is considered as a Saxon word, from "hillan" or "helan" to hide, or from "holl" a cavern, and antiently denoted the unseen place of the dead. Parkh. Hebr. Lexicon, 709. It formerly signified no more than the grave. Kennett's Paroch. Antiq. 51. See Ps. xvi. 11. Ps. lxxxviii. 2. Ps. cxvi. 3.

into heaven, And sitteth on the right Hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy (*p*) Ghost; The holy (*q*) Catholic Church; The (*r*) Communion of Saints; The Forgiveness of Sins; the Resurrection of the Body, and the Life everlasting. *Amen.*

And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,

The Lord be with you:

Answ. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Then the Minister, Clerks, and People shall say the Lord's Prayer with a loud voice.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. *Amen.*

Then the Priest, standing up, shall say.

O Lord, shew thy mercy upon us;

Answ. And grant us thy salvation.

Priest. O Lord, save the King;

Answ. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness;

Answ. And make thy chosen people joyful.

Priest. O Lord, save thy people;

Answ. And bless thine inheritance.

Priest. Give peace in our time, O Lord;

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answ. And take not thy Holy Spirit from us.

Then shall follow three Collects; the first of the Day, and then

IN THE MORNING,

For Peace.

O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants, in all assaults of our enemies; that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

For Grace.

O LORD our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this Day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered

(*p*) "Ghost," i. e. "Spirit."

(*q*) "Holy Catholic Church," that is, not the Church of Rome, but "the whole body of true Christians." See post, 39. Ephes. ii. 20. and the notes there.

(*r*) "The Communion of Saints," i. e.

(probably) what the Scripture calls "the fellowship" between God and true believers; the participation true believers have in God's favour and goodwill. See post, 47. note on 1 John, i. 6.

by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

IN THE EVENING,
the two following.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

For Aid against all Perils.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. *Amen.*

In Choirs and Places where they sing, here followeth the Anthem.

Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.

A Prayer for the King's Majesty.

O LORD our heavenly Father, high and mighty, King of kings, Lord of Lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord, King GEORGE; and so replenish him

with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him, that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace: And that they may truly please thee, pour upon them the continual dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace, at this time, with one accord to make our common supplications unto thee; and dost promise, that when two or three(s)

(s) "Two or three." In Matt. xviii. 19, our Saviour says to his disciples, "If two of you shall agree on earth touching any thing that they shall ask, it shall be

"done for them of my Father which is in heaven: for where two or three are gathered together in my name, there am I in the midst of them."

are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord (*t*) Jesus Christ, and the love of (*t*) God, and the fellowship (*u*) of the Holy (*t*) Ghost, be with us all evermore. *Amen.*

(*t*) "Our Lord Jesus Christ," "God," and "the Holy Ghost." A singular disposition of these names, if Christ and the Holy Ghost were not of the same order, rank, and essence as the Father: to be making the grace of Christ the first object of prayer, and the love of God the second only, and to associate with both a prayer for the fellowship of the Holy Ghost, (*i. e.* the gifts and graces he can communicate,) would be a strange inversion of order, and a singular association of petitions, unless each of the three persons, Father, Son, and Holy Ghost, were what our church considers them, God. See Vaill. 6. Dr. Graves says, If this be a prayer, it addresses the three persons of the godhead, as forming one united object of faith and adoration: and if it be only a solemn wish, it refers to them as the three sources from which the blessings mentioned were to flow, and the order in which they are mentioned shews how all idea of inferiority of nature in any one of them was excluded from the Apostle's mind. Graves's Trinity, 20. Another passage of St. Paul's, 2 Thessal. c. 2. v. 16, 17., deserves notice. "Now our Lord Jesus Christ himself, and God

"even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." The verbs "loved, given, comfort, and stablish," are all in the singular number, and taking our translation to be right, apply to each of the nominatives, "the Son and the Father." And then the Son is placed before the Father, is considered as having power equally with the Father to confirm and strengthen, and is prayed to with the Father to exercise that power. May not, however, what we translate, "and God even our Father," be rendered, "who is both our God and Father?" and then the word "God" would be distinctly applied to Christ. The original is added, that scholars may judge for themselves. Ὁ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, καὶ ὁ Θεὸς καὶ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς, καὶ δὲς παρακλησιν αἰώνιον καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, παρακαλεσάτω ὑμῶν τὰς καρδίας, καὶ στήριξαι ὑμᾶς ἐν παντί λόγῳ καὶ ἔργῳ ἀγαθῷ.

(*u*) "Fellowship." See post, 47. note on 1 John, i. 6.

Here endeth the Order of Morning and Evening Prayer.

THE CREED OF ST. ATHANASIUS. (a)

Upon these Feasts, Christmas Day, the Epiphany, St. Matthias, Easter Day, Ascension Day, Whit-Sunday, St. John Baptist, St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, St. Andrew, and upon Trinity Sunday, shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of St. Athanasius; by the Minister and People, standing.

WHOSOEVER will be saved: before all things it is necessary that he hold the Catholic Faith.

2 Which Faith, except every one do keep whole and undefiled: without doubt he shall (b) perish everlastingly.

3 And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity;

4 Neither confounding the Persons: nor dividing the Substance.

5 For (c) there is one Person (d)

of the Father, another (e) of the Son: and another of the Holy Ghost.

6 But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

7 Such as the Father is, such is the Son: and such is the Holy Ghost.

8 The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

(a) "St. Athanasius." It is generally understood that this Creed was not written until after the time of Athanasius, who died A. D. 373. See 2 Bp. Tomline's Theology, 219.

(b) "Perish," see note infra on "cannot be saved."

(c) v. 5. "For, &c." Upon the subject of these mysterious doctrines, it may not be amiss to adopt, with some little alteration, the language of the great but humble Hooker. "Dangerous it were for the feeble brain of man to wade far into the nature of the Most High: whom although to know be life, and joy to make mention of his name, yet our soundest knowledge is to know that we know him not as indeed he is, neither can know him; and our safest eloquence concerning him is our silence, when we confess, in humble contemplation, that his glory is inexplicable, his greatness above our capacity and reach. He is above, and we upon earth: therefore it behoveth our words to be wary and few. Hooker, B. i. c. 2. 1st Ed. p. 71." The words in Italics are alterations.

(d) v. 5. "Person." Let it not be forgotten that God is a *spirit* (John iv. 24.), in the language of our first article, *without body or parts*. "Person," therefore, here means, "being" or "existence;" and when the

idea of bodily substance is excluded, the difficulty of comprehending the unity of the three is diminished, if not entirely removed. Unity as to them is merely unanimity, and unanimity is of the essence of their nature. From the perfection of their wisdom each must know what is best; and from the perfection of their goodness, each must will it. Whatever one therefore wills, each must will; and in every case which admits of deliberation or judgment, they must be unanimous, or one in mind. A passage in Origen, written in the third century, and translated, 2 Hales's Chronology, 815. deserves notice: "We then worship the Father of the truth, and the Son the truth, being two things in subsistence, but one in unanimity and concord, and sameness of the will."

(e) "Another, &c." The distinct existence of the three persons of the Trinity may perhaps be collected from several passages in the Old Testament, but Is. xlviii. 16. seems particularly to deserve notice, for there the speaker, after assuming to himself some of the plain characteristics of divinity, adds, "And now the Lord God, and his Spirit, hath sent me." So that the person sent describes himself as God, and he speaks of the Lord God, and his Spirit, as the senders.

9 The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

10 The Father eternal, the Son eternal: and the Holy Ghost eternal;

11 And yet they are not (*g*) three eternals: but one eternal.

12 As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

13 So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty;

14 And yet they are not three Almighties: but one Almighty.

15 So the Father is God, the Son is (*h*) God: and the Holy Ghost is (*i*) God;

16 And yet they are not three Gods: but one God.

17 So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord;

18 And yet not three Lords: but one Lord.

19 For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

20 So are we forbidden by the Catholic Religion: to say, There be three Gods, or three Lords.

21 The Father is made of none: neither created, nor begotten.

22 The Son is of the Father alone: not made, nor created, but begotten.

23 The Holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

24 So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

25 And in this Trinity none is afore (*k*), or after other: none is greater (*l*), or less than another;

(*g*) "Not three." Sabellius, and some of his predecessors, charged the Church with acknowledging three Gods. This answers that charge.

(*h*) "The Son is God." The Son whom Isaiah foretold the Virgin was to conceive, (Isaiah vii. 14.) was to be called "Immanuel, that is, *God with us*." One of the names assigned him, Isaiah ix. 6. is "*The mighty God*." St. John says, "The Word (i. e. that Word which "was made flesh, and dwelt among us, John i. 14.") "was God, John i. 1." St. Paul speaks of Christ, (Rom. ix. 5.) as "over all, *God blessed for ever*." In Col. ii. 9. he says, that "in him (viz. Christ) dwelleth all the *fulness of the Godhead* bodily;" and 1 Tim. iii. 16. "*God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory*." And in Rev. i. 11. 17, 18. "He that liveth and was dead, and is alive for evermore, and hath the keys of hell and death," says of himself, "*I am Alpha and Omega*,

"*I am the first and the last*," which are the proper appellations of God. See also Isaiah xli. 4.—xliv. 6.—xlvii. 12. See also Bp. Tomline's Theology, 100 to 154, and Dr. Waterland's Moyer's Sermons.

(*i*) "Holy Ghost is God." See 2 Bp. Tomline's Theology, 84 to 98, and 176 to 187.

(*k*) v. 25. "afore or after," i. e. "in point of time," there being no period when all the three did not exist: all being, as the next paragraph explains, "co-eternal together." See 2 Hales's Trinity, 263.

(*l*) v. 25. "greater or less, &c." not to be distinguished into greater and lesser Gods: Gods of a higher and lower species or nature, which, as we learn from Chrysostom's clear and able discourse upon the Trinity, was one of the antient heresies. "No longer then," says he, "speak of a great and little God, falling into Hellenism: for if Christ be a little God, Paul speaks falsely when he says, 'Looking for the blessed hope of the glory of

26 But the whole three Persons are co-eternal together: and (m) co-equal.

27 So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity, is to be worshipped.

28 He therefore that will be saved: must thus think of the Trinity.

29 Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

30 For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

31 God, of the Substance of the Father, begotten before (n)

"our great God and Saviour Jesus Christ: 'whom therefore Paul calls great, call not thou small.' The original is in these words: " *μεγαλὴ ἐν λέγει μέγαν καὶ μικρὸν θεόν, ἱερωτέρῳ ἐκ ἑλληρισμῶν. Ἐι γὰρ μικρὸς θεὸς ὁ θεός, ψευδὲς αὐτὸν Παῦλος λέγειν Προσδοχομέναι τῇ μακαρίαν ἐλπίδα τῆς δοξῆς τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. ἐν δὲ Παύλῳ καλεῖ μέγαν θεόν, σὺ μὴ καλεῖ μικρὸν.* Sa-ville's ed. vol. 6. p. 962." Our Saviour so plainly ascribes a superiority to the Father, John x. 29. "My Father is greater than all:" and John xiv. 28. "My Father is greater than I." (See also John xx. 17.: John v. 19. 30.: 1 Cor. xv. 27, 28.: and Eph. iv.) that nothing inconsistent with those texts could here have been intended. Dr. Waterland considers the Son as subordinate to the Father, but not inferior or unequal in nature. Waterland's Preface to Lady Moyer's Sermons, xvii. So does Dr. Hales, 2 Hales on Trinity, 264.—And see Pearson, 322. The truth may be, that there is such sameness or equality of nature, with such subordination, as in the case of mortal sons and fathers. But let it not be forgotten, that this is the conjecture of man as to the nature of God. See Bp. Burgess's Easter Catechism, part 3. cap. 2. sect. 4.

(m) v. 26. "co-equal." Our Saviour says, (John x. 15.) "As the Father knoweth me, even so know I the Father:" (John xiv. 9, 10, 11.) "He that hath seen me hath seen the Father: I am in the Father, and the Father in me:" (John xvi. 15.) "All things that the Father hath are mine:" and (John x. 30.) "I and my Father are one." According to Philipp. ii. 6. he "thought it not robbery to be equal with God:" and he is called, (2 Cor. iv. 4.) "the image of God;" (Coloss. i. 15.) "the image of the invisible God;" and (Hebr. i. 3.) "the brightness of his glory, and the express image of his person." And the co-

equality both of Son and Holy Ghost may be inferred from our Saviour's command to his Apostles, Matt. xxviii. 19. to baptise "in the name of the Father, the Son, and Holy Ghost."

(n) v. 31. "before the worlds." This pre-existence of the Son is repeatedly noticed in St. John and in the Epistles. St. John says, (John i. 1. to 3.) "In the beginning was the Word: the same was in the beginning with God: all things were made by him, and without him was not any thing made that was made:" and in verse 14. he explains that by "the word," he means our Saviour Jesus Christ. In John iii. 13. our Saviour says, "No man hath ascended up to heaven, but he that came down from heaven, even the son of man." In John vi. 33. 35. 38. he says, "The bread of life is he which cometh down from heaven, and giveth life unto the world: I am the bread of life, I came down from heaven." So John vi. 51. "I am the living bread, which came down from heaven." Again, John vi. 62. "What and if ye shall see the son of man ascending where he was before." So John viii. 42. "I proceeded forth and came from God." And John viii. 58. "Before Abraham was, I am." Again, John xvi. 27, 28. he says, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." In John xvii. 5. he thus addresses the Father, "O Father, glorify me with thine own self, with the glory which I had with thee before the world was:" and John xvii. 24. "Father, thou lovedst me before the foundation of the world." In 1 Cor. xv. 47. St. Paul says, "The second man (i.e. Christ) is the Lord from heaven." In Eph. iii. 9. he speaks of God, "who created all things by Jesus Christ." In Col. i. 15, 16, 17. it is said, "By him (i.e. Christ) were all things created that are in heaven, and that are in earth: all

the worlds: and Man, of the (*o*) Substance of his Mother, born in the world;

32 Perfect (*p*) God, and Perfect Man: of a reasonable soul, and human flesh subsisting;

33 Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

34 Who although he be God and Man: yet he is not (*q*) two, but one Christ;

35 One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

36 One altogether; not by confusion of Substance; but by unity of Person.

37 For as the reasonable soul

and flesh is one man: so God and Man is one Christ;

38 Who suffered for our salvation: descended into hell, rose again the third day from the dead;

39 He ascended into heaven; he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

40 At whose coming all men shall rise again with their bodies; and shall give account for their own works.

41 And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

42 This is the Catholic Faith: which except a man believe faithfully, he (*r*) cannot be saved.

"things were created *by him*, and for him: "and *he is before all things*, and *by him* all things subsist." Again, in Hebr. i. 2. it is said, that "*by him* God made the worlds." And Hebr. i. 8. 10. "Unto the Son he saith, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands."

(*o*) "Man, of the substance of his mother." A sect, called "The Apollinarians," pretended that Christ either had no human body, or that he brought it from heaven, and took it not of the Virgin Mary: And it was in answer to this heresy, that he is here described as "man of the substance of his mother." Anon. on this Creed, ed. 1735, p. 50.

(*p*) "Perfect God." A sect, called "The Arians," considered Christ as a *created* God: God in *office* only, not in *nature*: an imperfect God. It is in answer to them, therefore, that he is here described as "perfect God." Anon. 50.

(*q*) "Not two." The Apollinarians urged, because of the two natures of Christ, that the Church asserted two Christs, a *divine* Christ as to one nature, and a *human* Christ as to the other: *this* denies that conclusion. Anon. 51.

(*r*) "Cannot be saved." According to Mark xvi. 16. "He that believeth, and is baptized, shall be saved: but he that

"believeth not, shall be damned." So John iii. 18. "He that believeth on him (i. e. Jesus Christ) is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God." The prelates, who in 1689 were commissioned to review and correct the Liturgy, of whom Abp. Tillotson was one, prepared a Rubric, in which one Part was, that the Articles of this Creed "ought to be received and believed, as "being agreeable to the Holy Scriptures," but that "the condemning clauses were "to be understood as relating to those "only who obstinately denied the substance of the Christian Faith. Anon. 54, 55." Dr. Waterland says, "he inclines "to the moderate opinion of those who "think the author of this Creed does not "here lay the stress upon every little "nicety of explication before given, but "upon the main doctrine of a co-equal "and co-eternal Trinity. Wat. Crit. Hist. c. 10." Bp. Tomline says, "Great objections have been made to the clauses "which denounce eternal damnation "against those who do not believe the Faith, as here stated: and it certainly is "to be lamented, that assertions of so "peremptory a nature, unexplained and "unqualified, should have been used in

Glory be to the Father, and
to the Son: and to the Holy
Ghost;

As it was in the beginning, is
now, and ever shall be: world
without end. *Amen.*

"any human composition. It is indeed
"impossible to admit the divine authority
"of the New Testament, and doubt the
"necessity of faith in general: and surely
"the faith thus required, must include the
"leading and characteristic doctrines of
"the Christian Religion: and though the
"gospel has not particularly enumerated
"these particular doctrines, none seem to
"have a stronger claim to be so considered
"than those which relate to the Three
"Persons in whose name we are com-
"manded to be baptised, to the incarnat-
"ion of Christ, and to a future judg-
"ment. These are the doctrines of the
"Athanasian Creed: and therefore it
"would follow, that a belief in the doc-
"trines of the Athanasian Creed is essen-
"tial to salvation." He adds however
"afterwards, "but since the gospel no
"where informs us, what degree of error
"will exclude from eternal happiness, I
"am ready to acknowledge, that in my
"judgment, notwithstanding the authority
"of former times, our Church would have
"acted more wisely, and more consistently
"with its general principles of mildness
"and toleration, if it had not adopted the
"damnatory clauses of the Athanasian
"Creed. Though I firmly believe that
"the doctrines of this Creed are all found-
"ed in Scripture, I cannot but conceive
"it to be both unnecessary and presump-
"tuous to say, that "except every one
"do keep them whole and undefiled, with-
"out doubt he shall perish everlastingly."
2 Bp. Tomline's Theology, 219 to 222."

Mr. Wheatley, in his observations on this
creed, says, "We are not required, by the
"words of this creed, to believe *the whole*
"on pain of damnation: for all that is re-
"quired of us, *as necessary to salvation*, is,
"that *before all things we hold the catholic*
"faith: and the catholic faith, by the 3d
"and 4th verses, is explained to be this,
"that we worship one God in Trinity, and
"Trinity in Unity; *neither confounding*
"the persons, nor dividing the substance.
"This therefore is declared necessary to
"be believed; but all that follows, to the
"26th verse, is only brought as proof
"and illustration, and therefore requires
"our assent no more than a sermon does,
"which is made to prove or illustrate a
"text." He notices also, that it was a
primitive custom, after a confession of the
orthodox faith, to pass an anathema or
curse against all who denied it. The
damnatory clauses therefore may be con-
sidered as the denuntiation of the writer,
or as his opinion only; and it does not
follow, because the creed is introduced
into our liturgy, that our church takes
upon itself to pass this denuntiation, or
even to intimate its opinion, that the belief
of every particular here stated is indis-
pensable. It probably adopted this creed
for its general merit in illustrating these
doctrines, and to shew how they were
understood in early times; and then it
would not omit the damnatory clauses,
because that would have mutilated the
creed.

THE LITANY,
OR
GENERAL SUPPLICATION,

TO BE SUNG OR SAID AFTER MORNING PRAYER,
UPON SUNDAYS, WEDNESDAYS, AND FRIDAYS, AND AT OTHER TIMES, WHEN
IT SHALL BE COMMANDED BY THE ORDINARY.

O God the Father of heaven :
have mercy upon us miserable
sinners.

*O God the Father of heaven :
have mercy upon us miserable sin-
ners.*

O God the Son, Redeemer of
the world : have mercy upon us
miserable sinners.

*O God the Son, Redeemer of the
world : have mercy upon us miser-
able sinners.*

O God the Holy Ghost, pro-
ceeding from the Father and the
Son : have mercy upon us miser-
able sinners.

*O God the Holy Ghost, proceed-
ing from the Father and the Son :
have mercy upon us miserable sin-
ners.*

O holy, blessed, and glorious
Trinity, three Persons and one
God : have mercy upon us miser-
able sinners.

*O holy, blessed, and glorious
Trinity, three Persons and one
God : have mercy upon us miser-
able sinners.*

Remember not, Lord, our of-
fences, nor the offences of our fore-
fathers ; neither take thou venge-
ance of our sins : Spare us, good
Lord, spare thy people, whom thou
hast redeemed with thy most pre-

cious blood, and be not angry with
us for ever.

Spare us, good Lord.

From all evil and mischief ;
from sin, from the crafts and as-
saults of the devil ; from thy
wrath, and from everlasting dam-
nation,

Good Lord, deliver us.

From all blindness of heart ;
from pride, vain glory, and hypo-
crisy ; from envy, hatred, and
malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other
deadly sin ; and from all the de-
ceits of the world, the flesh, and
the devil,

Good Lord, deliver us.

From lightning and tempest ;
from plague, pestilence, and fa-
mine ; from battle and murder,
and from sudden death,

Good Lord, deliver us.

From all sedition, privy con-
spiracy, and rebellion ; from all
false doctrine, heresy, and schism ;
from hardness of heart, and con-
tempt of thy Word and Com-
mandment,

Good Lord, deliver us.

By the mystery of thy holy In-
carnation ; by thy holy Nativity

and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat (a); by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life thy servant GEORGE, our most gracious King and Governor;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love; and that he may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates; giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations, unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace,

(a) "Agony and bloody sweat." This was just before he was betrayed, when he had been praying to God to remove that cup from him; and, "being in an agony, he prayed more earnestly, and

"his sweat was as it were great drops of blood falling to the ground." Luke xxii. 44. See post, — note on Luke xxii. 44.

to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that are in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons [**especially those for whom our prayers are desired*] and young children, and to shew thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless children, and widows, and all that are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that takest (b) away the sins of the world ;

Grant us thy peace.

O Lamb of God : that takest away the sins of the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Then shall the Priest, and the People with him, say the Lord's Prayer.

OUR Father, which art in heaven, Hallowed be thy Name ; Thy

(b) "Takest away, &c." The character given him by John the Baptist. "Behold

"the Lamb of God, which taketh away the Sin of the World. John i. 29."

kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. *Amen.*

Priest. O Lord, deal not with us (c) after our sins:

Answ. Neither reward us after our iniquities.

Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us be brought to nought, and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble Works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, &c.

As it was in the beginning, &c.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David (d), have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us;

Answ. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

(c) "after," i. e. "according to." See Ps. ciii. 10. "He hath not dealt with us after our sins, nor rewarded us according to our wickedness."

(d) "Son of David," i. e. "Christ." He

was continually addressed by this appellation, and when he questioned the Pharisees, "What think ye of Christ? Whose Son is he?" They at once answered, "the Son of David."

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace, at this time, with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as

may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

PRAYERS AND THANKSGIVINGS

UPON SEVERAL OCCASIONS,

TO BE USED BEFORE THE TWO FINAL PRAYERS OF THE LITANY,
OR OF MORNING AND EVENING PRAYER.

P R A Y E R S.

For Rain.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

For Fair Weather.

O ALMIGHTY Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that, although we for our iniquities have wor-

thily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

In the time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty, for the

love of Jesus Christ our Lord ; to whom with thee, and the Holy Ghost, be all honour and glory now and for ever. *Amen.*

Or this.

O GOD, merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness ; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief : Increase the fruits of the earth by thy heavenly benediction ; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

In the time of War and Tumults.

O ALMIGHTY God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent ; Save and deliver us, we humbly beseech thee, from the hands of our enemies ; abate their pride, assuage their malice, and confound their devices ; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. *Amen.*

In the time of any common Plague or Sickness.

O ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilder-

ness, for their obstinate rebellion against Moses and Aaron ; and also, in the time of king David, didst slay with the plague of Pestilence three-score and ten thousand ; and yet, remembering thy mercy, didst save the rest ; Have pity upon us miserable sinners, who now are visited with great sickness and mortality ; that like as thou didst then accept of an atonement, and didst command the destroying angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

In the Ember Weeks, viz. (the first whole Week in Lent, Whitsun Week, and the Weeks in which the first Wednesday happens after the 14th of September, and the 13th of December), to be said every Day, for those that are to be admitted into Holy Orders.

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son ; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants, the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function, give thy grace and heavenly benediction ; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all Men, through Jesus Christ our Lord. *Amen.*

Or this :

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church ; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same ; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

A Prayer for the High Court of Parliament, to be read during their Session.

MOST gracious God, we humbly beseech thee, as for this kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled : That thou wouldest be pleased to direct and prosper all their consultations, to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign and his dominions ; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation

of Jesus Christ our most blessed Lord and Saviour. *Amen.*

A Collect or Prayer for all conditions of Men, to be used at such times when the Litany is not appointed to be said.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all Nations. More especially we pray for the good estate of the (a) Catholic Church ; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit (b), in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate, [**especially those for whom our prayers are desired ;*] that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions : And this we beg for Jesus Christ his sake. *Amen.*

* This to be said when any desire the Prayers of the Congregation.

A Prayer that may be said after any of the former.

O GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions ; and though we be tied and

(a) "Catholic Church" that is, the Universal Church, the whole body of Christians throughout the world.

(b) See Eph. iv. 3. where St. Paul ex-

horts the Ephesian converts to endeavour to keep "the Unity of the Spirit in the "Bond of peace," post.

bound with the chain of our sins,
yet let the pitifulness of thy great
mercy loose us, for the honour of

Jesus Christ our Mediator and Ad-
vocate. *Amen.*

THANKSGIVINGS.

A general Thanksgiving.

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men,

• This to be said when any that have been prayed for desire to return praise. [**particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*]

We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the (a) means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we may shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

For Rain.

O God our heavenly Father, who by thy gracious providence

dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

For fair Weather.

O LORD God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

For Plenty.

O most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseech-

(a) "for the means, &c." i. e. "for the way it has opened to us of obtaining

"God's Favour, and the Hope it affords us of receiving Glory."

ing thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

For Peace and Deliverance from our Enemies.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

For restoring Public Peace at Home.

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise

and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

For Deliverance from the Plague or other common Sickness.

O LORD God, who hast wounded us for our sins, and consumed us for our transgressions by thy late heavy and dreadful visitation; and now in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

Or this.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart. Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

THE
COLLECTS, EPISTLES, AND GOSPELS.

Note, That the COLLECT appointed for every SUNDAY, or for any HOLY-DAY that hath a Vigil or Eve, shall be said at the EVENING SERVICE next before.

The First Sunday in Advent.

The Collect.

ALMIGHTY God, give us grace that we may cast away the works (a) of darkness, and put upon us the armour (a) of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge

both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth, with thee and the Holy Ghost, now and ever. *Amen.*

[This Collect is to be repeated every Day, with the other Collects in Advent, until Christmas Eve.]

The Epistle. Rom. xiii. 8.

OWE (b) no man any thing, but to love one another: for he that

(a) "The works of darkness," and "the armour of light," expressions borrowed from the Epistle, Rom. xiii. 12.

(b) v. 8. "Owe, &c." i. e. "have no debts or propensities, but those of benevolence." It is one of the great characteristics of Christianity, that it makes general benevolence an important duty. When a lawyer asked our Saviour, which was the great commandment in the law, and our Saviour answered, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, this is the first and great commandment;" he immediately added, "and the second is like unto it, thou shalt love thy neighbour as thyself." See Matt. xxiii. 36. See also Luke x. 25. In John xiii. 34. our Saviour, just before he was betrayed, says, "a new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all men know, that ye are my disciples, if ye have love one to another." St. Paul says, Gal. v. 14., "all the law is fulfilled in one word, even in this, thou shalt love thy neighbour as thyself;" and in his famous eulogium upon charity, or general benevolence, he

says, "though I have the gift of prophecy and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing: and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." St. James says, "if ye fulfil the royal law according to the scripture, thou shalt love thy neighbour as thyself, Jam. ii. 8." St. John dwells very much upon this essential duty. "He that saith he is in the light; and hateth his brother, is in darkness even until now. 1 John ii. 9." Again, "He that loveth not his brother, abideth in death. 1 John iii. 14." So, "Let us not love in word, neither in tongue, but in deed and truth; and hereby we know that we are of the truth; and shall assure our hearts before him. 1 John iii. 18." Again, 1 John iv. 7, 8. "Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God: he that loveth not, knoweth not God." So in verse 12. "If we love one another, God dwelleth in us, and his love is perfected in us." And "this commandment have we from him,

loveth (c) another hath fulfilled the (d) law. 9. For this; "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet;" and if there be any other commandment, it is briefly compre-

hended in this saying, namely, "Thou shalt love thy neighbour as thyself." 10. Love worketh no (e) ill to his neighbour: therefore love is the fulfilling of the law. 11. And that, knowing the time, that now it is high time to awake out of sleep: for now is our (g) sal-

"that he who loveth God, *love his brother also*. 1 John iv. 21." Many other passages inculcate the duty of benevolence, and it would be well for every one who is indignant for an injury received, or feels any rancour or ill-will, to search them out, and lay them to heart.

(c) v. 8. "another," i. e. indefinitely, "mankind," all within our reach.

(d) "The Law," i. e. "of Moses;" that part which points out our duty to our neighbour, the last six commandments. See Middl. 438.

(e) v. 10. "No ill," but "all good;" not inoperative, but active.

(g) v. 11. "Salvation," i. e. "The great change they were to experience for the better at one of the times so often alluded to by the expressions, "the day of the Lord," and "the coming of the Lord." There are three periods to which these expressions are supposed to refer, the destruction of Jerusalem, the general judgment at the end of the world, and an expected intermediate appearance of our Saviour. See 2 Lightf. 241. 626. 1073, 1074. Mede, 708. 2 Newt. 142. 2 Hales, 1042 to 1060, and 1270 to 1286, and Grotius, Pole, and Hamm. on Matt. xxiv. 3. The first is probably what is here contemplated. The first converts underwent great trials. Zechariah and Malachi foretold that they would. Zech. xiii. 9. Mal. iii. 2. Our Saviour did the same. Matt. x. 17. 21. 22. Matt. xxiii. 9. but he gave them the assurance that "he who should endure *to the end* should be saved. "Matt. x. 22. Matt. xxiii. 13." that they should not have gone through the cities of Israel *till the Son of Man should be come*, and that that generation should not pass till all those things were fulfilled. Matt. x. 23. Matt. xxiv. 34. See also Luke xxi. 32. and John xxi. 22. This topic was accordingly pressed upon the converts with great force by the authors of the Epistles. In Philipp. i. 6. St. Paul expresses his confidence, that "he who had begun a good work in

"the converts at Philippi, would perform "it until *the day of Jesus Christ*," as if the period would arrive in their time; and in Philipp. iv. 5., he says, "The Lord is at hand." The author of the Epistle to the Hebrews presses them to hold fast the profession of their faith, without wavering, &c. &c. "and so much the more as ye "see *the day* approaching. Hebr. x. 25." St. Paul charges Timothy to keep a particular commandment without spot, "until "the appearing of our Lord Jesus Christ," as if he fully expected it in Timothy's time, 1 Tim. vi. 14." In Tit. ii. 11 to 14. St. Paul says, "The grace of God that "bringeth salvation hath appeared to all "men, teaching us, that denying ungodliness and worldly lusts, we should live "soberly, righteously, and godly in this "present world, looking for *that blessed "hope, and the glorious appearing of the "great God, and our Saviour Jesus Christ*," (or, even the glorious appearance of our great God and Saviour Jesus Christ), "who "gave himself for us, that he might redeem us from all iniquity, and purify "unto himself a peculiar people, zealous "of good works." St. James advises the brethren to "be patient, unto *the coming "of the Lord*:" "to stablish their hearts, "for *the coming of the Lord* draweth "nigh:" "not to grudge one another, "lest they should be condemned; for be- "hold *the Judge standeth before the door*, "James v. 7, 8, 9." St. Peter speaks of the afflictions the converts had undergone, "that the trial of their faith might be found "unto praise, and honour, and glory, at "the appearing of Jesus Christ, 1 Peter "i. 7." Lastly, St. John says, 1 John ii. 28. "And now little children abide in him, "that *when he shall appear*, we may have "confidence, and not be ashamed before "him at his coming." Many other passages might be added, but these are sufficient. They have all a strong tendency to shew, that the prophecies recorded in Matthew xxiv. were well known to the dis-

vation nearer than when we (*h*) believed. 12. The (*i*) night is far spent, the (*i*) day is at hand : let us therefore cast off the works of darkness, and let us put on the armour of light. 13. Let us walk honestly, as (*k*) in the day ; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. 14. But put (*l*) ye on the (*m*) Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. Matt. xxi. 1.

WHEN (*n*) they drew nigh unto

Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, 2. "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her : loose them, and bring them unto me. 3. And if any man say ought unto you, ye shall say, The (*o*) Lord hath need of them ; and straightway he will send them." 4. All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5. " (*p*) Tell ye the daugh-

ciples before the destruction of Jerusalem, and that the Epistles were written before that event. The prospect of a most extraordinary judgment from God upon the unbelievers, and of signal deliverance to those who embraced and held fast the faith, was admirably calculated to inspire the converts with courage and perseverance, and was therefore a topic likely to be brought forward by the disciples whilst that prospect continued. After the event it would have been absurd. Jerusalem was destroyed in the year of our Lord 70 ; the Epistle to the Romans is supposed to have been written about A.D. 58 ; that to the Philipp. A.D. 59 ; the 1st to Timothy, A.D. 64 ; that to the Hebrews, A.D. 63 ; St. James's, A.D. 61 ; the 1st of St. Peter, A.D. 64 ; and the 1st of St. John, A.D. 69. It is asserted that no Christian perished at the siege of Jerusalem, 2 Newton's Prophecies, 154. 160. 5 Watson's Tracts, 154 : and the immense slaughter among their inveterate enemies the Jews, would of course tend greatly to relieve them from persecution.

(*k*) v. 11. "Believed," i.e. "first believed."

(*i*) v. 12. "The night," our time of persecution and vengeance, when the powers of darkness have the ascendancy. "The day," our time of deliverance, when the powers of light shall be triumphant.

(*k*) v. 13. "As in the day," with nothing to conceal.

(*l*) v. 14. "Put ye on," i.e. imitate.

(*m*) v. 14. "The Lord," ὁ Κύριος, with the article. The continual application of this title to our Saviour deserves attention. It is applied to him in every book of the New Testament ; and St. Paul uses it in a prominent manner at the beginning of most of his Epistles. See also Jam. i. 1. 1 Pet. i. 3. 2 Pet. i. 2. 2 John 3. Jude 21. These writings were in Greek, and intended for persons acquainted with that language. Those persons would probably refer to the Septuagint, as the only book in that language likely to illustrate the new religion, and there they would find this word continually used for what in the Hebrew was Jehovah. And is it likely they would continually have applied this word to Christ, had it not been their belief that the term Jehovah was also applicable to him, and had they not meant to inculcate that belief? On such a point, it can hardly be supposed they would have used a term, which, if Christ were not God, would be calculated to mislead? There are certainly instances in which the term "ὁ κύριος" is applied to an earthly master, but it is to the continual application of it to our Saviour that I wish to call the attention.

(*n*) Matt. xxi. 1. "When, &c." This occurred near the close of our Saviour's ministry, five days before the passover at which he was crucified.

(*o*) v. 3. "The Lord," ὁ Κύριος, with the article.

(*p*) v. 5. "Tell, &c." This prophecy is

"ter of Sion (*q*), Behold, thy King
 "cometh unto thee, meek, and sit-
 "ting upon an ass, and a colt the
 "foal of an ass." 6. And the dis-
 ciples went, and did as Jesus com-
 manded them, 7. and brought
 the ass, and the colt, and put on
 them their clothes, and they set
 him thereon. 8. And a very
 great multitude (*r*) spread their
 garments in the way; others cut
 down branches from the trees, and
 strawed them in the way. 9. And
 the multitudes that went before,
 and that followed, cried, saying,
 "Hosannah to the Son (*s*) of
 "David! Blessed is he that
 "cometh in the Name of the
 "Lord; Hosannah in the High-
 "est!" 10. And when he was
 come into Jerusalem, all the city
 was moved, saying, "Who is
 "this?" 11. And the multitude
 said, "This is Jesus (*t*) the pro-
 "phet of Nazareth of Gali-
 lee." 12. And Jesus went into
 the temple of God, and cast out
 all them that sold and bought

in the temple, and overthrew the
 tables of the money-changers, and
 the seats of them that sold (*u*)
 doves; 13. and said unto them,
 "It is written, "My (*x*) house
 "shall be called the house of
 "prayer; but ye have made it a
 "den of thieves."

Second Sunday in Advent.

The Collect.

BLESSED Lord, who hast caused
 all holy Scriptures to be written
 for our learning; Grant that we
 may in such wise hear them, read,
 mark, learn, and inwardly digest
 them; that by patience, and com-
 fort of thy holy Word, we may
 embrace and ever hold fast the
 blessed hope of everlasting life,
 which thou hast given us in our
 Saviour Jesus Christ. *Amen.*

The Epistle. Rom. xv. 4. (*z*)

WHATSOEVER things were written
 aforetime were written for our

in Zech. ix. 9. "Rejoice greatly, O
 "daughter of Zion: Shout, O daughter of
 "Jerusalem: Behold thy King cometh
 "unto thee: he is just, and having salva-
 "tion: lowly, and riding upon an ass, and
 "upon a colt the foal of an ass: and I will
 "cut off the chariot from Ephraim, and
 "the horse from Jerusalem, and the battle
 "bow shall be cut off: and he shall speak
 "peace unto the heathen." This was
 calculated to shew that *his* was not to be
 a kingdom of worldly pomp or grandeur.
 (*q*) v. 5. "The daughter of Sion," i. e.
 "Jerusalem."

(*r*) v. 8. "A very great multitude."
 According to John xii. 1. Our Saviour had
 been the day before at Bethany, where
 Lazarus was, whom he had before raised
 from the dead: and it was for this cause
 that the people went forth to meet him,
 for that they had heard he had done this
 miracle. See John xii. 18.

(*s*) v. 9. "Son of David," i. e. "the
 "Messiah."

(*t*) v. 11. "The Prophet," with the article,
 ὁ προφήτης.

(*u*) v. 12. "Doves," or "the doves,"
 those the poor offered, what were in readi-
 ness for them. The article is in the ori-
 ginal.

(*x*) v. 13. "My house." In Is. lvi. 7.
 God says, "My house shall be made a
 "house of prayer for all people;" and
 Jer. vii. 11. he asks, "Is this house, which
 "is called by my name, become a *den of*
 "robbers in your eyes?" The recollec-
 tion of these passages might suggest the
 expression our Saviour used.

(*z*) Of the Converts at Rome, some
 thought themselves still bound to observe
 the Mosaical ordinances, and to make a
 difference in days and meats; others con-
 sidered themselves freed from such re-

learning, that we through patience and comfort of the Scriptures might have hope. 5. Now the God of patience and consolation grant you to be (a) like-minded one toward another, according (b) to Christ Jesus; 6. that ye may with one mind and one mouth glorify God (c), even the Father of our Lord Jesus Christ. 7. Wherefore (d) receive ye one another, as Christ also received us, to (e) the glory of God. 8. Now I say that Jesus Christ was a minister of the circumcision (g) for the truth of God, to confirm the promises

made unto the fathers; 9. And that the Gentiles might glorify God for his mercy (h); as it is written, "For (i) this cause I will confess to thee among the Gentiles, and sing unto thy Name." 10. And again he saith, "(k) Rejoice, ye Gentiles, with his people." 11. And again, "(l) Praise the Lord, all ye Gentiles; and laud him, all ye people." 12. And again, Esaias saith, "(m) There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles (n) trust." 13. Now the God of hope (n)

straints. Saint Paul's object is to prevent all dissensions between them upon such points, to take away from Jews and Gentiles all occasions of contest, and to induce both to unite cordially in glorifying God. He reminds them, that it was to confirm the promises made unto the Fathers, that Christ's ministry was amongst the Jews; and that it was of mere mercy to the Gentiles, and not of right, or even of promise, though foretold, that the benefit of our Saviour's coming was extended to the Gentiles. That neither Jew nor Gentile therefore was to overvalue himself or despise the other, inasmuch as it was not of right as from their own merit that either was admitted to the blessings of Christianity, and God, who best could judge, had thought each worthy to have the offer of those blessings.

(a) v. 5. "Like-minded," i. e. "of one mind, giving up to your neighbour in unessential points to produce unanimity," "that they might with one mind and one mouth glorify God." He had just been stating, that "they who were strong should bear the infirmities of the weak, and not please themselves;" that "each should please his neighbour for his good to edification;" and that "even Christ Jesus pleased not himself." He here therefore proposes that they should follow this his example, and be as he was, studying to prevent dissensions, not seeking his own gratification. In Philipp. iv. 2. St. Paul beseeches Euodias and Syntyche to be

of the "same mind in the Lord;" and Rom. xii. 16. he exhorts the converts to be of the same "mind one towards another," i. e. to have "unanimity."

(b) v. 5. "According to," i. e. "after the example of."

(c) v. 6. "God, &c." or "the God and Father," him who stands in both those relations to Jesus Christ: ὁ ὢν Θεὸς καὶ Πατήρ. Hamm. in loco. Middl. 79.

(d) v. 7. "receive," i. e. "hold communion with," so that Jew and Gentile may with one mind and mouth glorify God.

(e) "To the glory, &c." "making God's glory the object."

(g) v. 8. "Of the circumcision," i. e. "amongst those who practised circumcision, the Jews."

(h) v. 9. "His mercy," in graciously offering them the benefits of Christ's coming, though he had never promised it.

(i) "For this cause, &c." This is transcribed from Ps. xviii. 49. The cause relates to God's mercies, deliverances, and protection there mentioned.

(k) v. 10. "Rejoice." Deut. xxxii. 43.

(l) v. 11. "Praise, &c." Ps. cxvii. 1.

(m) v. 12. "There shall be, &c." Is. xi. 10.

(n) v. 13. "of hope," or "of this hope (or trust)," from whom this hope (or trust) proceeds, ἡς ἐλπίδος, that ye may abound in "this hope or trust," ἐν ἡ ἐλπίδι, "that trust" "Isaiah foretold:" intimating that the hope or trust foretold and here referred to had

fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gospel. Luke xxi. 25. (o)

“AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with per-

plexity; the sea and the waves roaring; 26. men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. 27. And then shall they see the Son of man (p) coming in a cloud with power and great glory. 28. And when

God for its origin and author. The same word is used for “trust,” in v. 12. and “hope,” in v. 13. “ἐλπισιν,” in v. 12.; “ἡς ἐλπίδος,” in v. 13.

(o) Part of our Saviour's account of what should precede the great event of his vengeance upon the opposers of his religion, at one of the times signified by “the coming,” or “day of the Lord.” According to Isaiah lxi. 2. the Messiah was to proclaim, not only “the acceptable year of the Lord,” but also “the day of vengeance of our God.” Joel ii. 1. to 11. speaks at large of the terrors of the day of the Lord, and of the strength of the people God should employ as instruments to inflict them. Zeph. i. 12. to 18. mentions the great day of the Lord as “a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities and against the high towers,” and says, that “the whole land shall be devoured by the fire of God's jealousy, for he shall make even a speedy riddance of all them that dwell in the land.” In Zech. xiii. 8, 9. “It shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die,” and Malachi, besides the passage Mal. iii. 2. (post, 70.) says (c. iv. 1, 2.) Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch; but unto you that fear my name shall the Sun of Righteousness arise, with healing in his wings.” Lastly, John the Baptist describes our Saviour, (Matt. iii. 12.) as one “whose fan is in his hand, and he will thoroughly purge his

floor and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.” See also Ps. ii. 9. and xxi. 8, 9. The character, therefore, of the day of the Lord, and the tremendous vengeance then to be executed, were strongly foretold; and it was natural the people should be desirous of knowing more particularly when this great event should take place, and what would be the marks of its approach. Our Saviour had told them, that the days should come in which there should not be left one stone upon another in their magnificent temple which should not be thrown down; and they took that occasion to ask him, “When should these things be, and what sign would there be when these things should come to pass?” In answer to this question, he gives the account of which this day's Gospel is part. The destruction of Jerusalem accordingly occurred about 37 years after our Saviour's crucifixion; an immense number of Jews, 1,400,000, were slain there and in other parts of Judea, and the temple was so utterly destroyed, that its very foundations were dug up. A full account of the destruction of Jerusalem is to be met with in the Jewish writer, Josephus. See post, 76. note on Matt. xxiv. 31.

(p) v. 27. “coming in a cloud.” When the high priest adjured our Saviour to say whether he was “the Christ, the Son of God, Matt. xxvi. 63,” our Saviour told him, that hereafter they should “see the Son of Man sitting on the right hand of Power, and coming in the clouds of heaven.” Both passages probably refer to Dan. vii. 13. “I saw in the night visions; and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days,” (viz. God), and “there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him:

"these things begin to come to pass, then look up, and lift up your heads; for your (q) redemption draweth nigh." 29. And he spake to them a parable; "Behold, the figtree, and all the trees; 30. when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. 31. So likewise ye, when ye see these things come to pass, know ye that the kingdom (r) of God is nigh at hand.

"his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The meaning in both passages may be, that what then occurs shall be decisive proof from God that Jesus Christ was the true Messiah. See post, 76. note on Matt. xxiv. 30.

(q) v. 28. "Your redemption." The destruction of their enemies and persecutors, the Jews, would of itself make a material difference in their condition. See note on the word "Salvation," Rom. xiii. 11. ante, p. 28.

(r) v. 31. "The kingdom of God," i. e. "that kingdom, which (according to Dan. ii. 44.) the God of heaven should set up, and which (according to the vision in Dan. vii. 14.) was to be given to one like the Son of Man, that all people, nations, and languages, should serve him: a kingdom which, (according to Luke xvii. 20, 21.) cometh not with observation," (i. e. is not matter of sight,) "but is within us:" a kingdom, as our Saviour says, (John xviii. 36.) "not of this world,"—a spiritual, not a temporal kingdom. These prophecies of Daniel have been fulfilling for the last 1700 years, and are still fulfilling; and if they referred to the establishment of the spiritual kingdom of Christ, (and to what else could they refer?) the establishment and continuance of that kingdom is the work of God; and, as our Saviour foretold of his church, (Matt. xvi. 18.) "the gates (or councils) of hell shall not prevail against it." For an explanation of these prophecies, see Chandler's Defence of Christianity, 119 to 132.

(s) v. 32. "This generation, &c." A

"32. Verily I say unto you, This (s) generation shall not pass away till all be fulfilled. 33. Heaven and earth shall pass away; but my words shall not pass away."

Third Sunday in Advent.

The Collect.

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the minis-

terial pledge which in a limited time would bring our Saviour's pretensions to a decisive test. He claimed to be the Messiah; and as one proof of it, took upon himself repeatedly to say, that before the generation of men then living should be removed from the earth, this great event of his coming should occur. In Matt. x. 23. he assures his apostles, "that they shall not have gone over the cities of Israel till the Son of Man shall come." In Matt. xvi. 28. he says, "there be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom." According to Mark ix. 1. he said unto them, "Verily I say unto you, that there be some of them that stand here which shall not taste of death, till they have seen the kingdom of God come with power." In speaking of St. John, (John xxi. 22.) our Saviour says, "If I will that he tarry till I come, what is that to thee?" St. John accordingly survived that coming of our Lord, which was fulfilled in the destruction of Jerusalem; and in Matt. xxiv. 34. where that Apostle gives his account of what our Saviour said as to the signs of his coming, the language is the same as here, "This generation shall not pass, till all these things be fulfilled." St. Matthew and St. John, from being constant attendants on our Saviour, were not likely to be deceived as to his words; and Matthew's Gospel was published before the destruction of Jerusalem, and so were St. Mark's and St. Luke's, which contain similar passages. Mark xiii. 30.—Luke ix. 27. The accomplishment therefore of this vengeance within the period our Saviour specified, is an attestation by God himself that our Saviour really was what he pre-

ters and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just; that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. iv. 1. (*t*)

LET a man so account of us, as of the (*u*) ministers of Christ, and stewards of the mysteries of God. 2. Moreover, it is required in

tended to be. It is of use to advert to the proofs of the truth of our religion, because it enables us to give a reason for the hope that is in us; and where such abundant proof is supplied, God has shewn that he expects belief. The signal vengeance he took upon those who did not attend to the proofs he gave, or opposed the progress of the religion he sanctioned, should teach us what we may expect if we reject this religion, or act in defiance of its precepts. God, who is the same yesterday, to-day, and for ever, will probably in his own time, and in his own way, punish as severely the unbelievers and opposers of other times. Bishop Porteus's Lectures on the parallel Prophecy in St. Matthew are well worth consulting. See Lectures 19. and 20.

(*t*) St. Paul had blamed the Corinthian converts in the preceding chapter for ranking themselves under different teachers, one saying, "I am of Paul; another, I am of Apollos; a third, I am of Cephas, or Peter," and so on; and he therefore desires them to think of the apostles, not as persons seeking their own glory, and wishing to have sects after their own names, but as ministers and subordinate officers, looking to the glory of God and Jesus Christ only, and wishing to unite all the converts under Christ alone. And he intimates to them the fallibility of man's judgment, the correctness and infallibility of Christ's. He therefore disregards all man's judgment; he does not even depend upon his own; for though he knows nothing against himself,

stewards, that a man be found (*v*) faithful. 3. But with me it is a very small thing that I should be judged (*w*) of you, or of man's judgement; yea, I judge not mine own self: 4. for I know nothing (*x*) by myself; yet am I not hereby justified: but he that judgeth me is the (*y*) Lord. 5. Therefore (*z*) judge nothing before the time, until (*a*) the (*b*) Lord come, who both will bring to light the hidden things of darkness, and will make manifest (*c*) the counsels of the hearts: and then shall every (*d*) man have (*e*) praise of (*g*) God.

he durst not conclude that he is blameless. He is not the proper judge — the Lord (Christ) only is. Man therefore was to wait for Christ's judgment, when he should come, not to presume in the interim to judge for himself.

(*u*) v. 1. "Ministers," i. e. "only as ministers and stewards," acting for another master, even Christ.

(*v*) v. 2. "Faithful," and therefore not to take to themselves what belongs to their master.

(*w*) v. 3. "Judged," i. e. perhaps, "estimated, valued, weighed."

(*x*) v. 4. "By myself" rather, "against myself." Hamm. on N. T. 519. 1 Clarke's Attrib. 258. The meaning perhaps is, though I know nothing against myself, that is not a ground on which I can consider myself justified; for I must be judged by God, who, according to 1 John iii. 21. "is greater than our hearts, and knoweth all things."

(*y*) "The Lord," i. e. Christ. Κυριος.

(*z*) v. 5. "Judge nothing." See post, — note on Luke vi. 37.

(*a*) "Until the Lord come." See ante, p. 33. on Luke xxi. 32.

(*b*) "The Lord," δευριος, with the article.

(*c*) "Manifest," so that he must have omniscience. Vall. 24.

(*d*) "Every man," or "each of us," Paul, Appollos, and Cephas: ἑκαστος.

(*e*) "Praise," or "the praise," the proper praise, what is really due. The original has the article.

(*g*) "Of God," who alone knows how to estimate.

The Gospel. Matt. xi. 2.

Now when (*h*) John had heard in the prison (*i*) the works of Christ, he sent (*k*) two of his disciples, and said unto him, "Art thou

"he (*l*) that should come, or do we look for another?" 4. Jesus answered and said unto them, "Go and shew John again those things which ye do hear and (*m*) see:

(*h*) v. 2. "John," i. e. "the Baptist."

(*i*) "The prison," where he was confined by Herod. See Mark vi. 17. Luke iii. 20.

(*k*) "Sent." It is probable John sent this message not for his own sake, or to satisfy any doubts he had, but for the sake of his Apostles; he had seen the Spirit of God descending on our Saviour at his baptism, and had heard the voice from heaven, saying, "This is my beloved Son, in whom I am well pleased. Matt. iii. 16, 17." The only doubt he could have, would be, whether this was the person on whom he had seen the Spirit descend.

(*l*) v. 3. "He that should come." There was a general expectation at this time of the Messiah's coming: Daniel had stated expressly (Dan. ix. 25.) that from the going forth of the commandment "to restore and to build Jerusalem unto the Messiah the Prince, should be seven weeks, and threescore and two weeks," and this time (reckoning a day for a year, which is the method in the calculation of prophetic times) was nearly, if not fully arrived. This expectation, with the mistake that the Messiah's kingdom was to be of this world, probably occasioned the well known passages in Suetonius, Tacitus, and Josephus, that "the sacred books of the Jews foretold, that at that time some one from Judæa should obtain the empire of the world." There are also passages in Virgil, which probably owe their origin to this cause. See Note on John i. 21. post, 38. and Virgil's 4th Eclogue.

(*m*) v. 4. "See." According to Luke vii. 21. whilst John's Disciples were with Jesus, "he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight," so that he might properly refer to what they saw as well as what they might have heard. The miracles of our Saviour and his Apostles, and the effect they produced upon the persons who witnessed them, are amongst the foundations of a Christian's faith. Are the accounts then which the New Testament gives of them true accounts? The accounts of our Saviour's miracles are ascribed to Matthew and John, two constant attendants upon our Saviour; to

Mark, a friend and companion of Peter's; and to Luke, a companion of St. Paul's. The accounts of the Apostles' miracles are ascribed to Luke and Paul, the former referring to those of many of the Apostles, the latter to his own only. Is then the supposition that these accounts were written by these persons, a safe and warrantable supposition? What is the evidence? The earliest writers refer to these accounts and refer to them as the works of those persons. Celsus, one of the earliest opposers of Christianity, speaks of the affairs of Jesus as *written by his Disciples*. The accounts bear the strongest internal marks of having been written near the times to which they relate; and though Christianity has ever met with able, acute, and virulent opponents, they have never been attributed to any other age or to any other authors. If they were not written at these times, when were they written? If they be not the accounts of these persons, whose are they? Is it possible a fraud on this point could have been practised? From the time of the crucifixion, Christians have met weekly for religious purposes. These meetings were wherever Christians dwelt. How could any spurious or questionable account be introduced so as to obtain universal adoption? Could all the churches have been deceived? Could the deception have been concealed from all the enemies of Christianity? Impossible! Could, then, the writers of these accounts have been deceived, or could they have deceived others? Many of the miracles were palpable to the senses. They could see whether the 5000 were fed with the five barley loaves and the two small fishes, or the 4000 with the seven loaves; whether the lepers were cleansed, and the sick healed; whether devils were cast out; whether Lazarus and the widow's son were raised from the dead; whether the Apostles cast out unclean spirits, and healed diseases; whether, after our Saviour's death, the power of speaking new languages, and the other gifts of the Holy Ghost, were conferred. In these particulars could the Evangelists have been deceived? Could the multitudes present at the miracles have

"5. The (*n*) blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. 6. And blessed is he, whosoever shall (*o*) not be offended in me." 7. And, as they departed, Jesus began to say unto the multitudes concerning John, "What went ye out into the wilderness to see? a (*p*) reed shaken with the wind? 8. But what went ye out for to see? a man clothed in soft raiment?"

been deceived? Had one questionable miracle been recorded, would none of their opponents have exposed them? would the attempt have been passed over in silence? Look at St. Paul's 1st Epistle to the Corinthians, an Epistle noticed by Clement, a companion of St. Paul. He tells them, c. i. v. 5. 7. that they "are in every thing enriched by Jesus Christ, in all utterance and in all knowledge; so that they come behind in no gift." And in c. xii. v. 8, 9, 10. he enumerates these gifts: The "word of wisdom, the word of knowledge, faith, the gifts of healing, the working of miracles, prophecy, the discerning of spirits, divers kinds of tongues, the interpretation of tongues." Could he have made this statement to them, had they not received such gifts? How would they have treated him, his epistle, and his religion, had no such gifts been conferred! And yet the church of Corinth continued to regard him with the greatest respect and veneration. Why? because they knew he spoke true: they did possess these gifts. It may be added, that the Apostles, and the early converts, could have had no motive but conviction for professing Christianity; for it led, not to worldly benefits, but to persecution and death; and many of them gave the strongest test of their conviction. They suffered death, rather than disavow their belief. Dr. Chalmers has pressed these topics with great force in his work upon the Evidence and Authority of the Christian Revelation, and so has Bp. Marsh in his Divinity Lectures.

(*n*) v. 5. "The blind, &c." Our Saviour refers them to his works because of their agreement with two prophecies in Isaiah,

"Behold, they that wear soft clothing are (*q*) in kings' houses. 9. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. 10. For this is he of whom it is written, (*r*) Behold, I send my messenger before thy face, which shall prepare thy way before thee."

Fourth Sunday in Advent.

The Collect.

O LORD, raise up (we pray thee)

and perhaps also with the characters in Psalm cxlvi. 7. &c. In Isaiah xxxv. 4, 5, 6. the Prophet, (alluding to the times of the Messiah,) says, "Behold your God will come with vengeance, even God with a recompence: he will come and save you: then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, then shall the lame man leap as an hart, and the tongue of the dumb sing." And in Isaiah lxi. 1. he says, "The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek." And is not this a strong, but indirect proof, of Christ's Divinity? Isaiah had foretold "Your God shall come, &c. and then the eyes of the blind shall be opened, &c." The question here is, "Art thou he that should come, &c." What is the answer? "The blind receive their sight, &c." The prophecy then is fulfilled, Your God is come, &c. and I am He.

(*o*) v. 6. "Shall not be offended in," i. e. "shall boldly and firmly adhere to me, without being deterred by persecution or danger."

(*p*) v. 7. "A reed," that is, "a mere trifle."

(*q*) v. 8. "In kings' houses," and therefore not in the wilderness.

(*r*) v. 10. Behold, &c." This is the prophecy in Mal. iii. 1. post, 69. See an able Commentary upon it, Chandler's Defence of Christianity, first ed. p. 63. The way was prepared by reforming their lives, and by that means fitting them to receive the precepts of Christianity, and to undergo all dangers and persecutions in adhering to it.

thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

The Epistle. Phil. iv. 4.

REJOICE in the Lord alway: and again I say, Rejoice. 5. Let your moderation be (s) known unto all men: The Lord is at hand. (t) 6. Be careful (u) for

(s) v. 5. "Known unto all men," not for ostentation, but to advance the interests of Christianity, by bringing it into good repute. It casts the highest credit upon religion, when its professors make a conscience of all their ways, and act as if they had God in all their thoughts—when they abstain from every appearance of evil, and put in practice the virtues their religion inculcates. We then glorify God, when in every action we consider how far it is agreeable to his will. Our Saviour, in his Sermon on the Mount, Matt. v. 16., recommends good actions with this view. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." In Tit. ii. 1—5. St. Paul directs Titus to recommend sobriety, temperance, patience, chastity, and other virtues, to this end, "that the word of God (i. e. Christ's religion) be not blasphemed." And he inculcates certain particulars of good conduct in 1 Tim. v. 14. and vi. 1. that "occasion be not given to the adversary to speak reproachfully, and that the name of God, and his doctrine, be not blasphemed," that is, "evil spoken of." St. Peter also beseeches the believers "to abstain from fleshly lusts, which war against the soul, and to have their conversation honest among the Gentiles, that whereas they speak against you as evil-doers, they may by your good works

nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God: 7. And the peace of God, which passeth all (v) understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. John i. 19.

THIS is the record of (w) John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who art thou?" 20. And he confessed, and denied not; but confessed, "I am not the Christ." 21. And they asked him, "What then? Art thou (x) Elias?"

"which they shall behold, glorify God in the day of visitation." 1 Pet. ii. 11, 12. And see 1 Pet. iii. 12. 2 Cor. vi. 3. post. — To act from ostentation, with a view to obtain praise of men, and not to advance the glory of God, is a different thing, and is condemned by our Saviour, Matt. vi. 1—5. and Matt. vi. 16. post, —

(t) "The Lord is at hand." Referring probably to that period so often signified by the "coming of the Lord," viz. the approaching destruction of Jerusalem. This Epistle is supposed to have been written in the year 59, about eleven years before Jerusalem was destroyed.

(u) v. 6. "Careful for nothing." So 1 Pet. v. 7. "Cast all your care upon him, for he careth for you."

(v) v. 7. "Passeth all understanding," i. e. either is "better than all knowledge," or "greater than we can conceive, in-conceivable." See post, — Eph. iii. 19. the like expression. "The love of Christ, which passeth knowledge."

(w) v. 19. "John," i. e. "the Baptist."

(x) v. 21. "Elias." The Jews expected that Elijah the prophet would appear again before the coming of the Messiah, in consequence of the prophecy, Mal. iv. 5. "Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." In Matt. xvii. 10. the disciples noticed this tradition to our Saviour, "Why then say

And he saith, I am not. (x)
 "Art thou that (y) prophet?"
 And he answered "No." 22. Then
 said they unto him, "Who art thou?"
 "that we may give an answer to
 them that sent us. What sayest
 thou of thyself?" 23. He said,
 "I am (z) the voice of one cry-

ing in the wilderness, "Make
 straight the way of the (a)
 Lord," as said the prophet
 "Esaias." (b) 24. And they
 which were sent were of the
 Pharisees. 25. And they asked
 him, and said unto him, "Why
 baptizest thou then, if thou be

"the Scribes, that Elias must first come?"
 And our Saviour admits that Elias was
 first to come, but explains to them that
 John the Baptist, who, according to Luke i.
 17. "was to go before the Messiah in the
 spirit and power of Elias," was the person
 to whom Malachi refers.

(x) "I am not," i.e. not the Elias of
 antient times: though he was the person
 to whom the prophecy referred.

(y) "That Prophet," with the article,
 ὁ προφήτης; not indefinitely, therefore,
 "any prophet," but some prophet in particular.
 Middleton, 343, 344: probably the
 prophet foretold by Moses, Deut. xviii. 15.
 "The Lord thy God will raise up unto
 thee a prophet from the midst of thee,
 of thy brethren, like unto me; unto him
 shall ye hearken." And they might be
 uncertain whether that might not look
 forward to some other person than the
 Messiah.

The Jews certainly expected the Messiah
 about this time, because the sixty-nine
 weeks mentioned in Dan. ix. 25—27.
 post, 69. were expiring. Josephus, b. vii.
 c. 12. says, "That which chiefly excited the
 Jews to war with the Romans, about
 forty years afterwards, was a prophecy
 contained in the Holy Scriptures, that
 at that time one of their own country
 should have dominion over the world."
 Suetonius says, "Percrebuerat oriente
 toto vetus et constans opinio, esse in
 fatis, ut eo tempore Judæa profecti rerum
 potirentur;" and Tacitus, b. v. "Plu-
 ribus persuasio inerat antiquis sacer-
 dotum libris contineri, eo ipso tempore
 fore, ut valesceret oriens, profecti que
 Judæa rerum potirentur." These pas-
 sages correspond with the Jewish notion,
 that this kingdom was to be temporal, not
 spiritual, but they shew that this was the
 time it was expected. Josephus con-
 sidered Vespasian as the person referred to;
 but he was not a descendant of Jacob, nor
 of the tribe of Judah, nor of the seed of
 David, nor did he answer to many of the

other tests which were to distinguish the
 Messiah. See Kidder, p. 47—80. In John
 iv. 25. the woman of Samaria says, "I
 know that Messiah cometh;" and John
 vi. 14. when the people saw the miracle
 of the loaves and fishes, their exclamation
 was, "this is of a truth that Prophet
 which should come into the world." In
 Luke ii. 25. Simeon is said to have been
 "waiting for the consolation of Israel;"
 and when the infant Jesus was presented
 in the temple, the Prophetess Anna spoke
 of him to all them that looked for redemp-
 tion in Jerusalem. Luke ii. 38. And Joseph
 of Arimathea is spoken of (Luke xxiii. 51.)
 as having "waited for the kingdom of God."

(z) v. 23. "I am the voice, &c." that is,
 "I am the person referred to by that pro-
 phecy." It was the practice of eastern
 monarchs, when they undertook an expedi-
 tion or journey, to send messengers be-
 fore to prepare all things for them, and
 pioneers to open the passes, level the ways,
 and remove all impediments; and in like
 manner John the Baptist was to go before
 our Saviour, to endeavour to prepare
 men's minds for his reception. Malachi
 had explained the means by which he
 should attempt to "make straight the
 way of the Lord," viz. by "turning the
 hearts of the fathers to the children,
 and the hearts of the children to their
 fathers. Mal. iv. 6." He was to remove
 the impediments of sin, pride, and obsti-
 nacy; to make men to be "of one mind
 in a house, Ps. lxxviii. 6.;" to produce
 unanimity; to destroy dissensions, animosities,
 and ill-will. And accordingly, when
 he began his ministry, his preaching was,
 "Repent ye, for the kingdom of heaven is
 at hand."

(a) "The Lord," the word in Isaiah is
 "Jehovah:" so that "Κυριος" is here put
 for Jehovah; and it is to Christ those
 terms are applied. See ante, 29. note on
 Rom. xiii. 14.

(b) "Esaias." The passage is Is. xl. 3.
 post.—

"not that Christ, nor Elias, neither that prophet? 26. John answered them, saying, I baptize with water: but there standeth (c) one among you, whom ye know not; 27. He it is, who, coming after me, is preferred before me, (d) whose shoe's latchet I am not worthy to unloose." 28. These things were done in Bethabara, beyond Jordan, where John was baptizing.

in thy Son's resurrection: Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ; to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle, Ephes. ii. 19.

Saint Thomas the Apostle's Day.

The Collect.

ALMIGHTY and everlasting God, who for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful

Now therefore ye (e) are no more strangers and foreigners, but fellow-citizens with the (g) saints, and of the household of God; 20. and are (h) built upon the foundation of the apostles and prophets, Jesus Christ himself

(c) v. 26. "One among you," that is, "Jesus Christ."

(d) v. 27. "Whose shoe's latchet," i. e. "who is so far above me, that I am unworthy to do even the meanest offices for him." Would an impostor, or one who sought his own glory, thus disparage himself, and aggrandize another? Can any motive be ascribed to John's conduct, but that which the Scripture ascribes, "to prepare the way for Christ's kingdom?" According to John iii. 28. he appeals to his disciples if he had not told them he was not the Christ, and adds, v. 30. "He must increase, but I must decrease." See Bp. Porteus's Lecture on the Character and Conduct of John the Baptist. Matt. iii.

The gospel account of the Baptist corresponds with what is said of him by the Jewish historian Josephus, born A. D. 37. We learn from him that John was a very good man; that he baptized; that his doctrine was, that they should renounce their sins, and purify their souls; that divers flocked and followed him to hear his doctrine; and that he had the greatest influence over them. After mentioning a signal defeat of Herod's army, he says, (Antiquities, b. 18. c. 7. s. 2.) "Divers Jews were of the opinion, that Herod's army was overthrown by the just vengeance of God, who punished him most justly, because of the execution which he caused to be done on John, surnamed

"Baptist: for he had put to death this man, who was endued with all virtue, and who exhorted the Jews to addict themselves thereto, and to practise justice towards men, and piety towards God; exhorting them to be baptized, and telling them, that baptism should at that time be acceptable unto God, if they should renounce not only their sins, but if to purity of their bodies they should add the cleanness of their souls, repurified by justice. And whereas it came to pass, that divers flocked and followed him to hear his doctrine, Herod feared, lest his subjects, allured by his doctrine and persuasions, should be drawn to revolt: for it seemed that they would subscribe in all things to his advice: he therefore thought it better to prevent a mischief by putting him to death, than to wait till some sudden commotion, which he might afterwards repent. Upon this suspicion, Herod caused him to be bound, &c."

(e) v. 19. "Ye," i. e. the Ephesian converts, who were Gentiles, and therefore considered by the Jews as "strangers and foreigners."

(g) "Saints," i. e. "the Jews." Before our Saviour's time the Israelites were the only people who worshipped the true God, and were called "God's people, the Holy of the Lord."

(h) v. 20. "Built." An instance of the

being the chief corner-stone (i);
21. in whom all the building, fitly
framed together, groweth unto
an holy temple in the Lord:
22. in whom ye also are builded
together for an habitation of God
through the Spirit.

figurative style of the Scripture. All Christians, whether Jews or Gentiles, and wheresoever dispersed, are considered as forming one Church, one *Temple*, one House or Habitation for God. So 1 Pet. ii. 5. "Ye also as lively stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ." So in the Apostles' Creed, and in other parts of the Liturgy, the whole body of Christians throughout the world, are called "The Holy Catholic Church." In 1 Cor. iii. 16. he says to the converts, to prevent their dishonouring their bodies, "Know ye not that ye are the *Temple of God*;" and 2 Cor. vi. 16. "Ye are the *Temple of the living God*."

(i) "Corner Stone." Our Saviour is often considered as the corner-stone of the Christian Temple. According to Isaiah xxviii. 16. "Thus saith the Lord God, Behold I lay in Zion for a foundation a Stone, a tried Stone, a precious *Corner Stone*, a sure Foundation." In Ps. cxviii. 22. is this passage, "The same Stone which the builders refused, is become the Head Stone in the corner;" and this is applied to our Saviour by himself, and also by St. Peter. Our Saviour says, "Did ye never read in the Scripture, The Stone which the builders rejected, the same is become the Head of the corner? Matt. xxi. 42. Mark xii. 10.—Luke xx. 17." And when St. Peter was questioned by what power or by what name he had healed the impotent man, and he answered, it was by the name of Jesus Christ, he adds, "This is the Stone which was set at naught of you builders, which is become the Head of the corner." Acts iv. 11, 12.

(k) v. 24. "When Jesus came," i. e. at one of his appearances after his Resurrection." The disciples were assembled on the day of his Resurrection, the first day of the week, and Jesus came and stood in the midst, and said unto them, "Peace be unto you;" shewed them

The Gospel. John xx. 24.

THOMAS, one of the twelve, called Didymus, was not with them when (k) Jesus came. 25. The other disciples therefore said unto him, "We have (l) seen

his hands and his side, breathed on them the Holy Ghost, and gave them power to remit or retain sins. Post, — John xx. 19—23.

(l) v. 25. "Seen the Lord." St. John, who was one of the apostles, must have known whether they had really seen him. According to Luke xxiv. 33. the eleven were present at this time. The certain assurance that our Saviour had risen from the dead, and that they had received the gift of tongues, and the other privileges of the Holy Ghost, affords an easy solution to what otherwise appears unaccountable, the difference in their conduct just before this period and after it. When he was apprehended, all the disciples *forsook him and fled*. Matt. xxvi. 56. Whilst he was before the High Priest, Peter thrice *denied* that he knew him: and at the time of this appearance of Christ, the doors of the place where they were assembled were *shut for fear of the Jews*. And what trust could they have had, when he on whom their hopes were fixed was crucified? And yet in a very short time we find a meeting of about one hundred and twenty, with Peter amongst them, to choose an apostle in the room of Judas, "to be a witness with them of Christ's Resurrection." Acts i. 15." On the day of Pentecost, seven weeks after the Resurrection, when they had received the gift of tongues, we find Peter *publicly* stating, in *Jerusalem*, that Jesus Christ had *by wicked hands* been crucified and slain, but that God had raised him up. Acts ii. 23, 24. We find him repeating the same thing after his healing the lame man. Acts iii. 13—15. He repeats it again when he is brought before the Chief Priest, the Rulers, Elders, and Scribes, Acts iv. 10.; and when they commanded him and John not to speak at all, nor teach at all in the name of Jesus, "Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; *for we cannot but speak the things which we*

"the (*m*) Lord." But he said unto them, "Except I shall see "in his hands the print of the "nails, and put my finger into "the print of the nails, and "thrust my hand into his side, I "will not believe." 28. And after (*n*) eight days again his disciples were within, and Thomas with them. Then came (*o*) Jesus, the doors being shut, and stood in the midst, and said, "Peace be "unto you." 27. Then saith he to Thomas, "Reach hither thy "finger, and behold my hands; "and reach hither thy hand, and "thrust it into my side: and be

"not faithless, but believing." 28. And Thomas answered and said unto him, "My (*p*) Lord and "my (*p*) God." 29. Jesus saith unto him, "Thomas, because thou "hast seen me, thou hast believed: "blessed are they that have not "seen, and yet have believed." 30. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. 31. But these are written, that ye might believe that Jesus is the Christ, the (*q*) Son of God; and that believing ye might have life through his name.

"have seen and heard. Acts iv. 19, 20." Indeed, from this time all the apostles, without exception, devoted their lives to the propagation of Christ's religion, and underwent the greatest hardships, and in many instances death itself, in attestation of the truth of his Resurrection. They could have been actuated by no temporal views; their conduct could have proceeded from nothing but conviction; and their conviction was founded on facts in which they could not have been deceived; what they had themselves seen, that is, our Saviour's appearance to them after his Crucifixion, and what they had experienced in themselves, namely, the power of speaking languages they had never learned, and of working miracles. Their conduct, therefore, affords a strong "reason for the hope that is in us." Dr. Paley has treated it in a masterly way, as affording of itself, independently of other grounds, the most satisfactory evidence of the truth of the Christian religion. See also post, note on John xvi. 20.

(*m*) v. 25. "The Lord," *τον Κυριον*.

(*n*) v. 26. "After eight days," that is, (according to the Jewish manner of expressing themselves,) "the eighth day," the first day of the succeeding week. Rehoboam ordered the people to come "after three days," when he meant them to come *the third day*. 2 Chron. x. 5. 12. The Jews imputed to our Saviour that he said, that "after three days he should rise again;" and yet they understood him to mean that

he should rise *the third day*; for after mentioning to Pilate what our Saviour had said, they desired "that the sepulchre "might be made sure *until the third day*. Matt. xxvii. 63, 64."

(*o*) "Then came Jesus." The other disciples were present at this appearance also; and John, who records it, could not have been mistaken as to this fact.

(*p*) v. 28. "My Lord and my God," *ὁ Κυριος μου, και ὁ Θεος μου*. An exclamation, not of wonder, but of specific acknowledgment, addressed to Christ, which an indefinite ejaculation would not have been, and that too as a confession of faith; an assertion that Christ was what he styled him, "his Lord and his God." And would our Saviour have suffered this exclamation without rebuke or notice, had the term "God" been misapplied? Would he have left an expression unexplained, which, if he were not God, would lead to a wrong faith? This therefore is a passage which tends to prove that Christ is "God."

The Greek idiom would not have had the article before "*Θεος*;" but this was an *Hebrew* exclamation, and in the *Hebrew* the article might be used. Middl. in loco.

(*q*) v. 31. "The Son of God." The repeated application of this title to our Saviour, shews what was the universal opinion of those times as to the Messiah. There are two prophecies referred to in page 43. (Heb. i. 5.) "Thou art my Son, "this day have I begotten thee," and "I will be to him a Father, and he shall "be to me a Son," upon which this

THE NATIVITY OF CHRIST,
called CHRISTMAS DAY.

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus

Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

The Epistle. Heb. i. 1. (r)

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2. hath in these last days spoken unto us by his Son, whom he hath appointed (s) heir of all things, (t) by whom also he made

opinion might have been founded; but that this was the general opinion, and that it had the sanction both of God and of our Saviour, admits of no doubt. The annunciation to the Virgin Mary (Luke i. 35.), was, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called (i. e. shall be) *the Son of God*." Upon our Saviour's baptism, and again upon his transfiguration, there was a voice from heaven, saying, "This is my *beloved Son*, in whom I am well pleased. Matt. iii. 17., xvii. 5." When in answer to a question from our Saviour, Peter said, "Thou art the Christ, *the Son of the living God*," our Saviour, instead of correcting him, gives it this approbation, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Matt. xvi. 16." John vi. 69. Nathaniel exclaims, "Rabbi, thou art *the Son of God*, thou art the king of Israel," and is not reproved. Martha said to him, "I believe that thou art the Christ, the *Son of God*, which should come into the world. John xi. 27." When our Saviour stilled the tempest, and they in the ship worshipped him, saying, "Of a truth thou art *the Son of God*, (Matt. xiv. 33.)" he did nothing to restrain or to correct them. The question put to him, Matt. xxvi. 63. was, "whether he was the Christ, *the Son of God*," and his answer implied that he was. In Matt. xxvii. 43. and John xix. 7. it is imputed to him that he said he was "*the Son of God*." And in Matt. xxvii. 54. the exclamation of the Centurion and those that were with him, was,

"Truly this was *the Son of God*." In the temptation the doubt twice proposed to our Saviour by the Devil is, "If thou be *the Son of God*." According to Luke iv. 41. the devils he cast out said, "Thou art Christ, *the Son of God*;" and Luke viii. 28. "What have I to do with thee, Jesus, *thou Son of God most high*?" St. Paul in his Epistles repeatedly calls Jesus the Son of God, and God his Father, and Peter and John do the same; and could this have happened had it not been the received opinion at the time that the terms, Son and Father, properly described the relation in which our Saviour stood to God, and that Jesus partook of the nature of God as a human child partakes of the nature of man?

(r) The object of this Epistle is to shew the great superiority of Christ and of his dispensation; and it accordingly begins with an account of his pre-eminence.

(s) v. 2. "Heir." So Coloss. i. 15. St. Paul calls our Saviour "the first-born of every creature," that is, so much above all created beings as to stand in the same relation to God as a first-born son does to his father. God also says, in the prophetic part of Ps. lxxxix. 28. "I will make him *my first-born* higher than the kings of the earth."

(t) "By whom, &c." So in Coloss. i. 16. St. Paul says, "*By him* were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones,* or dominions, or principalities, or powers: all things were created *by him*, and for him." So Eph. iii. 9. he says, "God created all things *by Jesus Christ*." And see John i. 3. page 44.

the worlds; 3. who being the (*u*) brightness of his glory, and the express (*v*) image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; 4. being made so much better than the angels, as he hath by (*w*) inheritance obtained a more excellent name than they. 5. For unto which of the angels said he at any time, "Thou art (*x*) my Son, this day have I

"begotten thee?" And again, "I will (*y*) be to him a Father, and he shall be to me a Son?" 6. And again, when he bringeth in the first-begotten into the world, he saith, "And (*z*) let all the angels of God worship (*a*) him." 7. And of the angels he saith, "Who (*b*) maketh his angels spirits, and his ministers a flame of fire." 8. But unto the Son he saith, "(*c*) Thy throne, (*d*) O God, is for ever and ever: "a sceptre of righteousness is

(*u*) v. 3. "The brightness." No article in the original, because it follows the participle of existence, "being." See the rule, Middl. 62.

(*v*) "Image." So Coloss. i. 15. our Saviour is called "the image of the invisible God," and 2 Cor. iv. 4. "the image of God." In Wisd. vii. 26. wisdom is called "the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness." "The image of his person," is probably nothing more than a figurative mode of intimating that he was exactly like him in all perfections. In Gen. i. 27. God is said to have "created man in his own image." But probably nothing more was meant than that he was made to resemble him in purity and goodness. According to John i. 18. and v. 37. 1 Tim. vi. 16. and 1 John v. 12. "no man hath seen God at any time;" and, according to our Articles, he is "without body or parts."

(*w*) v. 4. "By inheritance," i.e. "by sonship," by being, according to the expression in verse 2. "appointed heir of all things," by being "the Son of God," of the same divine nature as the Father.

(*x*) v. 5. "Thou art my Son," from Ps. ii. 7.; and is therefore a confirmation that that passage related to our Saviour; and see Acts iv. 25. xiii. 33. and Heb. v. 5.

(*y*) "I will be, &c." probably from 1 Chron. xvii. 13. 2 Sam. vii. 14. which, though it might be thought to apply to Solomon, was perhaps intended to apply to our Saviour only. God ordered Nathan to forbid David from building him an house, but to tell him that he would raise up his seed after him, which should be of his sons, and establish his kingdom. "He"

(said the word of God) "shall build me a house, and I will establish his throne for ever. I will be his Father, and he shall be my Son. And I will not take my mercy away from him, as I took it from him that was before thee," (viz. Saul); "but I will settle him in mine house and in my kingdom for ever; and his throne shall be established for evermore." This seems much more applicable to the spiritual kingdom of our Saviour (who was, according to the flesh, of the sons of David), than of Solomon. Ten of the tribes revolted from Solomon's son, and were never again under his descendants; and the line of Solomon has ceased for centuries to have any dominion: but the throne of Christ is established for evermore; he has built God a spiritual house, the Church of Christ; and he is settled in the house and kingdom of God for ever. His dominion, according to Dan. vii. 14. "is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Dr. Kennicott considers the passage as applying solely to our Saviour.—Kenn. Rem. 307—322. And so does Dr. Hale's 4th Dissert. p. 80. and Analysis, vol. 2. p. 368. All these works are worth consulting. See a similar prophecy, Ps. lxxxix. 27, 28. "He shall call me, Thou art my Father, &c."

(*z*) v. 6. "Let all the angels, &c." This is supposed to be taken from Ps. xcvi. 7. See Deut. xxxii. 43. Rom. xv. 9, 10.

(*a*) "Worship;" and is he not then a proper object for the worship of man?

(*b*) v. 7. "Maketh, &c." Ps. civ. 4.

(*c*) v. 8. "Thy throne, &c." Ps. xlv. 7. 8.

(*d*) "God." The term "God," therefore,

"the sceptre of thy kingdom :
 "9. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."
 10. And, "(e) Thou, Lord, in the beginning hast laid (g) the foundation of the earth; and the heavens are the works of thine hands: 11. They shall perish, but thou remainest; and they all shall wax old, as doth a garment; 12. and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

The Gospel. John i. 1.

IN the (h) beginning was the Word, and the Word was with (i) God, and the Word was God. 2. The same was in the beginning with God. 3. All things were made by him; and

without him was not any thing made that was made. 4. In him was life; and the life was the light of men. 5. And the light shineth (k) in darkness; and the darkness comprehended it not. 6. There was a man sent from God, whose name was (l) John. 7. The same came for a witness, to bear witness of the Light, that all men through him might believe. 8. He was not that Light, but was sent to bear witness of that Light. 9. That was the true Light, which lighteth every man that cometh into the world. 10. He (m) was in the world, and the world was made by him, and the world knew him not. 11. He came unto his own, and his own received him not. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13. which were born, not of (n) blood, nor of the (n) will of the flesh, nor of the (n) will of

is here plainly and unequivocally applied to Jesus Christ.

(e) v. 10. "Thou, Lord." Ps. cii. 25—27. This therefore ascribes unequivocally the work of creation to the Son: see note thereon, post, —

(g) "Laid, &c." And yet the same author says, Heb. iii. 4. "He that built all things is God." This therefore is substantively an assertion that the Son is God. See Waterl. 91.

(h) v. 2. "In the beginning," i. e. "at the creation of the world," using the words with which the Book of Genesis begins.

(i) Another distinct assertion that "the Word (i. e. as explained by v. 14. Jesus Christ,) was God. Bellarmine de Christo, lib. i. c. 6. p. 308, 309. See ante, 14. note (h)

(k) v. 5. "In darkness," that is, "in a generation which would not see, which did not open its eyes, whose foolish hearts (according to Rom. i. 21.) were darkened." The reason is assigned, John iii. 19, 20. "Light is come into the world, and men loved darkness rather than

"light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." See post, — 2 Cor. iv. 3, 4.

(l) v. 6. "John," (not the Evangelist, but) the Baptist, the messenger who was to prepare the way for the Messiah. See ante, 35. Matt. xi. 2. & 34.—John i. 19. And why is John here mentioned, except to evince the dignity and importance of Christ, who was to have such a forerunner, and to shew that the prophecies, in Is. xl. and Mal. iii. were fulfilled.

(m) v. 10 "He," i. e. "that true Light, Jesus Christ."

(n) "Born not of blood, &c." Not of any particular family, nor selected by any human distinctions or human rules; but admitted or adopted by God, receiving a spiritual, not a natural birth, upon this distinction only, that they believed in Jesus Christ. According to 1 John v. 1. "Whosoever believeth that Jesus is the Christ, is born of God." See also 1 John ii. 29. 1 Pet. i. 3. & 23.

man, but of God. 14. And the Word was made (o) flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Saint Stephen's Day.

The Collect.

GRANT, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our persecutors, by the example of thy first Martyr, Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

[Then shall follow the Collect of the Nativity: which shall be said continually until New Year's Eve.]

(o) v. 14. "Flesh," i. e. "in the person of Jesus Christ."

(p) v. 58. "Saul." The same person who was afterwards miraculously converted, and is known by the name of St. Paul. In Acts viii. 1. which immediately follows this account, it is said, "and Saul was consenting unto his death." In the account St. Paul gives of his conversion, (Acts xxii. 20.) he states, that in his trance, in the Temple, he said unto the Lord, "when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." The Acts are supposed to have been written by St. Luke; and he was with St. Paul twelve years, from A. D. 46 to A. D. 58; so that he is likely to be correct as to what he writes about St. Paul. In 1 Cor. xv. 9. St. Paul says of himself, that he was not meet

For the Epistle. Acts vii. 55.

STEPHEN, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56. and said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." 57. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, 58. and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul (p). 59. And they stoned Stephen, calling upon God, and saying, "Lord Jesus (q), receive my spirit." 60. And he kneeled down, and cried with a loud voice, "Lord, lay not this sin to their charge!" And when he had said this, he fell asleep.

The Gospel. Matt. xxiii. 34.

"**BEHOLD**, I (r) send unto you prophets, and wise men, and

to be an apostle, because he persecuted the Church of God.

(q) "Lord Jesus, &c." making him therefore the object of his prayer. And would Stephen have done this, or would it have been recorded without comment or explanation, had it not been the then existing faith, that Christ was a proper object of worship, and consequently God? Our Saviour says, Matt. iv. 10. "It is written, 'thou shalt worship the Lord thy God, and him only shalt thou serve.'" And God says twice in Isaiah, Isa. xlii. 8. Isa. xlviii. 11. "My glory will I not give to another." The caution with which false worship, the worship of any one but God, was watched, may be collected from Acts xiv. 14. Rev. xix. 10. and Rev. xxii. 8, 9.

(r) v. 34. "I send." An argument of Christ's Divinity: Who, that was not God, could send?

"scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35. that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36. Verily I say unto you, All these things shall come upon this (s) generation." 37. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38. Behold, your house is left unto you desolate. 39. For I say unto you, Ye shall not see me henceforth, till (t) ye shall

"say, 'Blessed is he that cometh in the name of the Lord.'"

Saint John the Evangelist's Day.

The Collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 John i. 1.

THAT which was (u) from the beginning, which we have heard, which we (v) have seen with our eyes, which we have looked upon, and our hands have handled, of the (w) word of life; 2. (for the life was manifested, and we have

(s) v. 36. "This generation." Another assertion, that some signal vengeance should come upon the generation of men then living; and independently of those who perished at the time of the destruction of Jerusalem, which happened in less than forty years after this prophecy, immense numbers perished before. Our Saviour stated (Matt. xxiv. 7.) that "Nation should rise against nation, and kingdom against kingdom, and that there should be famines, and pestilences, and earthquakes in divers places;" but that those were "only the beginning of sorrows." And accordingly in the interval, between this prophecy and the destruction of Jerusalem, as many as 100,000 are said to have perished in Palestine by wars and civil commotions. 2 Newt. on Proph. 146. 5 Wats. Theol. Tr. 121. 3. See ante, 33. note on Luke xxi. 32.

(t) v. 39. "Till ye shall say," i. e. (perhaps) till this shall be the general cry, "Blessed," &c.

(u) v. 1. "From the beginning," i. e.

(perhaps) "before the creation of the world." The existence of the Son before the creation is established by many texts, (ante, p. 15.) ; and it is repeatedly asserted that he joined in the creation. (Eph. iii. 9. Col. i. 15, 16, 17. Hebr. i. 2. 8. 10. and John i. 3.)

(v) "Have seen, &c." It was natural for St. John to press strongly upon those to whom he writes what had pressed strongly upon himself; and what could make a stronger impression on any one than the conviction of his own senses? His faith had for its foundation what he had himself seen, and for which he had the assurance of his own feeling.

(w) "The Word of Life," that is, "our Saviour Jesus Christ." He is also denoted by the expressions in the next verse "the Life," and "that Eternal Life which was with the Father." So St. John says in his Gospel, John i. 14. "The word was made flesh" (that is in the person of Jesus Christ), "and dwelt among us."

seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us;) 3. that which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. 4. And these things write we unto you, that your joy may be full. 5. This then is the

message which we have heard of him, and declare unto you, that God is (*x*) light, and in him is no (*x*) darkness at all. 6. If we say that we have (*y*) fellowship with him, and walk in darkness, we lie, and do not the (*z*) truth: 7. But if we walk in the light, as he is in the light, we have fellowship (*a*) one with another, and the blood of Jesus Christ his (*b*) Son (*c*) cleanseth us from all sin. 8. If we

(*x*) v. 5. "Light," i. e. "perfect purity." "Darkness," i. e. "impurity."

(*y*) v. 6. "Fellowship," i. e. "Participation." St. John expresses this fellowship elsewhere in very strong terms. Thus, 1 John iii. 24. "He that keepeth his" (viz. God's) "commandments, dwelleth in him," "and he" (viz. God) "in him." So 1 John iv. 12, 13. "If we love one another, God dwelleth in us, and his love is perfected in us;" and v. 15. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." It is perhaps upon the same ground that St. Paul calls the converts "the Temple of God," 1 Cor. iii. 16, 17. — vi. 19. — 2 Cor. vi. 16.

(*z*) "The Truth," i. e. "what the Gospel prescribes," the Gospel precepts. Midd.

(*a*) v. 7. "One with another," or (according to the king's MSS.) "with him."

(*b*) v. 3. 7. "His Son," Christ, standing to God the Father in the same relation as a mortal son does to a mortal father.

(*c*) "Cleanseth us." So Rev. i. 5. Jesus Christ is said to have washed us from our sins in his "own blood." And according to the language of our Liturgy, he made "by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." By requiring so great a sacrifice, God has shewn his utter detestation of sin; (see 1 Magee, p. 476, 477. 486. 488.) and if we refuse to perform the terms upon which forgiveness of sins is offered unto us, acknowledging our own unworthiness, repenting of the sins we have committed, endeavouring to lead godly lives, and feeling thankful for God's mercies, what are

we to expect? We are assured by the author of the Epistle to the Hebrews, x. 26. that "there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and fiery indignation." And "if he that despised Moses' law died without mercy, of how much sorer punishment shall he be thought worthy, who treadeth under foot the Son of God, and counteth the blood of the covenant wherewith he was sanctified an unholy thing?" According to Acts iv. 12. "there is no other name under heaven given among men, whereby we must be saved." So that if a sinner will not look up to the sacrifice and intercession of Jesus Christ, to what can he look? The doctrine of Redemption by Jesus Christ seems capable of an easy explanation. No man since the world began, with the exception of Jesus Christ, has lived without committing sin: each man, therefore, if judged upon mere principles of justice, would have some sin to answer for, and instead of having a claim upon God for eternal life, would be amenable to him for some punishment. To exempt him from this punishment, and to give him as a boon that eternal life which of himself he could never earn, our Saviour, who did no sin, underwent the punishment of sin; God accepted that punishment instead of the punishment to which each man would otherwise have been himself subject, and the sins of those who truly look up to Jesus Christ, and obtain his intercession and mediation, will be blotted out, will not be brought into account at the judgment-seat of Christ. In this way God has laid upon him the iniquity of us all; and it is upon him that that chastisement has been laid, by which our peace has been obtained.

say (*d*) that we have no sin, we deceive ourselves, and the truth is not in us. 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10. If we say, that we have not sinned, we make (*e*) him a liar, and his word is not in us.

The Gospel. John xxi. 19.

JESUS (*g*) said unto Peter, Follow me. 20. Then Peter turning about, seeth the (*h*) disciple whom Jesus loved, following, which also leaned on his breast (*i*) at supper, and said, "Lord, which

"is he that betrayeth thee?" 21. Peter seeing him, saith to Jesus, "Lord, and what shall" (*k*) "this man do?" 22. Jesus saith to him, "If I will that he" (*l*) "tarry till I come, what is" "that to thee? follow thou me." 23. Then went this saying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but, "If I will that he tarry till I come, what is that to thee?" 24. This (*m*) is the disciple which testifieth of these things, and wrote these things: and we know that his testimony

(*d*) v. 8. "If we say, &c." that is, "if pride induce any one to think so highly of himself, as to suppose that he was free from sin, and that there was no occasion for a sacrifice *for him*, that person is deceived." According to Rom. iii. 23. "all have sinned, and fallen short of the glory of God."

(*e*) v. 10. "Make him a liar," i. e. "if we pretend that the world was not in such a state of sin as to require such a sacrifice as Jesus Christ (when God by sending him has asserted that it was), we contradict his assertion, and treat it as false."

(*g*) v. 19. What is here stated occurred after the Resurrection of our Saviour.

(*h*) v. 20. "The disciple whom Jesus loved," i. e. "John himself." He is therefore relating a conversation at which he was present, and which nearly concerned himself.

(*i*) "At supper," or "at the supper," *ἐν τῇ δειπνῇ*, with the article, at *that* supper when our Saviour intimated to the apostles, that one of them should betray him. See Matt. xxvi. 21.—Mark xiv. 18.—Luke xxii. 21.

(*k*) v. 21. "This man do." It should rather be, "become of this man," *οὗτος δὲ τί*. Our Saviour had just been intimating to Peter, that he (Peter), when he should be old, should be crucified: and after that intimation the question is natural, what should become of John; and the answer here stated corresponds with that question.

(*l*) v. 22. "Till I come," that is, till one of the periods signified by "the day of the Lord," the time when he should execute that signal vengeance which was completed by the destruction of Jerusalem. See ante, 28. St. John accordingly lived until long after that destruction; but St. Peter is supposed to have been crucified before it, viz. in Nero's reign, A. D. 68. It is observable, that St. John is the only Evangelist who does not give a detailed account of what our Saviour foretold as to the destruction of the Temple, and the signs of his coming; for which there is this obvious reason: The other Gospels were published *before* that period, when it would be of consequence to the converts to know accurately what the signs were; whereas St. John's Gospel was not published till long afterwards; and *then* the detail would have been comparatively useless. Matthew and Mark were both dead before the destruction of Jerusalem; and St. Peter and St. Paul, who are supposed to have overlooked and approved of St. Mark's and St. Luke's Gospel (Newton on Proph. 136-7), came to their deaths in Nero's time. St. John, it is believed did not publish his Gospel till A. D. 97, twenty-seven years after the destruction of Jerusalem.

(*m*) v. 24. "This is the disciple, &c." Dr. Hammond says, that this, and what follows, was added by the Church at Ephesus. 4 Hamm. 125. It certainly has the appearance of an addition.

is true. 25. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

The Innocents' Day.

The Collect.

O ALMIGHTY God, who out (n) of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xiv. 1.

I LOOKED, and, lo, a (o) Lamb stood on the mount Sion, and with him an (p) hundred forty and four thousand, having his Father's name written in their foreheads. 2. And I heard a voice from heaven, as the voice of many waters, and as the voice

of a great thunder: and I heard the voice of harpers harping with their harps: 3. and they sung as it were a new song before the throne, and before the four beasts and the elders: and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth. 4. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to (q) the Lamb. 5. And in their mouth was found no guile: for they are without fault before the throne of God.

The Gospel. Matt. ii. 13.

THE angel of the Lord appeareth to Joseph in a dream, saying, "Arise, and take the "young child, and his mother, "and flee into Egypt, and be "thou there until I bring thee "word: for Herod will seek the "young child to destroy him." 14. When he arose, he took the young child, and his mother by night, and departed into Egypt: 15. and was there until the death of Herod, (r) that it might be

(n) This is borrowed from Psalm viii. 2. (o) v. 1. "a Lamb," i. e. "the Messiah, "our Saviour, the Son of God." It is evident *he* is referred to, because his Father's (i. e. God's) name was written in the foreheads of the 144,000.

(p) "144,000." The same number as in Rev. vii. 4. post,— are said to have been sealed as the servants of God, with the seal of the living God. It was usual for servants and soldiers, to bear some name or mark exposed to public view, to denote whose servants or soldiers they were. The number is twelve times twelve thousand,

i. e. twelve thousand for each of the tribes of Israel, meaning probably a large indefinite number from all nations. See post,— note on Eph. iv. 30.

(q) v. 4. "And to the Lamb," to him jointly with the Father. See note on Ephes. v. 5. post.

(r) v. 15. "That it might be fulfilled." The passage referred to is in Hosea xi. 1. "When Israel was a child, then I loved "him, and called my son out of Egypt;" and it has the appearance of referring to the early times of the Jewish history, speaking of the nation under the character

which was spoken of
the Lord by the prophet, say-
ing, "Out of Egypt have I

"called my Son." 16. Then
Herod, when he saw that he was
mocked of the wise men, was ex-

of a son of child, rather than looking for-
ward prophetically to the Messiah. Dr.
Chamoud, Dr. Chandler, Dr. Benson, and
many other writers, suppose that St. Mat-
thew did not mean to insinuate either that
the passage in Hosea was intended to fore-
tell this event, or that the event happened
in fulfil of the prediction; but that all he
meant was, that the passage in Hosea
might be applied to this event, as if he had
said, "so that in this instance also, as well
as in that to which the passage in Hosea
usually referred, it might be said, "Out of
Egypt, &c." See Chandler's Defence of
Christianity, 285 to 295. Sykes on Hebr.
Introd. xxxi. Benson's Introd. xxvi.
The Greek words would perhaps admit of
the translation, "so that it was fulfilled,"
i.e. hic, ut scilicet, non causam denotans, sed
eventum (4 Pole Synopsis, 40. 63.) The
translation in the French edition (Mons,
1672) Matt. ii. 15. as well as in Matt. viii.
17. Matt. xiii. 35. and Matt. xxvii. 35. is
"à fin que cette parole, &c. fut ac-
complie." Maldonat in loco says, "ut,
"hoc loco non videtur mihi causam,
"sed eventum significare; quod Chrysosto-
"mus et Damascenus multis locis fieri
"observaverunt; nec enim propterea fugit
"in Ægyptum, ut prophetia adimpleretur,
"sed cum vitandi Herodis causa eo fu-
"gisset, factum est, ut prophetia proprie
"impleri videretur." There are other pas-
sages where what is at present translated,
"that it might be fulfilled," must mean,
"so that it was fulfilled." In Matt. viii.
16, 17. it is said that our Saviour "cast
"out the evil spirits with his word, and
"healed all that were sick, that it might
"be fulfilled which was spoken by Esaias
"the prophet, saying, 'himself took our
"infirmities, and bare our sicknesses;'
and yet he could never mean that he cast
out the spirits and healed the sick, for the
purpose of fulfilling this prophecy; for the
direct meaning of this prophecy, unless
we adopt a different reading from that of
our translation, was, that he would take
our sins upon himself, and it was rather
a strain upon the words to apply them to
bodily infirmities and sickness. Again, in
John xiii. 18. our Saviour (intimating that
one of his apostles would betray him) says,
"I know whom I have chosen, but that

"the scripture may be fulfilled, 'he that
"eateth bread with me hath lift up his
"heel against me;'" and yet that passage
(which is in Ps. xli. 9.) appears to have re-
ferred to one of David's friends only. So
in John xv. 24, 25. our Saviour says, "now
"have they both seen, and hated both me
"and my Father; but this cometh to pass,
"that it might be fulfilled which was writ-
"ten in their law, they hated me without
"a cause." The passage there referred to is
in Ps. xxxv. 19. "O let not them which are
"mine enemies, triumph over me ungodly;
"neither let them wink with their eyes,
"that hate me without a cause." This was
no prediction that our Saviour should be
"hated without a cause;" and can it be
supposed that the persons of whom St.
John speaks, were constrained or induced
to hate our Saviour and the Father, that
a supposed prediction in this passage might
be fulfilled? The passage really means
nothing more than this, that what was
there said of David's enemies, "they
"hated me without a cause," might also
be said of those who hated Jesus Christ
and God. So Matt. xiii. 35. Jesus is said to
have spoken to the people in parables,
"that it might be fulfilled which was
"spoken by the prophet, I will open my
"mouth in parables, I will utter things
"which have been kept secret from the
"foundation of the world;" and yet it
could never have been for the sake of
fulfilling the passage alluded to that our
Saviour spoke to them in parables, for
the passage had no reference to our Sa-
viour, and was not spoken as a prophecy;
all, therefore, which was meant, was this,
that what was said, Ps. lxxviii. 2. "I will
"open, &c." would be true if applied to
our Saviour. And Matt. xxvii. 35. the
soldiers are said to have parted our Sa-
viour's garments, casting lots, that it might
be fulfilled which was spoken by the prophet,
&c. and yet they knew nothing of the pro-
phesy, and could have had no intention
of fulfilling it. The same mode of ex-
pression occurs in many other passages,
where it could not have been the object
to fulfil any particular part of scripture,
although it might happen as a consequence,
that parts of scripture which corresponded
with what was done, might be said to have

ceeding wrath, and sent forth and slew all the (s) children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. 17. Then (t) was fulfilled that which was spoken by Jeremy the prophet, saying, 18. "In Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they (u) are not."

Sunday after Christmas Day.

The Collect.

ALMIGHTY God, who hast given us thy only begotten Son to take

been thereby fulfilled. See Matt. xii. 17. There are also other passages, in which what was merely a consequence is stated as the object. In Matt. x. 34. when our Saviour says he "came not to send peace on earth, but a sword, and to set a man at variance against his father, and the daughter against her mother," he did not mean that this was his object, though the misconduct of man might make it, and probably would make it, a consequence.

(s) v. 16. "Children," i. e. "the male children;" females could not be objects of his apprehension.

(t) v. 17. "Then was fulfilled, &c." The passage referred to is in Jer. xxxi. 15. and relates to the lamentation of the Jewish mothers for the murder of their children by the Assyrian army; it was not a prediction of the distress there should be for this slaughter by Herod; it is, therefore, in effect, the same form of expression as that commented upon above, "that it might be fulfilled, &c." and meant nothing more than that the description of the distress of the mothers in Jeremiah was equally applicable to the distress of these mothers. Chandl. Def. 286.

(u) v. 18. "Are not," i. e. "are dead." So when Joseph's brethren meant to intimate that he was dead, the expression they

used was, he "is not." Gen. xlii. 13. 32. like Homer's "Κεῖται Παύροχλος."

The Epistle. Gal. iv. 1. (x)

Now I say, That (y) the heir, as long as he is a child, (z) differeth nothing from a servant, though he be lord of all; 2. but is under tutors and governors, until the time appointed of (a) the father. 3. Even so we, when we (b) were children, were in bondage under

used was, he "is not." Gen. xlii. 13. 32. like Homer's "Κεῖται Παύροχλος."

(x) This portion of Scripture is altogether figurative; the meaning is this: As an heir is kept in subjection during his minority; so we, whilst we were in a state like that of minors, (that is, from the time of Moses till Christ,) were kept in subjection by the Mosaic ordinances; but now we are advanced to what may be deemed manhood, and adopted as sons, we are freed from that subjection, and under no further obligation to conform to the Mosaic institutions.

(y) v. 1. "The heir," i. e. "any heir."

(z) "Differeth nothing from," i. e. "is as much under controul and subjection, as much (to use the language of v. 3.) in bondage."

(a) v. 2. "The Father," i. e. "his, the heir's father."

(b) v. 3. "Were children." St. Paul considers them, from the times of Moses to that of Christ, as mere children in religion; and in Gal. iii. 24. he accordingly calls "the law," that is, the Mosaic institutions, "a schoolmaster to bring them unto Christ." Converts, who were not far advanced in the doctrine of Christianity, are called "babes in Christ. 1 Cor. iii. 1. — Heb. v. 13. — 1 Pet. ii. 2."

the elements (*c*) of the world: 4. But when the (*d*) fulness of the time was come, God sent forth his (*e*) Son, made of a (*g*) woman, made under the law, (*h*) 5. to redeem them that were under the law, that we might receive the adoption of sons. 6. And because ye are sons, God hath sent forth the Spirit of his (*e*) Son into your hearts, (*i*) crying, "Abba, Father." 7. Wherefore thou art no more a (*k*) servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. Matt. i. 18.

THE birth of Jesus Christ was on this wise: When as his mother

(*c*) "Elements of the world," i. e. "the rites and ceremonies of the Mosaic law, which had little or nothing *spiritual* in them."

(*d*) v. 4. "The time," i. e. "either God's own time," or "the time to treat mankind as in a state of manhood."

(*e*) v. 4. 6. "His," or "his own." *τοῦ υἱοῦ αὐτοῦ τοῦ υἱοῦ αὐτοῦ.*

(*g*) "Of a woman," probably alluding to his extraordinary conception, out of the ordinary course of nature, as mentioned, Matt. i. 18. in the Gospel for the day.

(*h*) v. 5. "To redeem," i. e. "to free even the Jews, who before were under the law, from further subjection." And if they were to be freed, it could never be necessary for the Gentile converts, who had never been under the law, to submit to its ordinances. In Eph. ii. 14, 15. Christ Jesus is said to have "broken down the wall of partition between us," (that is, between Jew and Gentile,) "having abolished in his flesh the enmity," (that is, the cause which divided them, which kept them from uniting,) "even the law of commandments, contained in ordinances;" and in Col. ii. 14. he is said to have "blotted out the hand-writing of ordinances, that was against us, which was contrary to us, and to have taken it out of the way, nailing it to his cross."

6. (*i*) "Crying, &c." i. e. "intitling

Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19. Then Joseph her husband, being a (*l*) just man, and not willing to make her a public example, was minded to put her away privily. 20. But while he thought on these things, behold the (*m*) angel of the Lord appeared unto him in a dream, saying, "Joseph, thou (*n*) son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. 21. And she shall bring forth a son, and thou shalt call his name (*o*) JESUS: for he shall (*p*) save his people from their sins." 22. Now all

"you to call God your father." So Rom. viii. 15. St. Paul says, "Ye have received the spirit of adoption, whereby we cry 'Abba, Father!'" "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Christ."

(*k*) v. 7. "A servant," i. e. "in bondage to the ordinances in the law of Moses."

(*l*) v. 19. "Just," therefore disposed to put her away, (according to Deut. xxiv. 1.) but not willing to make her a public example, and therefore minded to do it privily. See 1 Mag. 482.

(*m*) v. 20. "The," or "an;" there is no article in the original.

(*n*) "Son of David." The angel might give him this appellation, to remind him, that he was of that seed from which the Messiah was to be born.

(*o*) v. 21. "Jesus," which signifies "a Saviour."

(*p*) "Save his people from their sins." This shows the nature of his office — *spiritual*, not *temporal*. In the prophecy, Isaiah liii. 6. 11. it is said, that the Lord hath *laid on him the iniquity of us all* — that he shall justify many, for he shall *bear their iniquities*. St. Peter says of him after his Ascension, that God hath exalted him to be a "Sa-

this was done, (*q*) that it might be fulfilled which was spoken of the Lord by the prophet, saying, (*r*) 23. "Behold, a virgin shall be "with child, and shall bring forth "a son, and they shall (*s*) call his "name Emmanuel; which being "interpreted, is, "God with us." 24. Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: 25. and knew her not till she had brought forth her first-born son: and (*t*) he called his name JESUS.

"viour, to give repentance to Israel, and "*forgiveness of sins*." When John the Baptist saw our Saviour coming unto him, he said, "Behold the Lamb of God, "which *taketh away the sin of the world*, "John i. 29." St. Peter says of him, "who "his *ownself bare our sins* in his own "body on the tree." And our Saviour himself says, Matt. xx. 28. that "he came "to give his life a ransom for many."

(*q*) v. 22. "That it might be fulfilled;" or, "so that it was fulfilled;" making the fulfilment a consequence only, not the object. See ante, 49. note on Matt. ii. 15.

(*r*) v. 23. "Behold, &c." The passage is in Isaiah vii. 14. post.—The other Evangelists take no notice of this prophecy; but according to Luke i. 34, 35. post,—when the Virgin Mary asked the angel, how it should be that she could conceive, seeing she knew not a man, his answer was, "The Holy Ghost shall come "upon thee, and the power of the Highest shall overshadow thee: wherefore "also that holy thing that shall be born "of thee shall be called the Son of God." The prophet Jeremiah, ch. xxxi. 22. (perhaps referring prophetically to the Messiah's miraculous birth), says, "The Lord "hath created a new thing on the earth, "a woman shall compass a man." According to Gen. iii. 15. it was to be the seed of the woman that was to bruise the serpent's head; and it is singular that the Jewish writers, in their comments on the Old Testament, say expressly, that his birth should be out of the usual course, *without a father*. Ber. Rab. on Gen. xxxvii. 22.

The Circumcision of Christ.

The Collect.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen*.

The Epistle. Rom. iv. 8.

"BLESSED (*u*) is the man to "whom the Lord will not (*x*) "im-

says, "The Redeemer, whom the Lord "shall raise, shall *not have a father*." R. Jose on Ps. lxxxv. 12. "The generation of the Messiah shall be singular, "not like that of creatures generating in "the world. None shall know the name "of his father, till he come and declare "it. Chandl. Def. 337."

(*s*) "Call his name." "Not that he "should *generally* pass by that name, but "either, that he should *sometimes* be so "called, or that he should *really* be "Emmanuel, or 'God with us,' that he "should be intitled to that appellation." So, Isaiah ix. 6, it is said prophetically of the Messiah, "his name shall be called "Wonderful, Counsellor, the mighty God, "the everlasting Father, the Prince of "Peace;" but it was never meant that those should be his *ordinary* appellations. It was a common Hebrew mode of expression to say, that persons *should be called* what it was meant to express they *should really be*. See Matt. v. 9.

(*t*) v. 25. γ. "and called" καὶ ἐκάλει, 3 Hamm. 4.

(*u*) v. 8. "Blessed, &c.": a quotation from Ps. xxxii. 2.

(*x*) "Impute," that is, "not bring into "account against." So, 2 Cor. v. 19. the gospel mercy is described to be, God's "reconciling the world unto himself, *not* "imputing their trespasses unto them." One of St. Paul's objects here is to satisfy the Roman converts that the benefits of the gospel were not of right, but of God's favour; what, in the language of Dr. Magee, (1 Magee, 210.) "man cannot demand

"pute sin." 9. Cometh this blessedness then upon the (y) circumcision only, or upon the uncircumcision also? for we say that faith was (z) reckoned to Abraham for righteousness. 10. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11. And he received the sign of circumcision; a seal of the righteousness of the faith

which he had, yet being uncircumcised; that he might be the father of all them that (a) believe, though they be not circumcised; that righteousness might be imputed unto them also: 12. and the father of circumcision to them who are (b) not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. 13. For the promise, that he should be the

"of the justice, but must entreat of the mercy of God;" not a debt due to any man's works, (for that all have sinned, and therefore are subject to punishment, not entitled to reward), but a gift of God's free grace. And as no works would of themselves entitle a man to these benefits, he concludes that the observance of the Mosaic institutions, a law of works only, was no longer necessary.

(y) v. 9. "Circumcision." It was a matter of considerable contest, during the time of the apostles, whether the Christian converts were bound to submit to circumcision, and to conform to the other Mosaic rites. The apostles had a meeting, and decided that they were not. Acts xv. 1. to 30. The spirit and zeal with which St. Paul writes upon this point, and its constant occurrence in his Epistles, affords strong internal evidence that the Epistles were written whilst this point continued matter of controversy.

The Jews still submit to this, and many other burthensome ceremonies of the Mosaic ritual. And would this be the case in their dispersed state, had they not the fullest conviction of the divine origin of the law of Moses? Circumcision is also practised by the Arabs, but it is not performed till the age of thirteen; and why? Because the Arabs are descended from Ishmael, and the rite was first instituted when Ishmael was thirteen years old, and he was circumcised at that age. See Gen. xvii. 11. 25. A strong indirect proof of the authenticity of the Book of Genesis.

(z) "Reckoned to Abraham." Several

instances are mentioned in Genesis of Abraham's faith, and his confidence in God's promise. When Abraham complained to God in his old age that he was childless, and that God had given him no seed, and God promised him that he should have seed, and that they should be as numerous as the stars of heaven, Abraham "believed in the Lord, and he" (i. e. God) "counted it to him for righteousness. Gen. xv. 4. to 6." This was before the birth of Ishmael or Isaac; and Ishmael was born to him when he was eighty-six years old. Gen. xvi. 16. When Abraham was ninety-nine years old, God gave him another assurance that he should have a son by Sarah his wife, (who was then ninety years old, and long past the ordinary condition of child-bearing;) and in token of a covenant between God and Abraham, God instituted the practice of circumcision. Abraham appears, indeed, at first to have doubted, yet as a proof of his confidence in this promise he was immediately circumcised, and so were all the men of his house. Gen. xvii. It is to this latter instance, as St. Paul explains in the 18th and 19th verses of this chapter, that he here refers. Abraham's merit in preparing to sacrifice his son Isaac, was long after his circumcision. Gen. xxii.

(a) v. 11. "Believe," i. e. "have faith, like his."

(b) v. 12. "Not of the circumcision only, but, &c." i. e. "not of all who were circumcised, but of those only who had faith like Abraham's; so that he was to be the father of all who, whether circumcised or not, had faith."

heir (c) of the world, was not to Abraham, or to his seed through the (d) law, but through the righteousness of faith. 14. For if (e) they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. Luke ii. 15.

AND it came to pass, as the angels (g) were gone away from them into heaven, the shepherds said one to another, "Let us now go even unto (h) Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." 16. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. 17. And when they had seen it, they made

known abroad the (i) saying which was told them concerning this child. 18. And all they that heard it wondered at those things which were told them by the shepherds. 19. But Mary kept all these things, and pondered them in her heart. 20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. 21. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named (k) of the angel before he was conceived in the womb.

[The same Collect, Epistle, and Gospel, shall serve for every Day after unto the Epiphany.]

(c) v. 13. "Heir of the world," i. e. either "that he should have the land of Canaan for his inheritance," which was one of God's promises to Abraham, (Gen. xiii. 14. to 17. — xv. 17. and xvii. 7.) or "that in him should all the nations of the world be blessed," which was another, (Gen. xxii. 18.) and according to which, in another sense, all who should be saved through Christ were his inheritance. The latter seems the right, because it was *that* promise only, which, according to the next paragraph, was capable of being made of no effect.

(d) "Through the law," i. e. "from obedience either to the Mosaic, or to any other law."

(e) v. 14. "They which are of the law be heirs." That is, "if the privileges are to be confined to those who have rendered perfect obedience to the Mosaic or any other law, the merit which in Abraham was given to Faith, is no longer to be given to Faith in others; Faith is useless, and the promise that in Abraham *all nations* should be blessed, is made of no effect."

(g) v. 15. "The angels," one of whom had been announcing to the shepherds the birth of the Messiah.

(h) "Bethlehem." See post, 58. notes (c) and (g). The circumstances which occurred to occasion our Saviour's being born at Bethlehem, shew how singularly God accomplishes his purposes. His mother did not live at or near Bethlehem, and, in the ordinary course of things, was not likely to have been there at the time of her delivery; but Cæsar Augustus, the Roman emperor, had given an order for inrolling the people of Judea and Galilee. 2 Hales, 705. This inrolment had been fixed upon 27 years before, but some troubles in the empire stopped it at that time; a fresh order was now issued, and it was in obedience to this order that Joseph went up at this time to Bethlehem, and Mary accompanied him.

(i) v. 17. "The saying." The Angel said unto them, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the City of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you, ye shall find the babe wrapped in swaddling clothes, lying in a manger. Luke ii. 10. to 12."

(k) v. 21. "So named." Matt. i. 21. ante, 52.

THE EPIPHANY (*l*); or the Manifestation of Christ to the Gentiles.

The Collect.

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; mercifully grant, that we, which know thee now by faith (*m*), may after this life have the fruition (*n*) of thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 1.

FOR this (*o*) cause I Paul, the prisoner (*p*) of Jesus Christ for you Gentiles (*q*); 2. if ye have heard of the dispensation of the

grace of God, which is given me to you-ward: 3. how that by revelation he made known unto me the (*r*) mystery; (as I wrote afore in few words, 4. whereby, when ye read, ye may understand my knowledge in the mystery of Christ,) 5. which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6. "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel;" 7. whereof I was made a minister, according to the gift of the

(*l*) The object of this festival is to express our gratitude to God for manifesting the gospel to the *Gentile* world, and giving *them* the opportunity of obtaining the benefits of our Saviour's coming. Before our Saviour's time, it was among *the Jews* only that the worship of the only true God prevailed; *they* were peculiarly called *his* people; and *they* received many peculiar communications, by the intervention of prophets and otherwise, from him. Under the gospel God has made no distinction; he has made his communication freely and equally to Gentiles as well as Jews; he offers the benefits of it to *all mankind*, and treats *all* the believers in it, of what nation soever they may be, as his church and people. In early times, the term "Epiphany" was applied to Christmas Day, as well as to this festival, Christmas being called the greater, and this the lesser Epiphany.

(*m*) "By Faith," i. e. "by believing what has been revealed and written: having no other knowledge than that which faith or belief gives."

(*n*) "The Fruition, &c." i. e. "the power mentioned, 2 Cor. iii. 18. and 1 John iii. 2. of beholding, as in a glass, the glory of the Lord," and of "seeing him as he is."

(*o*) v. 1. "For this cause." Because under the Christian dispensation the distinction between Jew and Gentile was at an end and all believers, Jews and Gen-

tiles, constituted one church, St. Paul, according to verse 14., bows his knees to the Father. The words, "for this cause," are referable to verse 14.; and the whole of this portion of scripture, "if ye have heard, &c." is in a parenthesis.

(*p*) v. 1. "The prisoner, &c." St. Paul therefore was in custody: and this Epistle is supposed to have been written about the year 58, when St. Paul was in confinement at Rome.

(*q*) "For you Gentiles." According to Acts xxi. 28. the charge upon which the Jews apprehended St. Paul, and upon which he was afterwards sent to Rome, was this, "that he taught everywhere against the people," (i. e. the Jews), "the law," (i. e. the Mosaic rites), and "the Temple, and that he had brought Greeks also into the Temple." St. Paul's preaching that the Jews were no longer God's peculiar people, that the Mosaic rites were no longer essential, that the Temple in Jerusalem was not the only proper place for worship, and that the Gentiles were to be privileged as well as Jews, might well give rise to the charge, and would warrant St. Paul in saying, that he was "a prisoner for you Gentiles."

(*r*) v. 3. "The mystery." He explains afterwards, in v. 6. what was this mystery; and he often speaks of it as a mystery which had been hid from former ages. See Eph. i. 9. and infra note on v. 9.

grace of God given unto me by the effectual working of his power. 8. Unto me, who am less than the (s) least of all saints, is this grace given, that I should preach among (t) the Gentiles the unsearchable riches of Christ; 9. and to make all men see what is the fellowship (u) of the mystery, which, from the beginning of the world hath been (x) hid in God, who created all things (y) by Jesus Christ: 10. to the intent that now unto the (z) principalities

and powers in heavenly places might be known, by the Church, the manifold wisdom of God, 11. according to the eternal purpose which he purposed in Christ Jesus our (a) Lord: in whom we have boldness and (b) access with confidence by the faith of him.

The Gospel. Matt. ii. 1.

WHEN Jesus was born in Bethlehem of Judea, in the days of Herod (c) the king, behold, there

(s) v. 8. "The least." So St. Paul says of himself, 1 Cor. xv. 9, 10. "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God."

(t) "Among the Gentiles." St. Paul considered himself as called to preach the gospel more especially to the Gentiles; that *that* was the more immediate object of his being called. In Acts xxii. 18—21. where St. Paul is giving an account of his conversion and what afterwards happened to him, he says he was in a trance, and was ordered to depart from Jerusalem, for that God would send him far thence "unto the Gentiles." In Rom. xi. 13. he says, "I speak to the Gentiles, inasmuch as I am the apostle of the Gentiles." And in Gal. i. 15. he speaks of being called by God's grace, that he might preach the Son of God "among the heathen."

(u) v. 9. "Fellowship," in admitting Gentiles as well as Jews; in treating both alike.

(x) "Hid in God." So Rom. xvi. 25. he says of it, "which was kept secret since the world began." In 1 Cor. ii. 7. he calls it "the hidden wisdom which God ordained before the world unto our glory;" and Col. i. 26. "the mystery which hath been hid from ages, and from generations."

(y) "By Jesus Christ." So John i. 3. ante, 44.—Heb. i. 2. ante, 42.—1 Cor. viii. 6.—and 1 Col. xvi. 17. However, these words are wanting in the most ancient copies: and may be therefore an addition. 1 Waterl. 56.

(z) v. 10. "Principalities and powers in heavenly places," i. e. (perhaps) "the

"angels in heaven," from whom he might mean this mystery was hitherto concealed; as St. Peter seems also to insinuate, when he says, (1 Pet. i. 12.) "which things the angels desire to look into." Our Saviour also intimates, that though the angels of heaven are allowed to know many things which are concealed from man, yet there are things which are kept secret from them also. Thus Matt. xxiv. 36. Mark xiii. 32. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

(a) v. 11. "Our Lord:" ἡς Κυρίου ἡμῶν.

(b) v. 12. "Access," i. e. (probably) "unto God; the power of approaching him by Jesus Christ as a Mediator." Thus, (according to 1 John ii. 1.) "we have an Advocate with the Father, Jesus Christ the righteous;" and (according to Heb. ix. 24.) he "appears in the presence of God for us."

(c) v. 1. "Herod the king." Herod was the first *Foreigner* who was set over the kingdom of Judea. Until his time they were governed by some of their own people, under the character of Judges, Kings, &c., and the priesthood was continued in its appointed line: they were now become tributary to Rome; Rome nominated their kings, and their kings made the priests out of the lowest of the people. The Prophecy therefore (Gen. xlix. 10.) "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come," might well strengthen the expectation of the coming of the Messiah: the sceptre was now departed, &c. Euseb. Eccl. Hist. b. 1. c. 6.

came wise men from the east to Jerusalem, 2. saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." 3. When Herod the king had heard these things, he was (*d*) troubled, and all Jerusalem with him. 4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5. And they said unto him, "In (*e*) Bethlehem of Judea: for thus it is written by the (*g*) prophet, 6. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people

"Israel." 7. Then Herod, when he had (*h*) privily called the wise men, inquired of them diligently what time the star appeared. 8. And he sent them to Bethlehem; and said, "Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also." 9. When they had heard the king, they departed: and, lo, the star, which they saw in the east, (*i*) went before them, till it came and stood over where the young child was. 10. When they (*k*) saw the star, they rejoiced with exceeding great joy. 11. And when they were come into the house, they saw the young child with Mary his mother, and fell down,

(*d*) v. 3. "Troubled." Herod probably expected that he was to be a *temporal* king.

(*e*) v. 5. "Bethlehem." David also, who was a type of our Saviour, was probably born there. It was there his father Jesse lived. 1 Sam. xvi. 1, 4. &c. xvii. 12. In Luke ii. 11. it is called "the City of David."

(*g*) v. 5. "Prophet." Micah v. 2. The passage there is, "but thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting." There was another Bethlehem in the land of Zabulon. The Jews were divided into *thousands*, and over each thousand was a prince or ruler. See Ex. xviii. 25. 1 Sam. x. 19.; so that among "the princes," as in St. Matthew, or "the thousands," as in Micah, is in sense the same. Instead of "a governor," as here, or "ruler," as in Micah, the proper translation, according to the Septuagint, would be, "a Leader, who shall be the Shepherd to" my people Israel; and then it corresponds with the character foretold of the Messiah, Isaiah xl. 11. "he shall feed his flock as a shepherd;"

and with Ezek. xxiv. 23. "I will set up one Shepherd over them, and he shall feed them, even my servant David," i. e. the Messiah; who is also called David. Jer. xxx. 9. Ezek. xxxiv. 24. — xxxvii. 24, 25. and Hos. iii. 5. Jeremiah, Ezekiel, and Hosea, did not live till long after David's death, and could not therefore allude to him. See note on Ps. lxxxix. 21. The speaking of the Messiah as "a Shepherd," might imply the peaceable nature of his kingdom. The expression, that "his goings forth had been from of old, &c." implies that his coming had been determined upon from the *earliest* times: and it was immediately after Adam's fall that the promise was made, that "the seed of the woman should bruise the serpent's head." Gen. iii. 15. See post, 69. note (*c*).

(*h*) v. 7. "Privily." Perhaps that the Jews might not know of it. If they supposed this child to be the infant Messiah, and were aware that Herod was inquiring after him, with a view to destroy him, they would naturally endeavour to counteract his measures.

(*i*) v. 9. "Went before them." See 2 Æneid, 693. to 697.; where a star performs a similar office.

(*k*) v. 10. "Saw the star," i. e. "standing over him."

and worshipped him: and when they had opened their treasures, they presented unto him gifts (*l*); gold, and frankincense, and myrrh. 12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

First Sunday after the Epiphany.

The Collect.

O LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the

same, through Jesus Christ our Lord. Amen.

The Epistle. Rom. xii. 1. (m)

I BESEECH you therefore, brethren, by the mercies of God, that ye present (*n*) your bodies a living (*o*) sacrifice, holy, acceptable unto God, which is your (*p*) reasonable service. 2. And be not conformed to this world: but be ye transformed by the (*q*) renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. 3. For I say, (through (*r*) the grace given unto me), to every man that is among you, not to think of himself more highly (*s*) than he ought to think; but to think soberly,

(*l*) v. 11. "Gifts." In Ps. lxxii. (which is considered as looking prophetically to the Messiah,) are these passages: "The kings of Tarsus, and of the isles, shall give presents: the kings of Arabia and Saba shall bring gifts. He shall live, and unto him shall be given of the gold of Arabia."

(*m*) St. Paul had been shewing that the Gentiles might receive all the benefits of Christ's coming, without submitting to any of the Jewish ceremonies; that the Jews would also be admitted to them, if they embraced the belief of Christianity, and practised the duties it enjoins; but that without such practice there could be no salvation in Christ either to Jew or Gentile: and he therefore presses them, as they are no longer required to make the sacrifices the Mosaic law required, to make the only sacrifice Christianity demands, a sacrifice of those propensities which are against the purity and disposition of mind which the Gospel enjoins. We are to remember, too, that God requires this sacrifice of us.

(*n*) v. 1. "Your bodies," "in opposition to those of animals."

(*o*) "Living sacrifice," not a sacrifice which was to be slain; but by suppressing their evil desires and propensities, to make a sacrifice of their own bodies, without subjecting them to death: not as before,

by killing the body of an animal, and bringing *that* into a state of purity, but by killing their lusts and sinful inclinations, to bring their own bodies into a state of purity, and yet keep them alive.

(*p*) "Reasonable," "more reasonable than to seek for pardon by killing bulls, &c."

(*q*) v. 2. "Renewing of your mind," i. e. "bringing your mind into a new state; forming it anew;" making it, in the language of one of the Collects, "regenerate." So, Eph. iv. 23, 24., St. Paul exhorts them to "be renewed in the spirit of your mind, and to put on the new man, which after God" (that is, in imitation of God's perfections) "is created in righteousness, and true holiness." So Col. iii. 9, 10. he speaks of those converts as having "put off the old man with his deeds, and having put on the new man, which is renewed in knowledge, after the image of him that created them," i. e. "God." In John iii. 3. our Saviour says, "except a man be born again," (which has a similar meaning), "he cannot see the kingdom of God."

(*r*) v. 3. "Through the grace," i. e. "not of myself alone, but upon the suggestion of the Spirit."

(*s*) "More highly." What St. Paul is particularly condemning is, their overvaluing themselves upon peculiar gifts of

(*t*) according as God hath dealt to every man the measure of faith. 4. For as we have many (*u*) members in one body, and all members have not the same office; 5. so we, being many, are one body in Christ, and every one members one of another.

The Gospel. Luke ii. 41.

Now his parents went to Jerusalem every year at the feast of the passover. 42. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. 43. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. 44. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. 45. And when they found him not, they turned back again to Jerusalem, seeking him. 46. And it came to pass, that after three days they found him in the temple, sitting in the midst of the

doctors, both hearing them, and asking them questions. 47. And all that heard him were astonished at his understanding and answers. 48. And when they saw him, they were amazed: and his mother said unto him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." 49. And he said unto them, "How is it that ye sought me? wist ye not that I must be about (*v*) my father's business?" 50. And they understood not the saying which he spake unto them. 51. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. 52. And Jesus increased in wisdom and stature, and in favour with God and man.

Second Sunday after the Epiphany.
The Collect.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy peo-

the Spirit: and the answer to this kind of pride occurs, 1 Cor. iv. 7. "who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it."

(*t*) "According, &c." that is, "upon the conviction that *it is God* that has allotted to each such powers as he thought fit." The same notion is thus expressed, Eph. iv. 7. "unto every one of us is given grace (i. e. talents) according to the measure of the gift of Christ."

(*u*) v. 4. "Many members, &c." This idea is very much enlarged upon, 1 Cor. xii. and Eph. iv. 3. to 16. The substance of the argument is this: no one ought too much to value himself because the spiritual gifts with which he is endowed are of the

highest kind, nor should any one be undervalued because the gifts intrusted to him are of a lower degree: the highest and the lowest must all be exercised; they are all *conferred*; and the object of conferring them is, not to aggrandize the individual, or advance *his* glory, but to forward the general interests of Christianity, and advance the glory of God. All of them, however they may differ, proceed from the same high original, and have all the same high object. Each man has what is intrusted to him, not for his own sake, not from his own merit, not for his own honour, but for the sake of the Christian cause. The passage in 1 Cor. xii. will be found, post,—and part of the passage in Ephes. iv. post.

(*v*) v. 49. "My Father's," i. e. "God's."
Ἐν τοῖς 78 πατρὶ.

ple, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 6.

HAVING then (*x*) gifts differing according (*y*) to the grace that is given to us, whether prophecy, let us prophesy according to the proportion (*z*) of faith; 7. or ministry, let us wait on our ministering; or he that teacheth, on teaching; 8. or he that exhorteth, on exhortation: he that giveth, let him do it with (*a*) simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. 9. Let love (*b*) be without dissimulation. Abhor that which is evil; cleave to that which is good. 10. Be kindly affectioned one to another with brotherly

love; in honour preferring one another; 11. not slothful in business; fervent in spirit; serving *the Lord*; 12. rejoicing in hope; patient in tribulation; continuing instant in prayer; 13. distributing to the necessity of saints; given to hospitality. 14. Bless (*d*) them which persecute you: bless, and curse not. 15. Rejoice with them that do rejoice, and weep with them that weep. 16. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate.

The Gospel. John ii. 1.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2. and both Jesus was called and his disciples (*e*) to the marriage.

(*x*) v. 6. "Gifts," i. e. "spiritual gifts;" "the extraordinary powers conferred upon the first members of Christianity, to enable them to accomplish its propagation."

(*y*) "According to the grace that is given us," that is, "according to what God has thought fit of his mere grace to bestow; it is his gift, not our acquisition."

(*z*) "Proportion of faith." Faith is here used to signify not the act of man's mind in believing, but the act of God in confiding; and the meaning is, according to the extent of the gift conferred upon us.

(*a*) v. 8. "Simplicity," i. e. either "Honesty," or "Liberality," (as the word is rendered, 2 Cor. viii. 2.) or, "singleness of heart," with no double motive, with only one object.

(*b*) v. 9. "Let Love, &c." It is peculiar to the systems of morality in the Old and New Testament, that they inculcate every virtue which has a tendency to advance the happiness of man, and no other, and that they prohibit whatever has a contrary tendency. This is considered as affording strong internal evidence that they had their origin from God. Let any one review his past life and compare it with the rules of conduct prescribed in the Bible, and then fairly ask himself whether

much of the uneasiness and distress he has suffered is not referable to a deviation from these rules?

(*d*) v. 14. "Bless, &c." Is there any other system which contains such a precept as this! and yet its benevolence is not greater than its wisdom. How well suited was it to the circumstances in which the Apostles were placed! how well calculated to soften, what they were most likely to experience, the evils of persecution! It would tend to lessen the virulence of the persecutors, and the sufferers would be able the better to bear up against their afflictions, if they knew they were undeserved, that they had given no occasion for what they endured, and that they must ultimately receive their reward from God. Our Saviour inculcates the same doctrine, (Matt. v. 43, 44.) "Ye have heard that it hath been said, thou shalt love thy neighbour, and hate thine enemy: but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

(*e*) v. 2. "His disciples." St. John, therefore, who was one of them, was probably in the house when this miracle was performed; and many of our Saviour's other miracles were done in the sight of St. Matthew and St. John.

(*i*) according as God hath dealt to every man the measure of faith.

4. For as we have many (*u*) members in one body, and all members have not the same office; 5. we, being many, are one body of Christ, and every one member of one of another.

The Gospel. Luke ii. 41. And they were

Now his parents went to Jerusalem every year at the feast of the passover. 42. And when Jesus was twelve years old, they went up to Jerusalem after the feast. 43. And they fulfilled the days. 44. And when they sought for him, and he was not, they sought for him three days. 45. And when they found him, they said unto him, "Every man beginning doth set forth his hand against thee, and when men have

well drunk, then that which is worse: but thou hast kept the good wine until now." 11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Third Sunday after the Epiphany.

The Collect.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. Amen.

The Epistle. Rom. xii. 16.

BE not wise in your own conceits. 17. Recompense (*h*) to no man evil for evil. Provide (*i*) things (*k*) honest in the sight of all men. 18. If it be possible, as much as lieth in you, live peaceably with all men. 19. Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is (*l*) written, "Vengeance is mine; I

Woman." Not a word of discomfiting our Saviour applies it to his mother, who was on the cross, John xix. When Jesus therefore saw his mother and the disciple standing by, whom he loved, he saith unto his mother, behold thy son; then saith he to the disciple, Behold thy mother." It has been supposed that he purposely used the word, that the making her an object of religious adoration, which he foresaw would be done, might not be justified by any peculiar mark of respect from him to her.

(*h*) v. 17. "Recompense, &c." Solomon gives the same advice, (Prov. xx. 22.) "Say not thou, I will recompense evil: but wait on the Lord, and he shall save thee." So St. Paul exhorts, (1 Thess. v. 14.) "See that none render evil for evil unto any man: but ever follow that which is good both among yourselves, and to all men." St. Peter also directs, (1 Pet. iii. 9.) "not to render evil for evil,

"or railing for railing, but contrary-wise blessing;" and reminds us, (1 Pet. ii. 23.) of the example of our Saviour, "who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to Him that judgeth righteously."

(*i*) Rom. xii. 17. "Provide, &c." i. e. "Guard against any thing which may hurt your reputation, attend to what will advance it." The same expression occurs 2 Cor. viii. 21. where this must be the meaning; and the original uses the same words in both passages. The passage here is *προνοήμενοι κατὰ ἐνώπιον πάντων ἀνθρώπων* that in Corinthians *προνοήμενοι κατὰ τὸ μὴ ἰνὸς Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων*.

(*k*) v. 17. "Honest," i. e. "well thought of."

(*l*) v. 19. "Written." The passage is Deut. xxxii. 35. "To me, (saith the Lord) belongeth vengeance, and recompense." And accordingly, he is appealed to (Ps. xciv. 1.) as Him to whom vengeance is

"will repay, saith the Lord." 20. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt (*m*) heap coals of fire on his head. 21. Be not overcome of evil, but overcome evil with good.

The Gospel. Matt. viii. 1.

WHEN he was come down from

the (*n*) mountain, great multitudes followed him. 2. And, behold, there came a leper and worshipped (*o*) him, saying, "Lord, 'if thou wilt, thou canst make 'me clean.'" 3. And Jesus put forth his hand, and touched him, saying, "I (*p*) will; be thou 'clean.'" And immediately his leprosy was cleansed. 4. And Jesus saith unto him, "See thou

appropriated: "O Lord God, to whom vengeance belongeth, O God, to whom vengeance belongeth, shew thyself."

(*m*) v. 20. "Heap, &c." This probably alludes to the method of melting metals in a crucible: as by heaping coals of fire on the head of a crucible the hardest metals are melted, so by heaping acts of kindness on the head of an enemy, we should endeavour to melt him into goodwill towards us; and so according to what follows, to overcome his evil by our good acts, his animosity by our forbearance. The passage is taken from Prov. xxv. 21. "If 'thine enemy be hungry, give him bread 'to eat, and if he be thirsty, give him 'water to drink; for thou shalt heap coals 'of fire on his head, and the Lord shall 'reward thee." It has been supposed that the heaping coals of fire upon the head of an enemy may mean still further, that if he is not touched by our acts of kindness towards him, those acts will bring upon him heavier punishment from God: but is it consistent with the spirit of Christianity, that we should act from such a motive? See 10 Augustine 335. de tempore Sermo. 168. and 4 Augustine 375. on Rom. propos. 71. So Jerome in loco "heap, &c." says, "that when he perceives coals of fire are 'heaped upon him by that mercy he did 'not deserve, he may shake them off, that 'is, be changed, and love you. But if you 'do this that something worse may come 'upon him, it is not mercy, but cruelty. 'That (i.e. the coming of something worse 'upon him) you are commanded to pray 'to God to avert. This passage too 'teaches us to imitate God, who causes 'his sun to shine upon the wicked and the 'good: for by feeding our enemy, and 'giving him drink, we provoke him to 'peace and reconciliation."

(*n*) v. 1. "Mountain," the place where he had been delivering that admirable discourse called his Sermon on the Mount contained in the 5th, 6th, and 7th chapters of St. Matthew.

(*o*) v. 2. "Worshipped, &c." Can it be supposed that our Saviour would without rebuke or explanation have suffered himself to have been worshipped, much less that he would have rewarded the worshipper, had he not been a proper object of worship; and he would not have been a proper object of worship, had he not been God. They are our Saviour's own words, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. iv. 10.;" and the caution used against false worship, the worship of any but the true God, may be seen from the conduct of Barnabas and Paul, Acts xiv. 14., &c. and from that of the angel, Rev. xix. 10. Rev. xxii. 8, 9. There are many other instances in which our Saviour before his crucifixion, suffered himself to be worshipped, Matt. ix. 18.—Matt. xiv. 33.—John ix. 38. and after his resurrection his disciples held him by the feet, and worshipped him, Matt. xxviii. 9. At another time, when they saw him on the mountain in Galilee, they worshipped him, Matt. xxviii. 17.; and when he was parted from them, and carried up into heaven, they worshipped him. Can we then hesitate to make him an object of our worship, or doubt of his divinity? It may be observed too, that the worship by this Leper was accompanied by an address to him by the term "Lord," one of God's names, and by an application for what nothing short of divine power could accomplish.

(*p*) v. 3. "I will; be thou clean:" authoritative language, implying that he had of himself this power.

"tell (*q*) no man; but go thy way, shew (*r*) thyself to the priest, and offer the gift that Moses commanded for a (*s*) testimony unto them." 5. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, 6. and saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented." 7. And Jesus saith unto him, "I will come and heal him." 8. The centurion answered and said, "Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. 9. For I am a man under authority, having soldiers under me: and I say to this man, (*t*) Go, and he goeth; and to another, Come, and he cometh; and to my servant,

"Do this, and he doeth it." 10. When Jesus heard it, he marvelled, and said to them that followed, "Verily I say unto you, I have not found so great (*u*) faith, no, not in Israel." 11. And I say unto you, "That (*x*) many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: 12. But the children (*y*) of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." 13. And Jesus said unto the centurion, "Go thy way; and as thou hast believed, so be it done unto thee." And his servant was healed in the self-same hour.

(*q*) v. 4. "Tell no man." This miracle was performed early in our Saviour's ministry, at least two years before his crucifixion; and he appears to have acted with great reserve and caution till the time of his suffering approached, that he might not draw on the multitudes to avow him as their king (which a conviction in their minds that he was the Messiah would probably have done), and that he might not provoke the jealousy of the Roman power. But for this conduct, he might have been obstructed at an earlier period, before he would have had the full opportunity of exhibiting the purity of his life, and of displaying the powers he possessed in the regions where he wished them to be known. This prudence is noticed in a striking manner by Mr. Locke in his Reasonableness of Christianity, 55. to 142. See post, note on Matt. xvi. 16.

(*r*) v. 4. "Shew thyself, &c." It was part of the Levitical law, that a person who recovered from the leprosy was to shew himself unto the priest, that the priest might examine whether he was

clean, and make an offering. See Lev. xiv. 1. to 57. See also Luke xvii. 14. post.

(*s*) "For a testimony unto them," i. e. "as a proof of being cleansed."

(*t*) v. 9. "Go, &c." i. e. "as my word is obeyed by those who are under me, because of my temporal authority, so will your word be obeyed by the disease because of your spiritual authority. You have as much power over the disease as I have over my soldiers." The Centurion's reply intimated that he considered our Lord as possessing more than human power: and had he been mistaken, would not our Lord, instead of applauding his faith, have corrected his mistake? Graves's Trin. 69.

(*u*) v. 10. "Faith," i. e. "Confidence, assurance of my power."

(*x*) v. 11. "Many, &c." i. e. "Gentiles."

(*y*) v. 12. "Children of the kingdom," i. e. "Jews." The strong instance of faith in the Centurion, who was a Gentile, naturally led our Saviour to contrast the conduct of the Gentiles with that of the Jews.

*The Conversion of St. Paul.**The Collect.*

O God, who through the preaching of the blessed Apostle Saint Paul hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. Amen.

For the Epistle. Acts ix. 1. (a)

AND Saul, yet breathing out threatenings (b) and slaughter against the disciples of the (c) Lord, went unto the high priest, 2. and desired of him letters to Damascus to the synagogues, that if he found any of (d) this way, whether they were men or women, he might bring them bound unto Jerusalem. 3. And as he journeyed, he came

(a) Lord Lyttleton, in an admirable discussion on the conversion and conduct of St. Paul, considers it of itself sufficient to satisfy any reasonable mind of the truth of the Christian religion. St. Paul must have known, to a certainty, whether what is here stated really did happen to him, and whether he really received the spiritual communications, and possessed the supernatural powers elsewhere mentioned: and he could have had no temporal views, because his profession was decidedly against his worldly interest. What he went through and endured for the Christian cause (See post, 79. 80. 2 Cor. xi. 23. to 27.) is strong proof that he was no impostor. St. Luke, who wrote the Acts, was with St. Paul the greatest part of twelve years, from A. D. 46, to A. D. 58, so that his account of the conversion may be depended upon as correct. The conversion is supposed to have occurred A. D. 35. two years after the Crucifixion.

(b) v. 1. "Threatenings and slaughter." This shews that the first converts were

near Damascus; and suddenly there shined round about him a light from heaven: 4. and he fell to the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" 5. And he said, "Who art thou, Lord?" and the (e) Lord said, "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." 6. And he trembling and astonished, said, "Lord, what wilt thou have me to do?" And the (e) Lord said unto him, "Arise, and go into the city, and it shall be told thee what thou must do." 7. And the men which journeyed with him stood speechless, hearing a voice (g), but seeing no man. 8. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9. And he was three days without sight, and neither did eat nor drink. 10. And there was a

severely persecuted, and that it could not be desirable, as to worldly views, to embrace Christianity: what then could have induced the apostles to persevere themselves, and to bring over others, but the certain knowledge that they had seen our Saviour after his crucifixion, and that they had assurances in which they could not have been mistaken or deceived, that Jesus was the Messiah; and what could have worked upon any one to turn to this persuasion, but the conviction, from seeing what the apostles did, that God was with them?

(c) "The Lord," τὸ Κύριον.

(d) v. 2. "Any of this way," i. e. "Christian converts."

(e) v. 5. 6. "The Lord," ὁ Κύριος.

(g) v. 7. "A voice," or "the voice," τῆς φωνῆς, with the article. In Acts xxii. 9. St. Paul says, "they heard not the voice," τὴν δὲ φωνὴν οὐκ ἤκουσαν: they might hear the voice, and yet not distinguish what was said.

certain disciple at Damascus, named Ananias: and to him said the (*h*) Lord in a vision, "Ananias." And he said, "Behold, I am here, Lord." 11. And the (*h*) Lord said unto him, "Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for, behold he prayeth, 12. and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." 13. Then Ananias answered, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14. and here he hath authority from the chief priests to bind all that call on thy name." 15. But the (*h*) Lord said unto him, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16. for I will shew him how great things he must suffer for my name's sake." 17. And Ananias went his way, and entered into the (*i*) house; and putting his hands on him, said, "Brother Saul, the (*h*) Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." 18. And immediately there fell from his

eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. 19. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. 20. And straightway he preached Christ in the synagogues, "that he is the Son (*h*) of God." 21. But all that heard him were amazed, and said, "Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" 22. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. Matt. xix. 27.

PETER answered and said unto Jesus, "Behold we have forsaken all and followed thee: what shall we have therefore?" 28. And Jesus said unto them, "Verily I say unto you, That ye which have followed me, in the re-generation, when the Son of man shall sit in the throne of his (*h*) glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive

(*h*) v. 11. 15. 17. "The Lord," ὁ Κύριος.

(*i*) v. 17. "the house," i. e. "of Judas," mentioned v. 11.

(*h*) v. 20. "The Son of God," ὁ υἱὸς τοῦ Θεοῦ, with the articles — a transcendent title! See ante, §1. note on John xx. 31.

(*h*) v. 28. "his," rather "his own," ἑαυτοῦ αὐτοῦ. The same expression occurs.

26. where it is necessarily so

rendered. Our Saviour there speaks of coming in his own glory, and his Father's, and that of the holy angels, καὶ ἁγίων ἀγγέλων, &c. And would he thus have spoken of his own glory, and have named the Father between himself and the holy angels, had he not been conscious of, and meant to intimate, his own equality with the Father?

"an hundred-fold, and shall inherit everlasting life. 30. But many that are first shall be last; and the last shall be first."

Fourth Sunday after the Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen.

The Epistle. Rom. xiii. 1.

LET (m) every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2. Whosoever therefore resisteth the power, resisteth the

ordinance (n) of God: and they that resist shall receive to themselves damnation. 3. For rulers are not a terror to good works, but to the evil. Wilt (o) thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the (p) same: 4. for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute (q) wrath upon him that doeth evil. 5. Wherefore ye must needs be subject, not only for wrath (r), but also for conscience sake. 6. For, for this (s) cause pay you (t) tribute also: for they are God's ministers, attending continually upon this (u) very thing. 7. Render therefore to all their dues; tribute to whom (x) tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

(m) v. 1. "Let, &c." The apostles were anxious to satisfy their converts that their spiritual subjection to Christ did not exempt them from temporal subjection to the established government under which they lived. A contrary doctrine would have had a tendency to set all established governments against them, and would have answered no spiritual end: Thus St. Paul directs Titus "to put the converts in mind to be subject to principalities and powers, and to obey magistrates. Tit. ii. 1." and St. Peter exhorts them, (1 Pet. ii. 13.) "to submit to every ordinance of man for the Lord's sake (i. e. as matter of duty) whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." See post, — note on 1 Pet. ii. 13.

(n) v. 2. "Ordinance," i. e. "appointment."

(o) v. 3. "Wilt, &c." i. e. "if you wish to avoid being in fear of the power do

"that which is good, and instead of punishment, it shall give thee praise, for it is the minister of God to thee for good, if thou actest right, for punishment if thou doest evil."

(p) v. 3. "The same," i. e. "the power."

(q) v. 4. "Wrath," i. e. "punishment."

(r) v. 5. "For wrath, &c." "Not only to avoid the punishment of man, but from a sense that it is part of your duty to God."

(s) v. 6. "For this cause," i. e. "because they are God's ministers."

(t) "Pay you," i. e. "you are to pay, it is your duty."

(u) "This very thing," i. e. "the punishment of evil-doers, and the praise of them that do well."

(x) v. 7. "Tribute, &c." So our Saviour told the Pharisees, "to render unto Cæsar the things which are Cæsar's, and unto God the things which are God's, Matt. xxii. 15. 17. 21. — Mark xii. 13, &c. — Luke xx. 20, &c."

The Gospel. Matt. viii. 23. (y)

AND when he was entered into a ship, his disciples followed him. 24. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. 25. And his disciples came to him, and awoke him, saying, "Lord (z), save us: we perish." 26. And he saith unto them, "Why are ye fearful, O ye of little faith?" Then he arose and rebuked the winds and the sea; and there was a great calm. 27. But the men marvelled, saying, "What manner of man is this, that even the winds and the sea obey (a) him?" 28. And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the (b) tombs, exceeding fierce, so that no man might pass by that way. 29. And, behold, they cried out, saying, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" 30. And

there was a good way off from them an herd of many swine feeding. 31. So the devils besought him, saying, "If thou cast us out, suffer us to go away into the herd of swine." 32. And he said unto them, "Go." And when they were come out, they went into the herd of swine: and behold, the whole herd of (c) swine ran violently down a steep place into the sea, and perished in the waters: 33. And they that kept them fled, and went their ways into the (d) city, and told every thing, and what was befallen to the possessed of the devils. 34. And, behold, the whole city came out to meet Jesus: and when they saw him, they (e) besought him that he would depart out of their coasts.

THE PRESENTATION OF CHRIST IN THE TEMPLE, commonly called *The Purification of the Virgin Mary.*

The Collect.

ALMIGHTY and everliving God, we humbly beseech thy Majesty,

(y) The miracles here stated were perhaps before the call of St. Matthew, so that the testimony is not, as in many other instances, that of an *eye-witness*. St. Matthew's call is not mentioned till the next chapter; and his statement implies that it was *after* these events, though *not long* after them. His association, however, almost immediately after their occurrence, with those disciples in whose presence they occurred, when they would naturally be topics of conversation and astonishment, gives his statement great credit.

(z) v. 25. "Lord," *Kupis*, applying to him for what nothing but divine power could effect.

(a) v. 27. "Obey him?" So that he must have indicated by his manner, that the command proceeded from himself,

and that the effect was produced by his own power. The inference would be that he had the power of God: and he does nothing to prevent that inference. The consequence is, he meant it to be drawn. Graves's Trinity, p. 71. See Matt. xiv. 24.

(b) v. 28. "The tombs," which were in the wildest and most unfrequented situations, amidst rocks and mountains. Middl.

(c) v. 32. "Swine." If these were kept by Jews, it was a breach of their law: if by Gentiles, but in the country of the Jews, it was a snare to them.

(d) v. 33. "The city," i. e. "of the Gergesenes."

(e) v. 34. "Besought him, &c." St. Mark and St. Luke assign *fear* as their reason for this request, Luke viii. 37.—Mark v. 15.

that as thy only-begotten Son was this day presented in the temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. iii. 1. (g)

“**BEHOLD**, I will send (*h*) my “messenger, and he shall prepare the way before me (*i*): “and the Lord (*k*), whom (*l*) ye “seek, shall suddenly come to

(g) Malachi prophesied about 430 years before our Saviour's time.

(h) v. 1. “Messenger.” John the Baptist was this messenger: and he prepared the way before our Saviour (that is, prepared men's hearts for his reception,) by preaching “repentance, for the kingdom “of heaven is at hand.” See Matt. iii. 2. 8—12. Isaiah had before foretold that there would be such a messenger, (Isaiah xl. 3.) “The voice of him that crieth in “the wilderness, Prepare ye the way of “the Lord, make straight in the desert a “highway for our God.” See post. In Bp. Chandler's Defence of Christianity, and Dr. Trapp's Second Discourse, the passage in Malachi is well commented upon and explained.

(i) v. 1. “Me.” And yet it was before Christ, and for him, that the way was to be prepared: Christ therefore is the speaker here, and to him is here applied the expression at the end of the verse, “The Lord (Hebr. Jehovah) of Hosts.” Bellarm. lib. 1. De Christo, c. 4. p. 283.

(k) “The Lord.” Hebr. not Jehovah, but Adon. See note on Ps. ii. 4.

(l) “Whom ye seek,” “the Messenger “of the covenant, whom ye delight in.” These expressions import, that even at this time the coming of the Messiah was an object to which they looked forward; and the repeated prophecies from time to time delivered with a view to that event, were admirably calculated to keep alive in them that expectation. Immediately after the fall, they had an intimation that “the seed of the woman should bruise the “serpent's head;” and this, though indefinite, might raise in them a hope that at some time or other there would be a deliverer, to give them the opportunity of regaining what by the fall they had forfeited,—the chance of eternal life. God afterwards promised to Abraham, that in “him and his seed should all the families “or nations of the earth be blessed. “Gen. xii. 3. xxii. 18.” This might induce a belief that the Deliverer would be of his

seed. This promise was renewed, in nearly the same words, to Isaac, Gen. xxvi. 4. and to Jacob, xxviii. 14. Before Jacob died, he called his sons together, that he might tell them what should befall them (and their posterity) in the last days; and unto Judah he said, “the sceptre shall “not depart from Judah, nor a lawgiver “from between his feet, until Shiloh “come; and to him shall the gathering of “the people be. Gen. xl. 10.” This raised the belief that the Deliverer should be of the tribe of Judah, and that that tribe should have some degree of power until his coming. By “Shiloh” is certainly meant the Messiah; and the intimation, “that unto him should the gathering of “the people be,” agrees with the character before given him, that in him should all the nations of the earth be blessed, and corresponds with the title by which he is called in a subsequent prophecy, Hagg. ii. 7. “the desire of all nations.” Daniel speaks of the Messiah, and the time of his coming, with great particularity, “seventy weeks are determined “upon thy people, and upon thy holy city, “to finish the transgression and to make “an end of sin, and to make reconciliation “for iniquity, and to bring in everlasting “righteousness, and to seal up the vision and prophecy, and to anoint the “most holy: Know therefore, and understand, that from the going forth of the “commandment to restore and to build Jerusalem unto the Messiah the prince shall “be seven weeks, and three score and “two weeks: Dan. ix. 24.” A week, in prophetic language, means seven years, a day for a year, as Gen. xxix. 27.—Lev. xxv. 8. Ezek. iv. 4—6. The commandment here referred to, “to restore and to build Jerusalem,” is probably, either one in the seventh or one in the twentieth year of Artaxerxes Longimanus. See Ezra vii. and Nehem. ii. The seventh year of Artaxerxes was exactly 490 years, or seventy weeks of years, before the crucifixion, and in that year Artaxerxes made a decree to allow all

"his (*m*) temple, even the messenger of the covenant, whom ye delight in: behold, he shall come," saith the Lord of Hosts. 2. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a (*n*) refiner's fire, and like fuller's soap: 3. and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. 4. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. 5. "And I will come near to you to judgment; and I will be

"a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me," saith the Lord of Hosts.

The Gospel. Luke ii. 22.

AND when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; 23. (as it is (*o*) written in the law of the Lord, "Every male that openeth the womb shall be called holy to the Lord;") 24. and to

the people of Israel, and his priests and levites to go up to Jerusalem, and ordered them a large supply of money and other things (Ezra vii.), and though this was not *in terms* an order to restore and to rebuild Jerusalem, it was so *in effect*. In the 20th year of Artaxerxes, Nehemiah complained that the city, the place of his father's sepulchres (i. e. Jerusalem) lay waste, and intreated leave to go up to build it, and Artaxerxes gave him leave, and he went up accordingly (Nehemiah ii.) This was 477 ordinary years before the crucifixion, but it was rather more than 483, or sixty-nine weeks of Chaldean years, and as Daniel had lived near his whole life in Chaldea, the Chaldean computation might be adopted in this prophecy. See Prid. Conn. Part 1. Book 5., and Chandl. Defence, No. 8. c. 2. s. 1. p. 132—150.

(*m*) "His." So that he was to have a temple, to be an object of worship! and who that is not God, can have that right? See 3 Horsl. Sermon.

(*n*) v. 3. "A refiner's fire, &c." This implies that the object of his coming was not to raise them to temporal grandeur, but to cleanse their hearts, to correct their dispositions; and as St. Paul expresses it, (Tit. ii. 14.) "to purify to himself a peculiar people, zealous of good works." The same might be collected from the preaching of his fore-runner, the messen-

ger here spoken of, John the Baptist: "Now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire: I indeed baptize you with water unto repentance, but he that cometh after me shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Matt. iii. 10—12." If it was so much God's object *then* to produce this inward purity, must it not equally be his object *now*? and if he *then* visited so heavily those who disregarded his warnings, will he not equally visit the sinful and despisers of after times? The *period* of sinning cannot, with a God of perfect justice, make a difference in the quantum of punishment. God might make the punishment *more visible* in our Saviour's time, to make his detestation of sin and unbelief more notorious; but will the punishment for subsequent sin and unbelief be less certain, or less heavy?

(*o*) v. 23. "Written." Exod. xiii. 2. "The Lord spake unto Moses, saying, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine."

offer a sacrifice according to that which is said (*p*) in the law of the Lord, "a pair of turtle-doves, or two young pigeons." 25. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the (*q*) Consolation of Israel: and the (*r*) Holy Ghost was upon him. 26. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. 27. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 28. then took he him up in his arms, and blessed God, and said 29. "(*s*) Lord, (*t*) now lettest thou thy servant depart in peace, according to thy word: 30. for mine eyes have seen thy 31. " (*u*) salvation, 31. which thou hast prepared before the face of all people; 32. a light to lighten the Gentiles, and the glory of

"thy people Israel." 33. And Joseph and his mother marvelled at those things which were spoken of him. 34. And Simeon blessed them, and said unto Mary his mother, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 35. (yea, (*x*) a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed." 36. And there was one Anna, a prophetess, the daughter of Phannuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her (*y*) virginity; 37. and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. 38. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption

(*p*) v. 24. "Said in the law, &c." She was to bring a lamb, and a turtle-dove or young pigeon; but if she were not able to bring a lamb, she was to bring two turtles, or two young pigeons, one for a burnt-offering, the other for a sin-offering. Lev. xii. 6, 8.

(*q*) v. 25. "The Consolation of Israel," i. e. "the Messiah," called, (Hagg. ii. 7.) "The Desire of all Nations;" and (Mal. iii. 1.) "The Messenger of the Covenant, in whom ye delight." He was anxiously expected at this time, on account of Daniel's prophecy of the seventy weeks, Dan. ix. 24. ante 69. Anna spake of him (*infra*, v. 38.) "to all them that looked for redemption in Jerusalem." Joseph of Arimathea was one of those "who waited for the kingdom of God," that is, the times of the Messiah, Luke xxiii. 51. The question, (Matt. xi. 3. ante, 35.) "Art thou he that should come, or do we look for another?" implies that some important

character was expected. In John iv. 25. the woman of Samaria says, "I know that *Messias* cometh;" and in John vi. 4. when the people saw the miracle of the loaves and fishes, they exclaimed, "This is of a truth that prophet which should come into the world." See ante, 35.

(*r*) "The Holy Ghost," rather "a divine influence." No article. Middl.

(*s*) See ante, 8.

(*t*) v. 29. "Lord," not "*Kypie*," but "*δεσποτα*."

(*u*) "Thy salvation," i. e. "the Messiah." He was called Jesus, because he was to save his people from their sins, Matt. i. 21.

(*x*) v. 35. "A sword, &c." Epiphanius says she was put to death. The expression may be figurative, to intimate the anguish she would have to sustain.

(*y*) v. 36. "Virginity," i. e. (probably) "the time she was marriageable."

in Jerusalem. 39. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. 40. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Fifth Sunday after the Epiphany.

The Collect.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle. Col. iii. 12.

PUT on therefore, as the elect of God, holy and beloved, (z) bowels of mercies (a), kindness, humbleness of mind, meekness, long-suffering; 13. forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. 14. And above all these things put on charity (b), which is the

(c) bond of perfectness. 15. And let the peace of God (d) rule in your hearts, to the which also ye are called in (e) one body; and be ye (g) thankful. 16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the (h) Lord. 17. And whatsoever ye do in word or deed, do all in the (i) name of the Lord Jesus, giving thanks to God and (k) the Father by him.

The Gospel. Matt. xiii. 24.

THE (l) kingdom of heaven is likened unto a man which sowed good seed in his field: 25. but while men slept, his enemy came and sowed tares among the wheat, and went his way. 26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27. So the servants of the householder came and said unto him, "Sir, didst thou not sow good seed in thy field? from whence then hath it tares?" 28. He said unto them, "An enemy hath done this." The servants said unto him, "Wilt

(z) v. 12. "Bowels, &c." not the outward appearance, but the inward feeling and affection. True religion goes to the root, it regulates the heart.

(a) "Mercies, &c." The character of the Christian virtues deserves notice: how admirably are they calculated to promote the comfort and happiness of individuals and of society!

(b) v. 14. "Charity," i. e. "not mere almsgiving, but general goodwill to all mankind." The extensive sense in which the word "charity" is used, may be collected from 1 Cor. xiii. post.

(c) "Bond of perfectness," i. e. (perhaps) "the most perfect bond:" uniting man to man more than any other quality.

(d) v. 15. "Peace of God," i. e. "god-like peaceableness."

(e) "In one body," i. e. "together," to make one fraternity, whose characteristic shall be universal goodwill. See ante, 39. Eph. ii. 19. &c.

(g) "thankful," or "kind," gracious.

(h) v. 16. "The Lord," *ἡ Κυρία*, i. e. "Christ."

(i) "In the name of," "because of, for the sake of." So 1 Cor. x. 31. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

(k) v. 17. "And," or "even."

(l) v. 24. "The kingdom of heaven," i. e. "God's dispensation under the gospel." In the conclusion of this chapter,

"thou then that we go and gather them up?" 29. But he said, "Nay; lest, while ye gather up the tares, ye root up also the wheat with them. 30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

Sixth Sunday after the Epiphany.

The Collect.

O God, whose blessed Son was manifested that he might (*m*) destroy the works of the devil, and make us the (*m*) sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this

our Saviour thus explains this parable to his disciples: "He that soweth the good seed, is the Son of Man: the field is the world: the good seed are the children of the kingdom," (i. e. the true believers), "but the tares are the children of the wicked one: the enemy that sowed them is the devil: the harvest is the end of the world; and the reapers are the angels: As therefore the tares are gathered, and burnt in the fire, so shall it be in the end of this world: The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: and shall cast them into a furnace of fire — there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun, in the kingdom of their Father. Matt. xiii. 37. to 43." Because God's judgment against an evil work is not executed speedily, it is not to be concluded that it will never come. One object of God's forbearance and long-suffering is to lead men to repentance, Rom. ii. 4.; and where men do not repent, indignation and wrath, tribulation and anguish, will sooner or later be rendered to every soul of man that doeth evil. Rom. ii. 5. 8. 9.

(*m*) "Destroy, &c." Most of the expressions in this collect are taken from the Ephesians. See *ch.* v. 1, 2, 3. 8.

hope, we may purify (*m*) ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

The Epistle. 1 John iii. 1.

BEHOLD, what (*n*) manner of love the Father hath bestowed upon us, that we should be called the (*o*) sons of God! therefore the world (*p*) knoweth us not, (*q*) because it knew him not. 2. Beloved, now are we the sons of God; and it doth not yet appear what we (*r*) shall be: but we know that, when (*s*) he shall appear, we shall be like (*t*) him;

(*n*) v. 1. "What manner of, &c." i. e. "how great," and of what kind, to treat us as sons.

(*o*) "The sons of God." So St. Paul assures the Roman converts, Rom. viii. 15. "Ye have received the spirit of adoption, whereby we cry *Abba, Father*;" and (Gal. iv. 4, 5.) he tells the Galatians that "God sent forth his Son, &c. that we might receive the adoption of sons." See ante, 52. note on Gal. iv. 6.

(*p*) "Knoweth," i. e. "countenanceth, favoureth, sheweth attachment to."

(*q*) "Because, &c." So John xv. 19. our Saviour says to his disciples, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

(*r*) v. 2. "What we shall be," i. e. "what further privileges we shall have."

(*s*) "When he shall appear," probably alluding to his expected appearance at one of those periods so often mentioned as "the coming," "the appearance," "the day of the Lord," viz. "the destruction of Jerusalem." See ante, 28. note on Rom. xiii. 11.

(*t*) "Like him." It is very possible St. John and the other disciples might so far have formed a wrong notion of the nature of Christ's approaching appearance,

for we shall see (*u*) him as he is. 3. And every man that hath this hope in him, purifieth (*x*) himself even as he is pure. 4. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 5. And ye know that he (*y*) was manifested to (*z*) take away our sins; and in him is no sin. 6. Whosoever (*a*) abideth in him (*b*) sinneth not: whosoever sinneth, hath not (*c*) seen him, neither known him. 7. Little children, let no man de-

ceive you: he that doeth righteousness, is (*d*) righteous even as he is righteous. 8. He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might (*e*) destroy the works of the devil.

The Gospel. Matt. xxiv. 23.

THEN (*g*) if any man shall say unto you, "Lo, here is Christ," or "there;" believe it not. 24. For there shall arise false (*h*)

as to expect that his faithful followers would at that time be singularly glorified, and perhaps taken up into heaven: and a mistake in this respect, so far from impeaching the epistles, seems to furnish a strong argument as to the time when they were written, viz. *before* the destruction of Jerusalem: *after that event* their expectation would have been corrected, and they could no longer have been under this mistake. Thus, (1 Thess. iv. 15, &c.) St. Paul says, "We which are alive and remain" (as if he expected it whilst some of them remained alive, before that generation should have passed away) "unto the coming of the Lord, shall not prevent them which are asleep: for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." So (Philipp. iii. 20, 21.) "Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Again, (Col. iii. 4.) "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." See also 2 Pet. iii. 10.—Rom. viii. 18. post,—and ante, 33., note on Luke xxviii. 32. and post,—note on 1 Cor. xv. 23, 24.—See also Matt. xxiv. 31. post,—Dr. Benson supposes the apostles might think the destruction of Jerusalem and the end of the world would come to

pass at or near the same period. Benson's *Introduct.* xxix.

(*u*) "See, &c." i. e. (perhaps,) "have as perfect knowledge as sight ordinarily gives." See note on 1 Cor. xiii. 12. post.

(*x*) v. 3. "Purifieth, &c." i. e. "endeavours to purify."

(*y*) v. 5. "He," Who? No one is mentioned before, save God. This then is a passage to prove our Saviour's divinity! that he was what St. Paul calls him, 1 Tim. iii. 16. "God manifest in the flesh."

(*z*) "Take away," i. e. "to remove the penal consequences of the past, and to restrain us from sinning in future."

(*a*) v. 6. "Abideth in," i. e. "adheres stedfastly to."

(*b*) "Sinneth not." "Takes care to commit no sin."

(*c*) "Not seen him, &c." i. e. "not to any purpose."

(*d*) "Is, &c." i. e. "endeavours to be," "aims at perfect righteousness."

(*e*) v. 8. "Destroy, &c." i. e. "reform mankind, repress sin, and advance righteousness;" according to Tit. ii. 14. "purify to himself a peculiar people, zealous of good works."

(*g*) v. 23. "Then, &c." Part of our Saviour's prophecy in answer to the question "when the temple should be destroyed, and what should be the sign of his coming."

(*h*) v. 24. "False Christs." Many impostors, (according to the Jewish historian Josephus,) did accordingly appear before the destruction of Jerusalem, both before and during the siege.

Christs, and false prophets, and shall shew great signs (*i*) and wonders; insomuch (*k*) that, if it were possible, they shall deceive the very elect (*l*). 25. Behold, I have told you before. 26. Wherefore if they shall say unto you, "Behold, he is in the desert;" go not forth: "Behold, he is in the secret chambers," believe it not. 27. For as the lightning (*m*) cometh out of the east, and shineth

even unto the west; so shall also the coming of the (*n*) Son of man be. 28. For (*o*) wheresoever the carcase is, there will the (*o*) eagles be gathered together. 29. Immediately after the tribulation of those days shall the (*p*) sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30. and then shall appear the

(*i*) "Great signs." A miracle is not necessarily a proof that the doer has God's approbation. God may sanction a miracle from an impostor, to try men's faith. Thus, Deut. xiii. 1, 2, 3. Moses says, "if there arise among you a prophet, and he giveth thee a sign or a wonder, and the sign or the wonder cometh to pass, whereof he spake unto thee, saying, 'let us go after other gods,' thou shalt not hearken unto the words of that prophet, for the Lord your God proveth you, to know whether you love the Lord your God with all your heart." Something may depend upon the character of the miracle, and the doctrine or purpose it is brought forward to sanction.

(*k*) "Insomuch that, &c." or, in "order to deceive," and then it only implies what was the *object* of the signs, without importing that they were to be so extraordinary as to be likely to accomplish it.

(*l*) v. 24. "The very elect," i. e. "the most faithful Christians, those who had most manfully withstood all temptation, opposition, and persecution."

(*m*) "As the lightning, &c." i. e. "as the lightning is not confined to place, not stationary, not waiting that any one may come to look at it, but extends in a moment from one end of heaven to the other, so the Son of man's coming shall not be confined to place, he shall not be the object of sight, he shall be seen only by his effects, and those effects shall occur wherever his adversaries are."

(*n*) "The Son, &c." with the article in the original, to distinguish him from every other individual. "Our Saviour," says Dr. Middleton (Midd. on Gr. Article, 354.) "assumes this appellation at

"least seventy times, and he never does so, but in allusion to his present humiliation, or his future glory. It is therefore a strong and repeated, though indirect, declaration, that the human nature did not originally belong to him, and was not properly his own."

(*o*) v. 28. "Wheresoever, &c." A proverb! "as certainly as the eagle or vulture will find out a dead carcase, so certainly will the instruments of the Messiah's vengeance find out his enemies." Job gives this character of the eagle, "where the slain are, there is she." Job xxxix. "30." It is observable too, that at the destruction of Jerusalem the Roman armies were the instruments of God's vengeance, and their ensign was an eagle.

(*p*) v. 29. "The sun shall be darkened." In prophetic language great commotions on earth are represented by commotions in heaven, and the overthrow of earthly potentates by defects in the lights of heaven. In antient hieroglyphics the sun, moon, and stars stood for states, potentates, and kings. When God was foretelling by Isaiah the destruction of Babylon, (Isaiah xlii. 9.) he says, "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." And Joel ii. 31. (speaking prophetically of the destruction of Jerusalem,) says, "the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." See also Ezek. xxxii. 7, 8.—Dan. viii. 10.

sign (*q*) of the Son of man in heaven: and then shall all the tribes (*r*) of the earth mourn, and they shall see the Son of man coming (*s*) in the clouds of heaven with power and great glory. 31. And he shall send (*t*) his (*u*) angels with a great sound of a trumpet; and they shall gather together his (*u*) elect from the four winds, from one end of heaven to the other.

(*q*) v. 30. "The sign," or, "standard," τὸ σημεῖον, "then shall commence his kingdom; he shall set up his standard, that all people may come under his banners." *Σημεῖον*, signifies a standard, or banner, as *σημειοφορος* signifies a standard-bearer.

(*r*) "The tribes of the earth," i. e. "the adversaries of Christ's religion; the unbelievers, the men of this world."

(*s*) "Coming in the clouds of heaven," i. e. (perhaps) "with as strong marks of his power as if he came visibly riding in the clouds." Daniel, (speaking prophetically of the Messiah, Dan. vii. 13.) says, "one like the Son of Man came with the clouds of heaven:" and, with reference to this prophecy, one of the names by which the Messiah was spoken of before the time of our Saviour was Anani, which signifies the clouds; and when our Saviour told the high priest that he was the Christ the Son of God: he added, that they should "see the Son of man sitting at the right hand of Power, and coming in the clouds of heaven. Matt. xxvi. 63—66.—Mark xiv. 62." Coming in the clouds was probably considered a divine characteristic, not applied to any one but God. In Ps. xviii. 10. it is said that God "rode upon the cherubims, and did fly; he came flying upon the wings of the wind;" and Ps. civ. 3. "he maketh the clouds his chariot, and walketh upon the wings of the wind."

(*t*) v. 31. "Shall send, &c." "not, (perhaps,) literally, but shall as effectually provide for their preservation, as if he

SEPTUAGESIMA SUNDAY, or the Third Sunday before Lent.

The Collect.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

"did." It is supposed that not a single Christian perished at the destruction of Jerusalem. Our Saviour had cautioned them, (Matt. xxiv. 15.) to flee as soon as they should see the abomination of desolation (i. e. the Roman ensigns) standing in (or about) the holy place; or, as St. Luke expresses it, (Luke xxvi. 20.) "when they should see Jerusalem compassed with armies." Jerusalem was first besieged by Gallus, but he raised the siege; the Christians took the opportunity, and fled; so that when it was afterwards besieged by Titus, there was not one Christian in it. 1,100,000 Jews perished in Jerusalem, 97,000 were taken prisoners, and 247,490 perished elsewhere. The preservation of the Christians had been foretold, (Joel ii. 32.) "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion, and in Jerusalem, shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." See a very able reading on this prophecy, 2 Porteus's Lectures, 166, 199, Lectures 19. and 20.

(*u*) "*his* angels," "*his* elect." So that he was to have angels of *his own*, and those who were worthy were to be deemed *his* elect, as well as the Father's. See Graves's Trinity, 96. So Matt. xiii. 41. ante, 73. our Saviour says of himself, "at the end of this world the Son of man shall send forth *his* angels, and they shall gather out of *his* kingdom all that offend, &c." So that he was to have angels and a kingdom at the end of this world.

The Epistle. 1 Cor. ix. 24. (y)

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. 25. And every man that striveth for the mastery is (z) temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. 26. I therefore so run, not as uncertainly (a); so fight I, not as one

that (b) beateth the air: 27. but I keep under my (c) body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away.

The Gospel. Matt. xx. 1.

THE (d) kingdom of heaven is like (e) unto a man that is an householder, which went out early

(y) St. Paul presses upon the Corinthian converts exertion and self-denial, by reminding them how much they underwent to endeavour to succeed in their games, where however *one* only could be successful, and where the crown or prize, when obtained, was nothing to what would ultimately be conferred upon those who strove in the cause of Christ. The Isthmian games were celebrated near Corinth; so that the Corinthians would peculiarly feel the force of this species of argument.

(z) v. 25. "Temperate, &c." "to bring himself into proper order for the contest."

(a) v. 26. "Uncertainly." To a Christian, who strives to the utmost, success is *certain*: in a race, as one only can succeed, many who strive to the utmost *must* fail.

(b) "One that beateth the air," "whose blow fails, is evaded by the opponent." In the Christian warfare, no exertion can be thrown away.

(c) v. 27. "My body," i. e. "my carnal, evil appetites."

(d) v. 1. "The kingdom of heaven," i. e. "God's dispensation under the gospel."

(e) v. 2. "Like, &c." The objects of this parable seem to have been, to check Peter for having asked (Matt. xix. 27.) what they should have for having forsaken all and followed our Saviour, to prevent extraordinary expectations in the first converts, and to let them know that God alone was to apportion to each man his reward, that the lowest he would give would be as much as any one could claim, and that he was not to be questioned if one appeared to have a greater proportion of reward than another. Our Saviour had indeed told the apostles, that when he

"should sit in the throne of his glory, they should sit upon twelve thrones, judging the twelve tribes of Israel," (See ante, 66. Matt. xix. 28.) but he added, that "many that were first should be last, and the last should be first;" and then he spake this parable, which he concludes, "so the last shall be first, &c." as if *that* were the position he was meaning to establish. He might mean, that in after times, the exertions and sufferings of *others*, in the cause of Christianity, might be such as to entitle them to as great rewards as the *first* apostles, or that persons who had not had the opportunity of becoming converts till an *advanced* period of their lives, if they *then* exerted themselves to the utmost, might be entitled to the same rewards as persons converted younger; but the chief point seems to have been to convince them, that God was to apportion the reward, not *man*, and that it was each man's duty to be thankful for what was given to *himself*, without looking jealously upon what was given to *others*. This is one proof of our Saviour's sincerity. An impostor would rather *raise* the expectations of his followers than depress them. Another object of the parable might be, to let the *Gentiles* know, that if they embraced Christianity, and endured with firmness the dangers and difficulties it might bring upon them, *they*, (who had been so long in a state of spiritual idleness, because they had not received the benefits of revelation, and were therefore in an *unhired* state,) might receive the same advantages from it *as the Jews*, who had been so long God's people and servants, and that the Jews would have no right to complain, if God should allow the Gentiles those advantages. According to Rom. ix. 15. God is entitled to

in the morning to hire labourers into his vineyard. 2. And when he had agreed with the labourers for a penny a-day, he sent them into his vineyard. 3. And he went out about the third hour, and saw others standing idle in the market-place, 4. and said unto them, "Go ye also into the vineyard; and whatsoever is right, I will give you." And they went their way. 5. Again he went out about the sixth and ninth hour, and did likewise. 6. And about the eleventh hour he went out, and found others standing idle, and saith unto them, "Why stand ye here all the day idle?" 7. They say unto him, "Because (*g*) no man hath hired us." He saith unto them, "Go ye also into the vineyard; and whatsoever is right, that shall ye receive." 8. So when even was come, the lord of the vineyard saith unto his steward, "Call the labourers, and give them their hire, beginning from the last unto the first." 9. And when they came that were hired about the eleventh hour, they received every man a penny. 10. But when the first came, they supposed that they should have received more; and they likewise

received every man a penny. 11. And when they had received it, they murmured against the good man of the house, 12. saying, "These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day." 13. But he answered one of them, and said, "Friend, I do thee no wrong: didst not thou agree with me for a penny? 14. Take that thine is, and go thy way: I will give unto this last even as unto thee. 15. Is it not lawful for me to do what I will with mine own? Is thine eye (*h*) evil because I am (*h*) good?" 16. So the last shall be first, and the first last: for many be called, but few chosen.

SEXAGESIMA SUNDAY, or the Second Sunday before Lent.

The Collect.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant, that by thy power we may be defended against all adversity, through Jesus Christ our Lord. Amen.

have "mercy on whom he will have mercy, and to have compassion on whom he will have compassion." If God gives to every man to the full as much as he has a right to, (and he gives much more,) is any one entitled to call him to account, because he gives to some more than may be thought their due? According to Luke xvii. 10. the doctrine of our Saviour is, that "when we have done all things which are commanded us," (and who has?) "we are still unprofitable servants; we have only done

"what it was our duty to do." Whatever reward, therefore, God gives us, is matter of favour, and devout thankfulness is the only feeling it should raise. The parable could not mean that a short service, at the close of life, should be rewarded in all cases as liberally as a long one. See Benson's Introduction, xvi.

(*g*) v. 7. "Because, &c." not from want of inclination, but want of opportunity.

(*h*) v. 15. "Evil," i. e. "envious;" "good," i. e. "liberal."

The Epistle. 2 Cor. xi. 19. (i)

YE suffer (*k*) fools gladly, seeing ye yourselves are wise. 20. For ye (*l*) suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. 21. I speak as (*m*) concerning reproach, as though we had been weak. Howbeit (*n*)

(i) From the conduct of some false teachers, St. Paul thought himself constrained to state his own pretensions: his apologies shew how much it was against his inclination.

(*k*) v. 19. "Fools, &c." It was perhaps a proverb, "that the wise can bear what fools do:" they are above being annoyed by it: and the meaning here may be, "men, so wise as you, will disregard my folly in speaking in my own behalf."

(*l*) v. 20. "Ye suffer, &c." i. e. "ye have indeed borne with much from these false teachers; ye have suffered them to treat you as bondmen, to prey upon you, to use you contumaciously, &c."

(*m*) v. 21. "Reproach, as though, &c." i. e. "upon the imputation of my being weak, not having such pretensions to power, and other gifts, as they."

(*n*) "Whereinsoever, &c." i. e. "if others boast on account of their lineage, their exertions and sufferings in the cause, their accommodating themselves to the feelings of others to make them converts, I have, at least, on each ground, as strong claims as they."

(*o*) "Bold," i. e. "vaunting, confident, presumptuous." See Philip. iii. 4. where he again states that his pretensions in what he there calls "the flesh," i. e. "the Old Testament prerogatives," are more than equal to those of any other person.

(*p*) v. 23. "As a fool," in mentioning my own merits.

(*q*) "In stripes, &c." St. Paul appeals particularly to his exertions and sufferings: they proved not only his zeal and sincerity in bearing up against them, but God's grace to him in giving him courage, and afford strong ground for considering his doctrine true, because it gained so much ground, in defiance of so much opposition. Dr. Paley makes it the great ground upon which he infers the truth of Christianity, that "persons professing to

whereinsoever any is bold (*o*), (I speak foolishly,) I am bold also. 22. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. 23. Are they ministers of Christ? (I speak as (*p*) a fool) I am more; in labours more abundant, in (*q*) stripes above measure, in prisons more frequent, in deaths

"be witnesses of the Christian miracles, "passed their lives in labours, dangers, "and sufferings, which they voluntarily "underwent in attestation of the accounts "they delivered, and solely in consequence "of those accounts. Paley's Evid. i. 17." St. Paul was not witness to the miracles of our Saviour's time, but he was to that of his own conversion, to whatever he himself wrought, and probably to many which the other apostles worked. Our Saviour had foretold to his disciples, (Luke xxi. 12, 16, 17.) that "men should lay hands on "them, should persecute them, deliver- "ing them up to the synagogues, &c." "that some of them they should cause to "be put to death, and that they should be "hated of all men for his name's sake," that is, "for embracing Christianity." The sufferings St. Paul here enumerates were, as to him, a completion of the prophecy; and the Acts furnish instances of the persecutions of other disciples. Stephen was stoned to death. (Acts vii. 59, 60.) Herod "killed James, the brother of John, with "the sword; and because it pleased the "Jews, he took Peter also, and put him "into prison. (Acts xii. 1, 2, 3.)" St. Paul, "before his conversion, made havock of the "Church, entering into every house, and "haling men, women, and children, com- "mitted them to prison. Acts viii. 3.—xxvi. "10." The earnest manner, too, in which St. Paul, St. James, and St. Peter, exhort the converts to bear up against persecution, implies pretty strongly that their sufferings were such as to require strong encouragement. See 2 Thess. i. 3—6.—James ii. 5—7.—1 Pet. iv. 12—19. See also Heb. x. 32, 33. Tacitus also mentions the persecutions of the Christians. Ann. Lib. 15. c. 45. No impostor would hold out such a prospect to his followers as that our Saviour held out; and nothing but conviction would induce them to bear the trials.

oft. 24. Of the Jews five times received I (*r*) forty stripes save one. 25. Thrice was I beaten with (*s*) rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 26. in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; 27. in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28. Besides those things that (*t*) are without, that which cometh (*t*) upon me daily, the care of all the churches. 29. Who (*u*) is weak, and I am not weak? who is offended, and I burn not? 30. If I must needs glory, I will glory of the things which concern mine (*x*) infirmities. 31. The God and Father of our Lord Jesus Christ, which (*y*) is blessed for

evermore, knoweth that I lie not.

The Gospel. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: 5. "A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it. 6. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. 7. And some fell among thorns; and the thorns sprang up with it, and choked it. 8. And other fell on good ground, and sprang up, and bare fruit an hundred-fold." And when he had said these things, he cried, "He that hath ears to hear, let him hear." 9. And his disciples asked him, saying, "What might this parable be?" 10. And he said, "Unto (*z*) you it is given to know the

(*r*) v. 24. "Forty stripes save one," a Jewish punishment. They were prohibited, by Deut. xxv. 3. from exceeding forty stripes: and their habit was to use a scourge with three ends, so as to give three blows at one stroke; and then they never exceeded thirteen strokes, which inflicted thirty-nine stripes.

(*s*) v. 25. "With rods;" a Roman, not a Jewish punishment.

(*t*) v. 28. "That are without, &c." i. e. "external sufferings, such as he had stated," "that which cometh, &c." i. e. "inward anxiety for the care of all the churches."

(*u*) v. 29. "Who is weak, &c." Accommodating himself in innocent points to the tempers and feelings of others, to win them over, and keep them; as he says, "1 Cor. ix. 22. To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some."

(*x*) v. 30. "Infirmities," i. e. (perhaps) "sufferings."

(*y*) v. 31. "Which," i. e. "the Father." This is evident in the original, "ὃς θεὸς καὶ πατὴρ τῆς Κυρίας ἡμῶν Ἰησοῦ Χριστοῦ διδόν, ὃς ὦν ἐν ἐνδοξασίᾳ ἐν τοῖς αἰῶνας."

(*z*) v. 10. "Unto you it is given, &c." The reason the disciples had this privilege, and others not, may be collected from the parallel passage in Matt. xiii. 12. &c. viz. because the disciples, from following him, had shewn an anxious desire after the truth, and others, notwithstanding his miracles, had shewn no such disposition. In St. Matthew he adds, "whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath;" and the meaning is, that the properly inclined shall have opportunities others shall not; as he also says, John xv. 2. "Every branch that beareth fruit, my Father purgeth it, that it may bring forth more fruit."

"mysteries of the kingdom of God: but to others in (a) parables; that seeing they might (b) not see, and hearing they might not understand. 11. Now the parable is this: The seed is the word of God. 12. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. 13. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14. And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. 15. But that

"on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

QUINQUAGESIMA SUNDAY, or the Sunday next before Lent.

The Collect.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. Amen.

The Epistle. 1 Cor. xiii. 1.

THOUGH I speak with the tongues of men and of angels, and have not (c) charity, I am become as

(c) v. 10. "In parables." Mr. Locke has pointed out with great effect in his Reasonableness of Christianity, the prudence and caution of our Saviour in forbearing to challenge to himself, till towards the conclusion of his ministry, the character of the Messiah, lest he should provoke the jealousy of the Roman power, or draw after himself such a concourse of people as might obstruct the progress of his ministry. Part of this prudence and caution consisted in his speaking in parables; and in Mr. L.'s Letter to Mr. Bold (Preface to 2d Vindication, x. xi.) he says, "The necessity and wisdom of our Saviour's opening the doctrine he came to publish, as he did, in parables and figurative ways of speaking, carries such a thread of evidence through the whole history of the Evangelists, as, I think, is impossible to be resisted; and makes it a demonstration, that the sacred historians did not write by concert, as advocates for a bad cause, or to give colour and credit to an imposture they would usher into the world, since they, every one of them, in some place or other, omit some passages of our Saviour's life or circum-

stances of his actions, which shew the wisdom and wariness of his conduct, and which even those of the evangelists who have recorded them do barely and transiently mention, without laying any stress on them, or making the least remark of what consequence they are to give us our Saviour's true character, and to prove the truth of their history. These are evidences of truth and sincerity, which result alone from the nature of things, and cannot be produced by any art or contrivance."

(b) "Might not see, &c." That if they had not right dispositions, if they were not inclined to search after truth, and exert their talents to find it, they should not have such overpowering evidence as should force them to believe. St. Matthew only states, "that seeing, they see not; and hearing, they hear not, neither do they understand." And St. Luke, though he used a different form of speech, might state as the motive, what he meant to describe as the consequence only. See ante, 49. note on Matt. ii. 15.

(c) v. 1. "Charity," i. e. "complete good will to man." St. Paul's object in

(*d*) sounding brass, or a tinkling cymbal. 2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains (*e*), and have not charity, I am nothing. 3. And though I (*g*) bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5. doth not behave itself unseemly (*h*), seeketh (*i*) not her own, is not easily provoked, thinketh (*k*) no evil; 6.

rejoiceth not in
joiceth in the
(*l*) all things,
things, hopeth
dureth all thi
never (*n*) faile
there be prophe
fail; whether t
they shall ceas
be knowledge,
away. 9. For
part, and we
10. but when
fect is come, th
part shall be
When (*q*) I w
as a child, I
child, I thou
when I becam

this chapter is to shew, that such good will for God's sake, upon a principle of duty, is better than all those gifts conferred by the Spirit, of which he had been writing in the preceding chapter.

(*d*) "Sounding brass, &c." i. e. "all my pretensions and qualities are vain and empty."

(*e*) v. 2. "Could remove mountains." St. Paul was perhaps aware of our Saviour's declaration, Mark xi. 23. "Whosoever shall say unto this mountain, 'Be thou removed, and be thou cast into the sea,' and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." See Matt. xxi. 22.

(*g*) v. 3. "Bestow, &c." So that the word "charity," as here used, extends far beyond "almsgiving."

(*h*) v. 5. "Unseemly," i. e. "scornfully, contemptuously."

(*i*) "Seeketh not her own," i. e. "exclusively, or to the prejudice of others; is not so intent upon its own private advantages, as to disregard the rights and wants and convenience of others." In 1 Cor. x. 33. he instances in himself, that he "seeks not his own profit, but the profit of many, that they may be saved." In Philipp. ii. 21. he complains, that "all seek their own, not the things which are Jesus Christ's;" and in 1 Cor.

cautions them, "Let no man seek his own, but every man another's wealth."

(*k*) "Thinketh," i. e. "meditates."

"imputeth to
struction on
(*l*) v. 7. "Be
(*m*) "Believe
believeth and
believed or
(*n*) v. 8. "I
always have
useless; will
to come."

(*o*) "Shall
foretold under
fail of coming
should come w
ing, of tongue
ferent language
useful; when
plained by wh
is perfect sho
know even as
in the life

(*p*) v. 9. "I
at present
one know
none have
therefore
are at pre
time shall
knowledge
much
and I shall
no value

(*q*) "When
as a child
child, I thou
when I becam

childish things. 12. For now we see through a (*r*) glass, darkly; but then (*s*) face to face: now I know in part; but then shall I know even as also I am known. 13. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. Luke xviii. 31.

THEN Jesus took unto him the twelve, and said unto them, "Be-
"hold (*t*), we go up to Jerusa-

"so when perfect knowledge in all things
"is attained by all, particular steps only
"leading towards that perfect knowledge
"will be in no estimation."

(*r*) v. 12. "A glass," not the transparent substance we have, but what was then in use.

(*s*) "Face to face," i. e. "as clearly as
"one man can see another who is close to
"him." So 2 Cor. iii. 18. in contrasting
the light under the Gospel, beyond that
under the Mosaic dispensation, when
Moses put a veil before his face, St. Paul
says, "we all, with open face, beholding as
"in a glass the glory of the Lord, are
"changed, &c." So St. John, in speaking
of the perfect knowledge he expected
afterwards, says, "we shall see him as he is."
1 John iii. 2. A similar expression occurs,
Isaiah lii. 8. "They shall see eye to eye,
"when the Lord shall bring again Sion."

(*t*) v. 31. "Behold, &c." This conver-
sation is also mentioned by St. Matthew,
xx. 17. and by St. Mark, x. 32. St. Mark's
Gospel is generally supposed to have been
overlooked by St. Peter: St. Matthew's
account, therefore, is from one who was
present, who must have known whether
such a conversation occurred, and St.
Mark's account may be considered as
sanctioned by another ear-witness; and if
after the resurrection and their subsequent
intercourse with our Saviour, and receiv-
ing the gift of the Holy Ghost, they could
have wanted any thing to confirm their
faith, the recollection of this prophetic
communication was at least likely to have
had that effect. St. John details a very
long conversation at the last supper, in
which our Saviour speaks repeatedly of
his approaching death. See John xiii. to
xvii. and post.

(*u*) "Written." Many passages in the
Old Testament imply that the Messiah

"lem, and all things that are (*u*)
"written by the prophets con-
"cerning (*x*) the Son of man
"shall be accomplished. 32.
"For he shall be delivered unto
"the (*y*) Gentiles, and shall be
"mocked, and spitefully entreated,
"and spitted on: 33. and they
"shall scourge him, and put him
"to death: and the (*z*) third
"day he shall rise again." 34.
And they (*a*) understood none of

was to suffer. See particularly Psalm xxii.
7, 8, 17, 18. — Isaiah liii.

(*x*) "Concerning, &c." or "shall be
"accomplished upon the Son of man."
τελεσθήσεται τὰς ψυχὰς, &c.

(*y*) v. 32. "The Gentiles." Pilate, to
whom he was delivered, and from whom
the order came for his crucifixion, was a
Roman Governor, not a Jew, and the
Romans were among those whom the
Jews called "Gentiles." The Jews had
not, at the time of our Saviour's cruci-
fixion, the power of awarding capital
punishment. In the language of Jacob's
Prophecy (Gen. xlix. 10.) "The sceptre
"had now departed from Judah, and a
"lawgiver from between his feet:" and
yet they did not draw the conclusion, that
Shiloh, he that was to be sent, was prob-
ably come.

(*z*) v. 33. "The third day, &c." A de-
cisive test for trying his pretensions, one
an impostor never would have offered.

(*a*) v. 34. "Understood none, &c." It
is probable the apostles were not yet
aware that the Messiah's was to be merely
a spiritual kingdom; and they might ex-
pect, as the Jews did, that it was to be
temporal. In Matt. xvi. 21, 22. when our
Saviour began to shew unto his disciples
that he should suffer many things, and be
killed, Peter said unto him, "Be it far
"from thee, Lord, this shall not be unto
"thee." According to Matt. xvii. 22. when
he gave them the same intimation, "they
"were exceeding sorry." When our
Saviour charged Peter, James, and John
to tell no man what they had seen at the
transfiguration till the Son of man were
risen from the dead, "they questioned
"one with another what the rising from
"the dead should mean. Mark ix. 10."
Mary Magdalen and the women who went
with her to embalm our Saviour's body

these things: and this saying was hid from them, neither knew they the things which were spoken. 35. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: 36. and hearing the multitude pass by, he asked what it meant. 37. And they told him that Jesus of Nazareth passeth by. 38. And he cried, saying, "Jesus, thou (b) son of "David, have mercy on me." 39. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, "Thou son of David, "have mercy on me." 40. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41. saying, "What wilt "thou that I shall do unto thee?" And he said, "Lord, that I may "receive my sight." 42. And Jesus said unto him, "Receive

"(c) thy sight: thy (d) faith "hath saved thee." 43. And immediately he (e) received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

THE FIRST DAY OF LENT,

called Ash-Wednesday.

The Collect.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

[*This Collect is to be read every day in Lent, after the Collect appointed for the day.*]

the third day after his crucifixion, could not have understood that he was to rise on that day, for if they had, they would not have gone to embalm him. See post, — note on Luke xxiv. 45. and post, — note on John xvi. 6. Even after the resurrection they asked our Saviour, "Lord, wilt thou at this time restore the kingdom unto Israel?" Acts i. 6. post, —

(b) v. 38. "Thou son of David." This was the same as calling him the Messiah: when our Saviour asked the Jews whose son the Christ was to be, they immediately answered, "David's." Matt. xxii. 42.

(c) v. 42. "Receive, &c." Not praying to God to restore it, but acting *as of himself*; and this, when applied to by the divine title "Lord" (Κύριε), and for relief which nothing but divine power could confer: — An indirect proof of his divinity!

(d) "Faith," i. e. "confidence in my "power."

(e) v. 43. "Received his sight." The nature of our Saviour's miracles, and the publicity with which they were performed,

deserve observation. They were in general *works of mercy*, (such as removing bodily infirmities,) and in that respect corresponded with what had been foretold of the times of the Messiah, Isaiah xxxv. 5. "then the eyes of the blind shall be "opened, and the ears of the deaf shall be "unstopped." They were *shadows or types* of his power and disposition as to our souls. His readiness to relieve *the body* from what he intimates (Luke xiii. 16.) "are the bonds of Satan," viz. diseases and corporal defects, would to the Jews, to whom types and figures were particularly familiar, imply a like readiness to relieve *their souls* from his bondage. They were also done *in a public manner*, in the sight of multitudes, and in many instances upon persons who had been known for years to labour under the infirmity which he removed. St. Mark calls the person on whom this miracle was performed, "blind Bartimæus," as if he were a known character.

For the Epistle. Joel ii. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning; 13. and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and *(g)* repenteth him of the evil. 14. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering, and a drink-offering unto the Lord your God? 15. Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; 16. gather the people, sanctify the congregation, assemble the elders, gather *(h)* the children, and those that suck the breasts: let the *(i)* bridegroom go forth of his chamber, and the bride out of her closet: 17. let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over

"them: *(k)* wherefore should they say among the people, "Where is their God?"

The Gospel. Mat. vi. 16. *(l)*

"**W**HEN ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear *(m)* unto men to fast. Verily I say unto you, They have their reward. 17. But thou, when thou fastest, anoint thine head, and wash thy face; 18. that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. 19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20. but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21. For where your treasure is, there will your heart be also."

(g) v. 13. "Repenteth him, &c." God's readiness to give up the vengeance he has meditated, upon the repentance of those who were to have been its objects, is strongly expressed, Jer. xviii. 7. "at what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Should not this consideration have an influence upon the conduct of individuals, at least in times of national calamity, when God's judgments are in the earth? The righteousness or sin of a nation is the aggregate of the righteousness or sin of individuals, and who can tell how far his own righteousness will contribute towards saving his country,

or his own wickedness towards accomplishing its ruin?

(h) v. 16. "The children, &c." Old and young, to omit none.

(i) "The bridegroom, &c." Let there be no excuse.

(k) v. 17. "Wherefore, &c." This was a common topic, on which God's protection was importuned. See post, 107. note on Isaiah lxiii. 11.

(l) Part of our Saviour's sermon upon the mount.

(m) v. 16. "Appear unto men, &c." Where ostentation is the object, to obtain praise of men, the act has no merit in the sight of God; but there are occasions, in which good deeds should be visible, that the example may influence others. See ante, 37. note on Philipp. iv. 5.

Saint Matthias's Day.

The Collect.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts i. 15.

IN (n) those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) 16. "Men and brethren, this (o) Scripture must needs have been fulfilled which the Holy Ghost by the

"mouth of David spake before
"concerning (p) Judas, which
"was guide to them that took
"Jesus. 17. For he was num-
"bered with us, and had obtained
"part of this ministry. 18. Now
"this man purchased (q) a field
"with the reward of iniquity;
"and falling headlong, he burst
"asunder in the midst, and all his
"bowels gushed out. 19. And
"it was known unto all the dwell-
"ers at Jerusalem; insomuch as
"that field is called in their pro-
"per tongue, Aceldama, that is
"to say, The field of blood.
"20. For it is (r) written in the
"book of Psalms, "Let his habit-
"ation be desolate, and let no
"man dwell therein:" and, "His
"bishopricks let another take."
"21. Wherefore of these men (s)

(n) v. 15. "In those days," i. e. "shortly after our Saviour's ascension."

(o) v. 16. "This scripture." The passage generally supposed to be referred to, is Psalm xli. 9. "Yea even mine own familiar friend, whom I trusted, who did also eat of my bread, hath laid great wait for me."

(p) "Concerning Judas." In Psalm xli. 9. David probably alluded to Ahitophel only, without any prophetic reference to Judas; and if so, and if St. Peter really referred to Psalm xli. 9. this, according to the present translation, is a strong instance of stating a passage to have been written of a thing to which it is merely applicable. See ante, 49. note on Matt. ii. 15. But Abp. Newcome translates it thus: "This Scripture, which the Holy Ghost spake before by the mouth of David, must needs be fulfilled concerning Judas, &c. and that seems the natural reading of the Greek." ἡ προφητεία ἡ ἐν τῷ στόματι τοῦ Δαβὶδ, καὶ ἐπὶ Ἰούδα, &c.

(q) v. 18. "Purchased, &c." According to the account in Matt. xxvii. 5. 7. the field was purchased, not by Judas, nor in his life-time, but by the chief priests after his death; and Judas ended his life by hanging himself. Abp. Newcome reconciles the difference by considering, that as

he was the occasion of the purchase, it was not going beyond scripture phraseology to state that he purchased it; and that he fell from the place where he hung himself, and burst asunder by the fall. In truth, if the variances could not be reconciled, it would be of little consequence, for the points of difference are wholly unimportant; and as each writer probably wrote in this instance from report, from what he had heard, not from what he had seen, one of them might have been misled.

(r) v. 20. "It is written, &c." The first of these passages is Psalm lxxix. 26. the other, Psalm cix. 7.

(s) v. 21. "Of these men, &c." This imports that Peter and the rest of the apostles, and many others, were generally with our Saviour from the time he was baptised by John the Baptist, Matt. iii. 15. until the time of his ascension, so that they saw what he did, and heard from his mouth what he said. In St. Matthew's Gospel, therefore, and St. John's, we have in general the testimony of an eye and ear witness, and if St. Peter overlooked St. Mark's Gospel (as is generally supposed), we have in effect the same testimony there.

" which have companied with us
 " all the time that the Lord Jesus
 " went in and out among us,
 " 22. beginning from the bap-
 " tism of John unto that same
 " day that he was taken up from
 " us, must one be ordained to be
 " a witness with us of his (t) re-
 " surrection." 23. And they
 appointed two, Joseph called Bar-
 sabas, who was surnamed Justus,
 and Matthias. 24. And they
 prayed and said, "Thou, Lord, (u)
 " which knowest the hearts of all
 " men, shew whether of these
 " two thou hast chosen, 25. that
 " he may take part of this minis-
 " try and apostleship, from which
 " Judas by transgression fell, that
 " he might go to his own place,"
 26. And they gave forth their
 lots: and the lot fell upon Mat-
 thias; and he was numbered with
 the eleven Apostles.

The Gospel. Matt. xi. 25.

At that time Jesus answered and
 said, "I thank thee, O Father,
 " Lord of heaven and earth, be-
 " cause thou hast hid these things
 " from the wise and prudent,
 " and hast revealed them unto
 " babes. (x) 26. Even so, Father:

(t) v. 22. "Of his resurrection." As
 this was the great event which had re-
 cently occurred, and probably had called
 forth all their courage, and destroyed all
 their timidity, it was natural they should
 state that *prominently*, as the point to be
 attested.

(u) v. 24. "Lord," *Κύριε*, addressing Je-
 sus, whom in v. 22. he had called "The
 " Lord Jesus," (*ὁ Κύριος Ἰησοῦς*), so that Jesus
 is here made the distinct object of prayer,
 and appealed to as having that divine at-
 tribute, a knowledge of the hearts of
 men.

(x) v. 25. "Babes," i. e. "the un-
 " learned." See note on Psalm viii. 2.
 In 1 Cor. i. 27. St. Paul notices, that in

" for so it seemed good in thy
 " sight. 27. All things are de-
 " livered unto me of my Father:
 " and no man knoweth (y) the Son
 " but the Father; neither know-
 " eth (y) any man the Father, save
 " the Son, and he to whomso-
 " ever the Son will reveal him.
 " 28. Come unto me all ye that la-
 " bour and are heavy laden, and I
 " will (z) give you rest. 29. Take
 " my yoke upon you, and learn
 " of me; for I am (a) meek
 " and lowly in heart: and ye
 " shall find rest unto your souls.
 " 30. For my yoke is easy, and
 " my burden is light."

First Sunday in Lent.

The Collect.

O LORD, who for our sake didst
 fast forty days and forty nights;
 Give us grace to use such abstin-
 ence, that our flesh being sub-
 dued to the Spirit, we may ever
 obey thy godly motions in righ-
 teousness and true holiness, to
 thy honour and glory, who livest
 and reignest with the Father and
 the Holy Ghost, one God, world
 without end. *Amen.*

the gospel propagation, "God hath chosen
 " the *foolish* things of the world to con-
 " found the *wise*, and the *weak* things of
 " the world to confound the *mighty*;" and
 he assigns as a reason why he came not
 unto the Corinthians with excellency of
 speech or of wisdom, "that their faith
 " should not stand in" (i. e. "have for its
 " foundation") "the wisdom of men, but
 " the power of God." 1 Cor. ii. 1. 5.

(y) v. 27. "knoweth, &c." The claim
 of a divine attribute—Who, if less than
 God, can know God?

(z) v. 28. "I will give, &c." Assuming to
 himself this power.

(a) v. 29. "Meek, &c." A quality the
 prophecy in Zech. ix. 9. would induce

The Epistle. 2 Cor. vi. 1.

WE then, as workers together with him (*b*), beseech you also that ye receive not the grace (*c*) of God in vain. 2. (For (*d*) he saith, "I have heard thee in a time accepted, and in the day of salvation have I succoured thee:" behold, now is the accepted time; behold, now is the day of salvation.) 3. Giving no offence in any thing, that the ministry (*e*) be not blamed: 4. but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, 5. in stripes (*g*), in imprisonments, in tumults, in labours, in watchings, in fastings; 6. by pureness, by

them to expect in the Messiah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee: he is just and having salvation; lowly, &c."

(*b*) v. 1. "Him," i. e. "Jesus Christ."

(*c*) "The grace of God," i. e. "God's gracious offers and gifts; Christianity, and the gifts of the Spirit."

(*d*) v. 2. "He saith," i. e. "It is said." The meaning is this: the passage in Isaiah xlix. 8. "I have heard thee, &c." tends to shew that God fixes a particular time for accepting, saving, &c. because he speaks of "a time accepted," and "the day of salvation;" this is that time, so that you must by no means let it slip. See Luke iv. 19. The same is implied, Isaiah lv. 6. in the exhortation to "seek the Lord, while he may be found, and call upon him while he is near," and by the intimations in Matt. xxv. 10. and Luke xiii. 25. that the door would be shut against those who were out of time; and also by Luke xix. 42. where, because they knew not the time of their visitation, the things which belonged to their peace were become hid from their eyes. See also Prov. i. 24 to 30.

(*e*) v. 3. "The ministry," i. e. "the ministers of the gospel." The apostles were anxious that the conduct of the believers should confer credit upon the cause of Christianity. See ante, 37. note on

knowledge, by long-suffering, by kindness, by the (*h*) Holy Ghost, by love unfeigned, 7. by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, 8. by honour (*i*) and dishonour, by evil report and good report: as deceivers, and yet true; 9. as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; 10. as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having (*k*) nothing, and yet possessing all things.

The Gospel. Matt. iv. 1.

THEN (*l*) was Jesus led up of

Phil. iv. 5. Should not Christians of the present time take the like care of their conduct?

(*g*) v. 5. "Stripes." See 2 Cor. ix. 23. ante, 79. and the note there.

(*h*) v. 6. "By the Holy Ghost," or in a holy spirit, a spirit of holiness, *ἡ Πνεύματος ἁγίου*. There is no article, and the accompanying nouns exclude the personal sense.

(*i*) v. 8. "By honour, &c." i. e. "by every species of conduct: leaving no means, if innocent, unemployed: becoming, as he says of himself, 1 Cor. ix. 22. "all things to all men." And see 1 Cor. ix. 20, 21.

(*k*) v. 10. "Having, &c." So Ter. Eun. ii. 2. Omnia habeo, nec quicquam habeo: nil cum est, nil deficit tamen. Et Q. Curt. iv. 1. 25. Nihil habenti nihil deficit.

(*l*) v. 1. "Then," i. e. "immediately" after he had been baptized by John in Jordan, and the Holy Spirit had descended upon him, Matt. iii. 16.—Mark i. 12.—Luke iv. 1. "When he was about thirty years of age, Luke iii. 23." and "before he began his preaching and public ministry, Matt. iv. 17." Till this time, as far as we can collect from the Evangelists, he had lived with his parents at Nazareth, and had been subject unto them, see Luke ii. 51.; and with the exception of his reasoning with the doctors in the temple at the age of twelve, had done

the Spirit (*m*) into the (*n*) wilderness, to be (*o*) tempted of the devil. 2. And when he had fasted forty days and forty nights, he was afterward an (*p*) hungered. 3. And when the tempter came to him, he said, "If (*q*) thou be the Son (*r*) of God, command that these stones be made bread." 4. But he an-

swered and said, "It is (*s*) written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." 5. Then the devil taketh him up into the holy city, and setteth him on a (*t*) pinnacle of the temple, 6. and saith unto him, "If (*q*) thou be the Son of God, cast thyself down: for it is

nothing to distinguish himself from ordinary men. The temptation therefore was before he had exercised any of those miraculous powers which so plainly proved he came from God.

(*m*) "The Spirit," i. e. "of God; the Holy Spirit;" with the article.

(*n*) "The wilderness," i. e. (most probably,) "of Sinai," in the great desert of Arabia, where the Israelites had wandered forty years, and where Moses and Elias, two types of the Messiah, had before fasted forty days. See Middl. on Gr. art. 176.—Exod. xxiv. 18.—Deuter. ix. 9. 18.—1 Kings xix. 8.

(*o*) "To be tempted, &c." that in his human nature, as man, he might be exposed to and resist the most powerful temptations Satan could suggest; that if Satan had succeeded against the woman, Eve, he might be foiled by the woman's seed. This temptation is referred to, Hebr. ii. 18. "for in that he himself hath suffered, being tempted, he is able to succour them that are tempted;" and Hebr. iv. 15. "for we have not a high priest which cannot be touched with the feelings of our infirmities, but (one who) was in all points tempted, like as we are, yet without sin."

(*p*) v. 2. "An hungered." This fact, which is also noticed Luke iv. 2. might be mentioned not merely to shew how aptly the first temptation was selected, but to signify that at this time our Saviour was really man, with the human nature truly and entirely upon him, and subject to all the wants, pressures, and passions of that nature. Had his divine nature co-operated, where would have been the difficulty or the merit of resisting the temptation? and it would not have been *by the seed of the woman* alone that the tempter would have been defeated. That our Saviour continued till his crucifixion perfect man, what is called, John i. 14. "flesh," "in the likeness of men and in fashion as a man,"

Philipp. ii. 7, 8., and, as it is expressed in the collect for Christmas Day, with "our nature upon him," is strongly implied (amongst other passages) from the description of his agony, Hebr. v. 7. "who in the days of his flesh, offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death." And see Luke xxii. 43, 44. Tertullian says, "Adeo salva est utriusque proprietates substantiæ, ut et spiritus res suas egerit in illo, id est, virtutes et opera et signa, et caro passiones suas functa sit, esuriens sub Diabolo, sitiens sub Samaritide, flets Lazarum, anxia ad mortem, denique et mortua est." Tertullian, 847. And see Pearson on the Creed, 160.

(*q*) v. 3. 6. "If, &c." doubtfully, to draw in our Saviour to act as if it admitted doubt; or (2 Hales, 736.), "since thou art, &c." to urge him to display his power.

(*r*) "The Son of God." It was just before he was led into the wilderness, that the voice from heaven announced, "This is my beloved Son, in whom I am well pleased, Matt. iii. 17." or as Mark and Luke record it, "Thou art my beloved Son, &c. Mark i. 11. Luke iii. 22." so that this was an apposite topic for temptation.

(*s*) v. 4. "Written." When Moses was reminding the children of Israel of the different things God had done for them, he called to their recollection how they were fed with manna in the wilderness, and gave as a reason for it, that God "might make them know that man doth not live by bread alone, but that by every word that proceedeth out of the mouth of the Lord doth man live." Deut. viii. 3." So the meaning here is, that God could support him by other means, and that he should not, by working a miracle for himself, distrust God's power or inclination.

(*t*) v. 5. "A pinnacle," rather, "the

"written (*u*), He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." 7. Jesus said unto him, "It is written again, Thou shalt not (*x*) tempt the Lord thy God." 8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9. and saith unto him, "All these things will I give thee, if thou wilt fall down and worship me." 10. Then saith Jesus unto him, "Get thee hence, (*y*) Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." 11. Then the devil leaveth him, and, behold, angels came and ministered unto him.

Second Sunday in Lent.

The Collect.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which

may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thes. iv. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. 2. For ye know what commandments we gave you by the Lord Jesus. 3. For this is the will of God, even your sanctification, that ye should abstain from fornication: 4. that every one of you should know how to possess his vessel in sanctification and honour; 5. not in the lust of concupiscence, even as the Gentiles which know not God: 6. that no man go beyond and defraud his brother in any matter; because that the (*z*) Lord is the avenger of all such, as we also have forewarned you and testified. 7. For God hath not called us unto uncleanness, but unto holiness. 8. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his (*a*) holy Spirit.

"roof or summit," τὸ πτερύγιον, with the article, to denote something specific.

(*u*) v. 6. "Written." The passage referred to is in Psalm xci. 12. "he shall give his angels charge over thee, to keep thee in all thy ways: they shall bear thee in their hands, that thou hurt not thy foot against a stone."

(*x*) v. 7. "Tempt," i. e. "distrust." Shall I require proof where there is no doubt? Satan tried our Saviour by appeals likely to have the greatest weight with mere human nature, viz. appeals to the calls of hunger, vanity, and the love of power. Our Saviour answered each by reference to Scripture, by means, therefore, within the reach of mere human

nature; and he might perhaps intend to teach this lesson, that the scriptures, if properly resorted to, were sufficient to enable every one to overcome temptation. In Eph. vi. 17. St. Paul calls "the word of God," (i. e. the Holy Scriptures) "the sword of the Spirit," the arms Christians are to use.

(*y*) v. 10. "Satan." Till this last temptation, our Saviour might not know by whom he was assailed, and he might now name him, to let him know he was detected.

(*z*) v. 6. "The Lord," i. e. (probably) "Jesus," who is called the Lord Jesus in verses 1. and 2.

(*a*) v. 8. "His holy Spirit." So that his

The Gospel. Matt. xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. 22. And, behold, a (*b*) woman of Canaan came out of the same coasts, and cried unto him, saying, "Have mercy on me, O Lord, thou son of David! my daughter is grievously vexed with a devil." 23. But he answered her not a word. And his disciples came and besought him, saying, "Send

"(*c*) her away; for she cryeth after us." 24. But he answered and said, "I am not sent (*d*) but unto the lost sheep of the house of (*e*) Israel." 25. Then came she and worshipped (*g*) him, saying, "Lord, help me!" 26. But he answered and said, "It is not meet to take the (*h*) children's bread, and to cast it to dogs." 27. And she said, "Truth, Lord; (*i*) yet the dogs

Spirit may be considered as inhabiting our bodies, and our bodies as the temple of the Spirit. St. Paul uses the same argument more expressly, 1 Cor. iii. 16, 17. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you: if any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." So 1 Cor. vi. 18, 19. "Flee fornication: he that committeth fornication sinneth against his own body. What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?" So that fornication, as polluting that temple, was in an especial manner treating God contemptuously. In 1 Cor. vi. 15. he endeavours to repress this sin, by the argument that our bodies are members of Christ, and that fornication, therefore, has the aggravation of disgracing one of Christ's members. "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid."

(*b*) v. 22. "A woman of Canaan." "A Gentile, therefore, not a Jewess."

(*c*) v. 23. "Send her away," "not unkindly, but grant her request."

(*d*) v. 24. "Not sent, but, &c." Not absolutely, but comparatively: not sent so soon, so immediately to any, as to them. It is not uncommon in the Bible, when nothing but a comparison is intended, to affirm absolutely of one thing, and deny absolutely of another, what is however true of both, but abounds or prevails more in the former than the latter. "I desired mercy, and not sacrifice, Hosea vi. 6." did not mean that sacrifice was to be discontinued, but that *mercy* was to be preferred to it—had more merit, and weight. See post, — note on Matt. ix. 13. See

also John xii. 44.—xvii. 9. Acts, v. 4. 1 Cor. i. 17.

(*e*) "Of Israel." There are other passages which import that the benefits of our Saviour's coming were first to be offered to the Jews: the parable of the marriage feast (Matt. xxii. 2.) implies it; and (Matt. x. 6.) where our Saviour sends out the twelve Apostles, he tells them not to go into the way of the Gentiles, and into any of the cities of the Samaritans not to enter, but to go rather to the lost sheep of the house of Israel. After his resurrection, our Saviour says, (Luke xxiv. 47.) that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And Acts xviii. 46. where the Jews publicly opposed Paul and Barnabas, those apostles said, "it was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Post, 138. note on Acts x. 36.

(*g*) v. 25. "Worshipped, &c." Another instance in which our Saviour suffered himself to be worshipped, to be addressed by the divine title "Lord," (*Κυρια*) and to be applied to for that relief which none but God could give.

(*h*) v. 26. "The children's meat, &c." Probably a proverb: as it is not right to give the dogs food provided for the children, so it would be wrong to give a Gentile what was intended for Jews.

(*i*) v. 27. "Yet, &c." The woman adopts our Saviour's similitude, but extends it so as to prevent its barring her claim: the curing her daughter would be but as a crumb falling from the table, would be nothing in comparison to what he might do for the Jews, and should not therefore be denied.

"eat of the crumbs which fall from
"their masters' table." 28. Then
Jesus answered and said unto her,
"O woman, great is thy (*k*) faith;
"be (*l*) it unto thee even as thou
"wilt." And her daughter was
made whole from that very hour.

Third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God,
look upon the hearty desires of thy
humble servants, and stretch forth
the right hand of thy Majesty to
be our defence against all our
enemies, through Jesus Christ our
Lord. *Amen.*

The Epistle. Ephes. v. 1.

BE ye therefore followers (*m*) of

(*k*) v. 28. "Faith," i. e. "confidence
"in my power."

(*l*) "Be it, &c." Taking upon himself
to issue a divine command.

(*m*) v. 1. "Followers," i. e. "imitators."
μιμηται.

(*n*) "As dear children." As children
who are treated kindly by their parents,
imitate their actions, and endeavour to
follow their example, so do you imitate
God.

(*o*) v. 2. "As Christ, &c." As great as
that of Christ, in giving himself for us.
The great duty of Christian benevolence,
so strongly recommended in the New
Testament, is noticed, ante, 27.

(*p*) "For a sweet-smelling savour," i. e.
"to conciliate God towards us." When
Noah made his sacrifice to God, Gen. viii.
21. God is said to have "smelled a sweet
"savour," and immediately to have pro-
mised that he would "not again curse the
"ground any more for man's sake;" and
the Israelites were directed to offer burnt-
offerings for a sweet savour unto the Lord.
Numb. xxviii. 27. 29. So Lev. ii. 2. So
Philipp. iv. 18. St. Paul calls their gift
"an odour of a sweet smell, a sacrifice
"acceptable, and well-pleasing to God." It
is needless to add that this is a *figurative*
expression: as a sweet smell is acceptable
to man, and procures his complacency, so
was this sacrifice intended to procure
God's favour.

God, as (*n*) dear children; 2.
and walk in love, as (*o*) Christ
also hath loved us, and hath given
himself for us, an offering and a
sacrifice to God for (*p*) a sweet-
smelling savour. 3. But forni-
cation, and all uncleanness, or
covetousness, let it not be once
named among you, as becometh
saints; 4. neither filthiness, nor
(*q*) foolish talking, nor jesting,
which are not convenient; but
rather giving of thanks. 5. For
this ye know, that no whoremonger,
nor unclean person, nor
covetous man, who is an idolater
(*r*), hath any inheritance in the
kingdom of (*s*) Christ and of God.
6. Let no man deceive you with

(*q*) v. 4. "Foolish talking." Christianity
lays the restraint, as it ought, not upon
actions only, but upon words, and even
thoughts. Our Saviour assures us, (Matt.
xii. 36.) "that every idle word that men
"shall speak, they shall give account
"thereof in the day of judgment; for by
"thy words thou shalt be justified, and
"by thy words thou shalt be condemned."
He had just given the reason, (Matt. xii.
34.) "for out of the abundance of the
"heart the mouth speaketh." And St.
James says, (James iii. 2. 6.) "if any man
"offend not in word, the same is a perfect
"man, and able also to bridle the whole
"body: the tongue is a fire, a world of
"iniquity: so is the tongue among our
"members, that it defileth the whole
"body, and setteth on fire the whole
"course of nature; and it is set on fire of
"hell." Post, —

(*r*) v. 5. "An idolater," i. e. "as bad
"as an idolater; making money his idol,
"the sole object of his thoughts;" so
Col. iii. 5. post, —

(*s*) "Of Christ and of God," i. e. (ac-
cording to Dr. Middleton) "of him who
"is both Christ and God." The original
is, "τοῦ Χριστοῦ καὶ Θεοῦ," and there being
no article before Θεοῦ, the terms "Christ
"and God" must refer to the same per-
son. Middl. 81. 528, 9. — But if "God"
here mean the Father, would Christ be
thus associated with him, and the kingdom

vain (*t*) words: for because of these things cometh the wrath of God upon the children of disobedience. 7. Be not ye, therefore, partakers with them: 8. for ye were sometimes darkness, but now are ye light in the (*u*) Lord: walk as children of light; 9. (for the fruit of the Spirit is in all goodness and righteousness and truth;) 10. proving what is acceptable unto the (*u*) Lord. 11. And have no fellowship with the (*x*) unfruitful works of darkness, but rather reprove them. 12. For it is a shame even to speak of those things which are done of them in secret. 13. But all things that are reprov'd are made (*y*) manifest by the light:

for whatsoever doth make manifest is light. 14. Wherefore (*z*) he saith, "Awake, thou that sleepest, and arise from the dead, and (*a*) Christ shall give thee "light."

The Gospel. Luke xi. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. 15. But some of them said, "He casteth out "devils through Beelzebub the "chief of the devils." 16. And others, tempting him, sought of him a sign from heaven. 17. But he, knowing their thoughts, said unto them, "Every (*b*) kingdom

be spoken of as the kingdom of Christ and of God, if Christ were of a lower species or nature? So in Rev. xi. 15. the kingdoms of this world are said to have become the kingdoms — of whom? "*of our Lord "and of his Christ;*" and the manner in which God and Christ are joined in many passages in the Revelations deserves attention. The Song of the Angels, Rev. v. 13. is "Blessing and honour and glory and "power be unto him that sitteth upon the "throne, and unto the Lamb for ever and "ever." When the kings and other great men of the earth are described, (Rev. vi. 16.) as calling to the mountains to fall on them, it is to hide them not only "from "the face of him that sitteth upon the "throne (but also) from the wrath of the "Lamb." The cry of the multitude which stood before the throne and before the Lamb, (Rev. vii. 10.) is, "Salvation to our "God which sitteth upon the throne, "and to the Lamb." In Rev. xiv. 4. the 144,000 there mentioned are spoken of as "the firsts fruits unto God and to the "Lamb." In Rev. xx. 6. it is said of the persons there referred to, that they shall be "priests of God and of Christ." In Rev. xxi. 22. "the Lord God Almighty "and the Lamb" are described as "the "temple of the holy Jerusalem," and in Rev. xxii. 1. 3. mention is made "of the "throne of God and of the Lamb." If

Christ were not God as well as the Father, can it be supposed that *both* would have been made objects of the same praise in heaven, that the wrath of *each* would have been made equal objects of dread, that *both* would have been described as forming one temple, and that *both* would have had the same priests, the same offerings or first fruits, the same throne, and the same kingdom?

(*t*) v. 6. "Vain words," i. e. "false arguments." Many of these vices were allowed and even encouraged by the heathen. — Whitby. And it is probably against the arguments from former habits and example St. Paul principally means to guard.

(*u*) v. 8. 10. "The Lord," i. e. (probably) "Jesus Christ."

(*x*) v. 11. "Unfruitful works, &c." i. e. (perhaps) "the heathen rites and worship," in which most improper practices occurred.

(*y*) v. 13. "Manifest," see John iii. 20. "Every one that doeth evil hateth the "light, neither cometh to the light, lest "his deeds should be reprov'd."

(*z*) v. 14. "He saith," i. e. "it is said." This is supposed to refer to a hymn then in use among the converts. — Slade.

(*a*) "Christ shall give, &c." So that he was considered as having this power.

(*b*) v. 17. "Every kingdom, &c." These miracles tended to destroy Satan's king-

"divided against itself is brought
 "to desolation; and a house di-
 "vided against a house, falleth.
 "18. If Satan also be divided
 "against himself, how shall his
 "kingdom stand? because ye say
 "that I cast out devils through
 "Beelzebub. 19. And if I by
 "Beelzebub cast out devils, by
 "whom do your sons cast them
 "out? therefore shall they be
 "your judges. 20. But if I
 "with the finger of God cast out
 "devils, no doubt the kingdom
 "of God is come upon you.
 "21. When (c) a strong man
 "armed keepeth his palace, his
 "goods are in peace: 22. but
 "when a stronger than he shall
 "come upon him, and overcome
 "him, he taketh from him all his
 "armour wherein he trusted, and
 "divideth his spoils. 23. He (d)
 "that is not with me is against
 "me: and he that gathereth not
 "with me, scattereth. 24. When
 "the unclean spirit is gone out of

"a man, (e) he walketh through
 "dry places, seeking rest; and
 "finding none, he saith, "I will
 "return unto my (g) house
 "whence I came out." 25. And
 "when he cometh, he findeth it
 "(h) swept and garnished. 26.
 "Then goeth he, and taketh to
 "him seven other spirits more
 "wicked than himself; and they
 "enter in, and dwell there: and
 "the last state of that man is
 "worse than the first." 27. And
 it came to pass, as he spake these
 things, a certain woman of the
 company lifted up her voice, and
 said unto him, "Blessed is the
 "womb that bare thee, and the
 "paps which thou hast sucked."
 28. But he said, "Yea, rather,
 "blessed are they that hear the
 "Word of God, and keep it."

Fourth Sunday in Lent.

The Collect.

GRANT, we beseech thee, Al-

dom: they were done to convince the
 people that Jesus was the Messiah, and to
 induce them to turn from their evil ways:
 it was absurd, therefore, to suppose that
 Satan concurred in effecting them.

(c) v. 21. "When, &c." So if Satan
 were not overcome, his ministers would
 remain where he had sent them; but it is
 because I have the mastery over *him*, that
they are cast out. The parallel passage in
 Matt. xii. 29, puts this very clearly: "How
 "can one enter into a strong man's house,
 "and spoil his goods, except he first bind
 "the strong man: and then he will spoil
 "his house?"

(d) v. 23. "He that is not with me, &c."
 Probably a Jewish proverb: and the in-
 ference is, if the not being *with*, the not
 assisting, is equal to being *against*, how
 much more am I against Satan, when I
 cast out his ministers!

(e) v. 24. "He," i.e. "the unclean spirit."

(g) "My house," i.e. "the man I left."

(h) v. 25. "Swept, &c." i.e. "studi-
 "ously fitted up to re-admit him." The

meaning is, if the person whom the un-
 clean spirit has left, instead of endeavour-
 ing to prevent his return, prepares for it,
 and is willing to receive him back, the
 spirit will return with others worse, and
 the man's last state will be worse than his
 first. So if the Jews, when deliverance
 from the power of Satan is offered, think
 proper to reject it, and impute to Satan
 those works of God which are intended to
 rouse them into a belief in Jesus Christ,
 they will be worse off than before these
 mighty works were done. St Matthew
 draws the inference, in the parallel pas-
 sage, Matt. xii. 45. "even so shall it be
 "also unto this wicked generation." So
 in Matt. xi. 20 to 24. our Saviour intimates
 to the cities in which his mighty works
 had been done, that it would be more
 tolerable for Tyre, Sidon, and Sodom, at
 the day of judgment, than for them; for
 if the mighty works that had been done in
 them had been done in Tyre, Sidon, and
 Sodom, they would have repented in
 sackcloth and ashes.

mighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. iv. 21. (i)

TELL me, ye that desire to be under (*k*) the law, do ye not hear the law (*k*)? 22. For it is written, That Abraham had two sons; the one (*l*) by a (*m*) bond-maid, the other (*l*) by a free-woman (*m*). 23. But he who was of the bond-woman was born after (*n*) the flesh; but he of the free woman was by (*n*) promise. 24. Which

things are an (*o*) allegory: for (*p*) these are the two (*q*) covenants; the (*r*) one from the mount Sinai, which gendereth (*s*) to bondage, which (*t*) is Agar. 25. For this Agar is (*u*) mount (*x*) Sinai in Arabia, and answereth (*y*) to Jerusalem (*x*) which now is, and is in bondage with her children. 26. But (*a*) Jerusalem which is above is (*b*) free, which is the (*c*) mother of us all. 27. For it (*d*) is written, "Rejoice, thou barren "that bearest not; break forth "and cry, thou that travailest "not; for the desolate hath many "more children than she which "hath an husband." 28. Now

(i) It was a main object with St. Paul to satisfy the Galatian converts of the sufficiency of the Gospel, without observing the Mosaic institutions: and he here compares the Mosaic law, the law delivered to Moses at Mount Sinai, to the son of Hagar, the bond-woman, and the gospel to the son of Sarah, the free-woman: and as Hagar's son was cast out, that he might not be heir with Sarah's son, so he concludes the law is to be cast out, and will have no part of the inheritance under the gospel.

(*k*) v. 21. "The law," i. e. 1st, "the Mosaic institutions." 2dly, "the writings of Moses."

(*l*) v. 22. "The one," i. e. "Ishmael." "The other," i. e. "Isaac."

(*m*) "Bond-maid," i. e. "Hagar." Gen. xvi. "Free-woman," i. e. "Sarah." Gen. xxi. 1 to 3.

(*n*) v. 23. "After the flesh," i. e. "according to the common course of nature." "By promise," i. e. "out of the common course, when Sarah was far beyond the ordinary age of child-bearing, by virtue of God's promise." See Gen. xvii. 16, 17. Gen. xviii. 9 to 14.

(*o*) v. 24. "An allegory." If not so meant, capable of being so used, or — "written allegorically, with a typical signification." — Slade. Ἀλληγορούμενα, "to be allegorized," admitting an allegorical application.

(*p*) "These," i. e. "the women."

(*q*) "The two covenants," i. e. "the

"Mosaic law, and the Gospel dispensation."

(*r*) "The one," i. e. "the Mosaic law, delivered to Moses at Mount Sinai."

(*s*) "Gendereth to bondage," i. e. "brings forth slaves." "Leads to slavery."

(*t*) "Which is Agar," i. e. "is so called in the allegory."

(*u*) v. 25. "Is," i. e. "represents." The name stands for it in Arabic, thither Hagar fled, and there her posterity dwelt. Whitby in loco.

(*x*) "Mount Sinai," i. e. "where the law was delivered to Moses."

(*y*) "Answereth," i. e. "in the allegory."

(*z*) "Jerusalem which now is," i. e. "the Jewish polity under the Mosaic institution."

(*a*) v. 26. "Jerusalem which is above" "the spiritual Jerusalem, the kingdom of Christ, the Christian polity and church."

(*b*) "Free," i. e. "not in bondage."

(*c*) "The mother of us all" — "whose children therefore we are."

(*d*) v. 27. "It is written." Isaiah liv. 1. The meaning is, the children of promise, they who become Christians, shall be so numerous, that what was said in Isaiah with a view to the future state of Christianity, may be affirmed of them. As Sarah, who was by nature barren, had, against the course of nature, more descendants than Hagar, so shall the Gospel, the spiritual Sarah, have abundantly more children than the Jewish dispensation.

we, brethren, as Isaac was, are the children of promise. 29. But (e) as then, he that was born after (g) the flesh, persecuted him that was born after (g) the Spirit, even so (h) it is now. 30. Nevertheless what saith the (i) Scripture? "Cast (k) out the "bond-woman and her son: for "the son of the bond-woman shall "not be heir with the son of the "free-woman. 31. So (l) then, brethren, we are not children of the bond-woman, but of the free.

The Gospel. John vi. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. 2. And a great multitude followed him, because they (m) saw his miracles which he did on them that were diseased. 3. And

Jesus went up into a mountain, and there he sat with his disciples. 4. And the passover, a feast of the Jews, was nigh. (n) 5. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, "Whence "shall we buy bread, that these "may eat?" 6. And this he said to prove him: for he himself knew what he would do. 7. Philip answered him, "Two hundred "penny-worth of bread is not sufficient for them, that every one "of them may take a little." 8. One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9. "There is a lad here, "which hath five barley-loaves "and two small fishes: but what "are they among so many?" 10. And Jesus said, "Make the

(e) v. 29. "But, &c." This was to give them courage against the persecutions from the Jews; and the passage cited in verse 30. is to satisfy them their opponents would be overthrown.

(g) "Born after the flesh," i. e. "Ishmael, Hagar's son." "Born after the Spirit," i. e. "Isaac, Sarah's son."

(h) "So, &c." i. e. "they who consider "the Mosaic institutions as still in force, "who are born after the flesh, persecute "us who are free from those institutions, "the children of the Spirit."

(i) v. 30. "The Scripture." Gen. xxi. 10.

(k) "Cast out, &c." As Hagar's son was cast out, and was not to be heir with Sarah's, so was the law to be cast out, and its followers: they who looked up to *that*, and rejected Christianity, were not to participate with Christians in the benefits of the Gospel.

(l) v. 31. "So then, &c." Our claim is not under the first covenant, but under the second; not under the Mosaic law, the covenant or dispensation of bondage, but under the Gospel, the covenant or dispensation of freedom. We ought to treat ourselves therefore, not as children of the bond-woman, subject to bondage, but as children of the free-woman, and therefore

exempt from it. St. Paul, accordingly, goes on thus to exhort them: "Stand fast, "therefore, in *the liberty* wherewith Christ "hath made you free, and be not entangled "again with *the yoke of bondage*. Behold "I Paul say unto you, that if ye be circumcised" (that is (probably) look up and rely upon the Mosaic institutions) "Christ shall profit you nothing."

(m) v. 2. "Saw." The miracles, therefore, were visible; such as bye-standers could see. John, who was one of the constant followers of our Saviour, was probably an eye-witness.

(n) v. 5. "When, &c." This miracle was peculiarly well-timed. According to Matt. xiv. 15. they were in a desert place, and it was evening: the multitude would therefore naturally be hungry: and their wants made this miracle a most seasonable proof of our Saviour's power. The character of this miracle, too, was like most of our Saviour's, *public, in ease of the wants of mankind, and typical*, implying a like power over their souls. Ante, 84. note on Luke xviii. 43. In John vi. 35. our Saviour shews its typical application, "I am "the bread of life: he that cometh to me "shall never hunger; and he that believeth "on me shall never thirst."

men sit down." Now there was much (o) grass in the place. So the men sat down, in number about five thousand. 11. And Jesus took the loaves: and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 12. When they were filled, he said unto his disciples, "Gather up the fragments that remain, that nothing be lost." 13. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. 14. Then those men, when they had seen the miracle that Jesus did, said, "This is of a truth (p) that prophet that should come into the world."

Fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy

(o) v. 10. "Much grass;" a minute circumstance: what an eye-witness would re-
collect.

(p) v. 14. "That prophet." This implies that some prophet was expected. See ante, 35. note on Matt. xi. 3.

(q) This part of Scripture contrasts the atonement by Christ with that under the Mosaic dispensation. By the latter, the high priest once every year was to sacrifice a young bullock and a goat for a sin-offering, and to enter that part of the tabernacle or temple which was called "the Holy of Holies," and there to make an atonement, because of the uncleanness of the people, and because of their transgressions in all their sins. (Levit. xvi.) And the superiority of the atonement by Christ is pointed out in these particulars; that it is not by a mortal high priest, or a high priest who has any sins of his own, that the atonement is made, but it is by Christ himself, who was immortal, and free from sin;

people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. ix. 11. (q).

CHRIST being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands (r), that is to say, not of this building; 12. neither by the blood of goats and calves, but by his own blood, he entered in once into the (s) holy place, having obtained eternal redemption for us. 13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth (t) to the purifying of the flesh; 14. how much more shall the blood of Christ, who through the eternal Spirit offered himself without (u) spot to God, purge your conscience from dead works, to serve the living God? 15. And for (x) this cause he is

that his entrance is not annual, as the high priest's, but once for all; that it is not into an earthly tabernacle he has entered, but into heaven itself: that it was not with the blood of a bullock and a goat that he made the atonement, but with his own blood; and that he has obtained for us, not a temporary relief, but eternal redemption; not the purification of the flesh, but the purging of the conscience.

(r) v. 11. "Not made with hands," i. e. "not of human structure, viz. Heaven."

(s) "The holy place," i. e. "Heaven," of which "the holy of holies" in the temple at Jerusalem, was a type.

(t) v. 13. "Sanctifieth," by removing certain legal pollutions and impediments. Kidd. 437.

(u) v. 14. "Without spot," so that it was not for himself (or any sin of his own) he had to make the sacrifice.

(x) v. 15. "For this cause," i. e. (probably) "to purge the conscience from dead

the (*y*) Mediator of the new testament (*z*), that by means of death, for the redemption of the transgressions (*a*) that were under the first testament, they (*b*) which are called, might receive the promise of eternal inheritance.

The Gospel. John viii. 46.

JESUS said, "Which of you convinceth me of (*c*) sin? And if I say the truth, why do ye not believe me? 47. He that is of God, heareth God's words; ye therefore (*d*) hear them not, because ye are not of God."

"works, and make men serve the living God."

(*y*) "The Mediator, &c." or, "a Mediator of a new testament. The articles are not in the original," διαδίκης καινῆς διαθήκης.

(*z*) "Testament," rather "covenant or dispensation." The same word is translated "covenant, Heb. viii. 6. 9. 10. and x. 16." And the Mosaic dispensation answers the description of "a covenant or dispensation" better than that of "a testament." See post, 129. note on Heb. x. 16.

(*a*) "The transgressions that were under the first testament," i. e. (probably) "those for which the Mosaic dispensation afforded no effectual atonement:" for, according to Heb. x. 4. "it is not possible that the blood of bulls and of goats should take away sins."

(*b*) "They which are called." The Call is to all mankind: but they only who hear, who accept the Call, and act up to its duties, are here intended.

(*c*) v. 46. "Of sin." It was an argument in favour of our Saviour's pretensions, that "he did no sin, neither was guile found in his mouth, 1 Pet. ii. 22.;" that he lived in perfect innocence; so that his adversaries could not point out a single instance to the contrary.

(*d*) v. 47. "Therefore, &c." i. e. "for this reason."

(*e*) v. 48. "A Samaritan." The Samaritans are supposed to have been much addicted to sorcery and witchcraft. This, therefore, was an insinuation that our Saviour was a sorcerer, and performed what

48. Then answered the Jews, and said unto him, "Say we not well that thou art a (*e*) Samaritan, and hast a devil?" 49. Jesus answered, "I have not a devil: but I honour my Father, and ye do dishonour me. 50. And I seek not mine own glory: there is one (*g*) that (*h*) seeketh and (*h*) judgeth. 51. Verily, verily, I say unto you, If a man keep my saying (*i*), he shall never see death." (*k*) 52. Then said the Jews unto him, "Now we know that thou hast a devil. Abraham is dead, and the pro-

he did by the aid of evil spirits, and is like the insinuation so well refuted by our Saviour, Luke ix. 17. ante, 93. "that he cast out devils by Beelzebub the prince of the devils." It may be observed, that there was a deadly enmity between the Jews and the Samaritans: the Samaritans, however, used the five books of Moses; and their copies do not differ in essentials from the Jewish. We have from them, therefore, the early prophecies, "that the Seed of the woman should bruise the serpent's head; that in the seed of Abraham, Isaac, and Jacob, all the nations of the earth should be blessed; that the sceptre should not depart from Judah till the coming of Shiloh; and that God should raise up a prophet like unto Moses." (See ante, 69. note (*e*) on Mal. iii. 1.) So that without the writings preserved by the Jews, we should have many of the prophecies on which Christianity is founded. And is it not singular, that all the books of the Old Testament, the books which contain all the prophecies on which we rely, were preserved for ages with the most scrupulous attention by the decided enemies of Christianity, the Jews, and that we have some of those books, the five books of Moses, from the decided enemies of the Jews, the Samaritans?

(*g*) v. 50. ("one") i. e. God, the Father.

(*h*) "Seeketh," i. e. "my glory."—"Judgeth," i. e. "punisheth those who withstand it."

(*i*) v. 51. 55. "Saying," i. e. (probably) "commandments." τὸν λόγον.

(*k*) "Death," i. e. (probably) "spiritual, eternal death."

“phets; and thou sayest, “If a man keep my saying, he shall never taste of death.” 53. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?” 54. Jesus answered, “If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, That he is your God: 55. yet ye have not known him: but I know him: and if I should say, I know him not, I shall be a liar like (l) unto you: but I know him, and keep his saying. (m) 56. Your father Abraham rejoiced to see my day: and he saw it, and was glad.” 57. Then said the Jews unto him, “Thou art not yet fifty years old, and hast thou seen Abraham?” 58. Jesus said unto them, “Verily, verily, I say unto you, Before (n) Abraham

“was, I (o), am.” 59. Then took they up stones (p) to cast at him: but Jesus hid himself, and went out of the temple.

The Annunciation of the Blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts; that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection, through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah vii. 10.

MOREOVER, the Lord spake again unto Ahaz, saying, 11. “Ask thee a sign of the Lord thy God: ask it either in the depth, or in the height above.”

(l) v. 55. “Like unto you.” He considered them as liars, in saying, as in v. 54. that God was their God, whereas according to v. 54. “they had not known him,” and according to v. 47. “they were not of God, and heard not God’s words.”

(m) See note on v. 51. *supra*.

(n) v. 58. “Before Abraham was, &c.” This corresponds with John i. 1. “In the beginning was the Word,” i. e. “the Messiah), &c.” See, ante, 44.

(o) “Am,” not “was,” but “am,” to intimate his divinity, and therefore adopting the word emphatically used in Exod. iii. 14. to signify God, the self-existing, uncreated Being, “I am (i dy) hath sent me unto thee.” There is another passage (John xiii. 9.) where our Saviour applies to himself the same term “I am,” perhaps with the same view: “I tell you before it come, that when it is come to pass, ye may believe that I am.” “He,” which is added in our translation, is not in the original. So in the same chapter, v. 24. 28. “If ye believe not that I am, ye shall die in your sins,” and “when ye have lift up the Son of Man, then shall

“ye know that I am.” “He” is in both places an addition. Dr. Graves observes upon this passage, that our Saviour challenges in it what is peculiar to the great first cause, to Jehovah himself, an existence independent, unchangeable, eternal. Grave’s Trinity, 32. See post, — the note on John iii. 13.

(p) v. 59. “Stones, &c.” probably because they considered him as having claimed God’s attribute, self-existence, and treated it as blasphemy, for which stoning was the punishment. See post, — note on John xix. 7. — And would our Saviour have used an expression, for which such an inference could have been drawn, had he not meant to make the claim of being God? It was no part of his character to run unnecessarily into danger, nor would he have made an assertion which might mislead his followers, and encourage a wrong faith. And would St. John, who wrote to check heresy, have recorded this expression, without explanation or comment, had not our Saviour’s divinity been an article of his belief? St. John’s Gospel was not written until sixty years after the crucifixion.

12. But Ahaz said, "I will (*q*) not ask, neither will I tempt (*r*) the Lord." (*s*) 13. And he said, "Hear ye now, O house (*t*) of David; Is it a small thing for you to weary men, but will ye weary my (*u*) God also? 14. Therefore the Lord himself shall give you a sign: Behold, a Virgin shall conceive, and bear a son, and shall (*x*) call his name Immanuel. 15. Butter (*y*) and honey shall he eat, that (*y*) he may know to refuse the evil, and choose the good."

The Gospel. Luke i. 26.

AND in the sixth (*z*) month the angel Gabriel was sent from God unto a (*a*) city of Galilee, named Nazareth, 27. to a Virgin es-

poused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. 28. And the angel came in unto her, and said, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." 29. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30. And the angel said unto her, "Fear not, Mary; for thou hast found favour with God. 31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. (*b*) 32. He shall be great, and shall be called (*c*) the Son of the Highest: and the Lord God shall give unto

(*q*) v. 12. "I will not, &c." A refusal from insolence, (probably,) and attachment to idol worship. Ahaz was a king of great wickedness, more addicted to strange gods, and more bold in his contempt of the Lord, than any other king. See note on Isaiah i. 2. post.

(*r*) "Tempt," i. e. (probably) "try, trust, appeal to."

(*s*) v. 10, 11, 12. "The Lord." In each of these instances the Hebrew word is "Jehovah," the Greek *Κύριος*. See ante, 29. note (*m*) and ante, 84. note (*c*).

(*t*) v. 13. "O house of David," addressing the whole house; no longer speaking individually to Ahaz, who had shewn himself unworthy.

(*u*) "Weary my God," by distrusting and despising him. Would it be a light offence to discredit man, and do ye dare to discredit God? Chrys. in loco.

(*x*) v. 14. "Call." See Mede, 95.

(*y*) "Butter and honey," the food of infants in those times, "that he may know" or "till he shall know." The object probably was to intimate, that though according to the preceding verse he was to be called (i. e. to be) Immanuel, i. e. God with us, yet was he also to be very man; to pass through the ordinary stages of infancy, to be reared as infants

are, and to be in the early part of life as other children are, in that state of ignorance as not to know right from wrong; that, in the language of the Athanasian creed, though he was to be God, of the substance of the Father, as begotten before the worlds, he was also to be man, of the substance of his mother, as born in the world; not only "perfect God" but also "perfect man, of a reasonable soul, and human flesh subsisting."

(*z*) v. 26. "Sixth," reckoning from the conception of John the Baptist. See v. 36.

(*a*) "A city of Galilee." A person writing for Jews only would have had no occasion to explain that Nazareth was a city of Galilee, or, as in Luke ii. 4. that Bethlehem was "the city of David." 1 Towns. 144. Little peculiarities in the different Gospels tend to prove the genuineness of each.

(*b*) v. 31. "Jesus." The reason for giving him this name is assigned, Matt. i. 21. "for he shall save his people from their sins."

(*c*) v. 32. "The Son." The article is not in the original, why?—because the peculiarities of the Greek language would not admit of it, on account of its following the word "called." Middl.

"him the throne of his (*d*) father David: 33. and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no (*e*) end." 34. Then said Mary unto the angel, "How shall this be, seeing I know not a man?" 25. And the angel answered and said unto her, "The (*g*) Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. 36. And, behold, thy cousin (*h*) Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren. 37. For with God nothing shall be impossible." 38. And Mary said, "Behold the handmaid of the Lord; be it unto me according to thy

"word." And the angel departed from her.

Sunday next before Easter.

The Collect.

ALMIGHTY and everlasting God, who of thy tender love towards mankind hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. ii. 5.

LET (*i*) this mind be in you, which was also in Christ Jesus:

(*d*) "His father David." It was the settled expectation that the Messiah was to be lineally descended from David. When the Jews were asked whose son he was to be, they at once answered "David's:" and persons who considered Jesus Christ as the Messiah, expressed their belief by calling him the "Son of David."

(*e*) v. 33. "No end." So Daniel foretold that the kingdom of the Messiah should endure for ever: "I saw in the night visions, and behold, one like the Son of Man came with (or in) the clouds of heaven, and came to the Ancient of Days (i. e. God): and they brought him near before him: and there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Dan. vii. 13, 14." The nature of this kingdom was probably altogether mistaken by the Jews, and for

some time by the apostles also. See ante, 89. note on Luke xviii. 34. Our Saviour explains it, (Luke xvii. 21.) to be "within us;" and (John xviii. 36.) "not of this world." It is spiritual, not temporal; regulating the inner thoughts as well as the outward actions. This kingdom prevails now, and shall prevail for ever, and its continuance fulfils this prediction.

(*g*) v. 35. "The Holy Ghost," rather "a divine influence." There is no article in the original. Middl.

(*h*) v. 36. "Elizabeth," the mother of John the Baptist. See post, Luke i. 57.

(*i*) v. 5. "Let, &c." St. Paul had been pressing upon the Philippian converts unanimity, and lowliness of mind; and by reminding them how our Saviour disregarded his own glory to advance the cause of Christianity, he animates them to the like conduct. See post, — note on Eph. iv. 9.; and see 5 Waterland's Moyer Sermons.

6. who (*k*) being in the (*l*) form of God, thought it not (*m*) robbery to be equal with God; 7. but (*n*) made (*o*) himself of no reputation, and took (*p*) upon him the form of (*q*) a servant, and was made in the likeness of men: 8. and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9. Wherefore God also hath highly exalted (*r*) him, and given him a name which is above every name; 10. that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11. and that every tongue should confess that Jesus Christ is Lord, to the glory of God the (*s*) Father.

The Gospel. Matt. xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. 2. And when they had bound him, they led him away, and delivered (*t*) him to Pontius Pilate the Governor. 3. Then Judas, which had betrayed him, when he saw that he was condemned, repented (*u*) himself, and brought again the thirty pieces of silver to the chief priests and elders, 4. saying, "I

(*k*) v. 6. "Who, &c." How strong is this passage to prove our Saviour's pre-existence and divinity! He was in the form of God! When? Evidently before he was in the form of a servant, and made in the likeness of men. It was therefore before he was born of the Virgin Mary. And by whose act did he pass from the form of God to the form of a servant? Clearly by his own! He *made himself* of no reputation, and *took upon himself* the form of a servant. And who that was not God was ever in the form of God? Who of an inferior nature could without injustice claim equality with God? And who of less power than God, could divest himself of one nature, and assume another? The whole of this passage from ver. 6—11. occurs, Cyprian Tr. 40. and parts of it, Tertullian, 802. 841. 1041.

(*l*) "The form, &c." In Col. i. 15. he is called the "Image of the invisible God," and Heb. i. 3. "The brightness of his glory, and the express image of his person."

(*m*) "Not robbery." No injustice, no more than his right, no encroachment on the Father, because their nature was equal. Non rapuit, quia vere habuit, 4 Aug. de Trinitate, lib. i. c. 2. p. 498. and see 9 Aug. Tr. in Johannem, 78. p. 180. He accordingly asserts this equality in many instances, "I and my Father are one, John x. 30." "The Father is in me, and I in him. John x. 38." "Ye believe in the Father, believe also in me." "He that hath seen me, hath seen the Father." "I am in the Father, and the Father in

me, John xiv. 1. 9, 10.;" and "All things that the Father hath are mine. John xvi. 15."

(*n*) v. 7. "But," or "yet."

(*o*) "Made himself of no reputation," or "stripped or divested himself," *ἐαυτὸν ἐκίνωσε*, i. e. "of the form of God, of the glory he had with the Father before the world was." See Magee, Notes, No. 1. Vaillant on the Trinity, p. 38. Waterland's 5th Sermon at Lady Moyer's Lecture is an able discourse upon the whole of this passage.

(*p*) "Took the form of," i. e. "became."

(*q*) "Of a servant," by becoming man, by assuming the human nature. Waterl. p. 156. and see Bellarmine de Christo, lib. i. c. 6. p. 302, 303.

(*r*) v. 9. "Exalted," not by varying his nature, but by requiring for him the most complete homage and submission, and making it man's duty to treat him as a special object of adoration and worship. Waterl. p. 180—183. and See Graves's Trinity, App. p. 47.

(*s*) v. 11. "God the Father," to distinguish him from God the Son, whom he had been just mentioning.

(*t*) v. 2. "Delivered, &c." The Jews had not at this time the power of life and death: Pilate, the Roman governor, had. The sceptre therefore was departed from Judah, and a lawgiver from between his feet. See ante, 83. note on Luke xviii. 32. and post, — note on Acts xiii. 28.

(*u*) v. 3. "Repented." Judas must have known had our Saviour been an enthusiast

"have sinned in that I have betrayed the innocent blood." And they said, "What is that to us? see thou to that." 5. And he cast down the pieces of silver in the temple, and departed, and went and (x) hanged himself. 6. And the chief priests took the silver pieces, and said, "It is not lawful for to put them into the treasury, because it is the price of blood." 7. And they took counsel, and bought with them the potter's field, to bury strangers in. 8. Wherefore that field was called, "*The field of blood*," unto this (y) day. 9. Then was fulfilled that which was spoken by (z) Jeremy the prophet, saying, "And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 10. and gave them for the potter's field, as the Lord appointed me." 11. And Jesus stood before the governor: and the governor asked him, saying, "Art thou the king of the Jews?" And Jesus said unto him, "Thou sayest." 12. And when he was accused of the chief priests and elders, he answered nothing. 13. Then saith Pilate unto him, "Hearest thou not how many

things they witness against thee?" 14. And he answered him to never a word; insomuch that the governor marvelled greatly. 15. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. 16. And they had then a notable (a) prisoner, called Barabbas. 17. Therefore, when they were gathered together, Pilate said unto them "Whom will ye that I release unto you?" "Barabbas, or Jesus, which is called Christ?" 18. for he knew that for envy they had delivered him. 19. When he was set down on the judgement seat, his wife sent unto him, saying, "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." 20. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. 21. The governor answered and said unto them, "Whether of the twain will ye that I release unto you?" They said, "Barabbas." 22. Pilate saith unto them, "What shall I do then with Jesus, which is called Christ?" They all say unto him, "Let him be crucified."

or an impostor; his repentance shews he thought him neither: otherwise he would have been warranted in betraying him. 2 Port. Lect.

(x) v. 5. "Hanged," or "strangled," "choked, or suffocated," ἀνὰ δένδρον ἀποκτείναι. See ante, 86. note on Acts i. 18.

(y) v. 8. "This day," i.e. "the time" "St. Matthew wrote his Gospel."

(z) v. 9. "Jeremy, &c." The passage is not in any part of Jeremiah now extant. In Zech. xi. 12, 13. is this passage: "They weighed for my price thirty pieces of silver. And the Lord said unto

"me, 'Cast it unto the potter: a goodly price that I was priced at of them.'" And "I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." But no mention is here made of the Potter's Field. The passage, as quoted, might be in some writing of Jeremiah's, not now in existence.

(a) v. 16. "Notable," i.e. "notorious." According to Mark xv. 7. and Luke xxiii. 19. his offence was *sedition and murder*. According to John xviii. 40. he was a *robber*.

23. And the governor said, "Why? what evil hath he done?"

But they cried out the more, saying, "Let him be crucified."

24. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this just person: see ye to it."

25. Then answered all the people, and said, "His (b) blood be on us, and on our children."

26. Then released he Barabbas unto them: and when he had scourged (c) Jesus, he delivered him to be crucified.

27. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28. And they stripped him, and put on him a scarlet robe.

29. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, "Hail, King of the Jews!" 30. And they spit upon him, and took the reed, and smote him on the head. 31. And after

that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. 33. And when

they were come unto a place called Golgotha, that is to say

"A place of a skull," 34. they gave him (d) vinegar to drink mingled with gall: and when he

had tasted thereof, he would not drink. 35. And they crucified

him, and parted (e) his garments, casting lots; that (g) it might be

fulfilled which was spoken by the (h) prophet, "They parted my

"garments among them, and upon my vesture did they cast

"lots." 36. And sitting down they watched him there; 37. and set up over his head his accusation

written, THIS (i) IS JESUS THE KING OF THE JEWS.

38. Then were there two thieves crucified with him; one on the right hand, and another on the left.

39. And they that passed by reviled him, wagging their heads,

40. and saying, "Thou that (k) destroyest the temple,

"that (k) destroyest the temple,

(b) v. 25. "His blood be on us, and on our children." And in the destruction of Jerusalem, and in the dispersed state of the Jews from that time to the present, was there no fulfilment of this imprecation? Has it not been in operation down to the present day? Have not the Jews been outcasts in all nations, to this very time?

(c) v. 26. "Scourged Jesus." And so verified Isaiah l. 6. (post, 113.) "I gave my back to the smiters."

(d) v. 34. "Vinegar mingled with gall." It has been supposed that this was a stupefying mixture to deaden the sense of pain, but that our Saviour refused it, because he would not shrink from the ordinary sufferings of crucifixion: but this is conjecture.

(e) v. 35. "Parted, &c." For a more full account of this transaction, see post, — John xix. 23. 24.

(g) "That it might be," i. e. "so that it was." They had no intention of fulfilling the prediction. This, therefore, is a strong instance of stating as the object what was only the consequence. See ante, 49. note on Matt. ii. 15.

(h) "The prophet," i. e. "the writer of Ps. xxii." The passage there (v. 17, 18.) is, "They pierced my hands and my feet; I may tell all my bones; they stand staring and looking upon me; they part my garments among them, and cast lots upon my vesture."

(i) v. 37. "This, &c." In derision!

(k) v. 40. "That destroyest, &c." Ac-

"and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." 41. Likewise also the chief priests mocking him, with the scribes and elders, said, 42. "He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43. He (*l*) trusted in God; let him deliver him now, if he will have him: for he said, 'I am the Son of God.' " 44. The (*m*) thieves also, which were crucified with him, cast the same in his teeth. 45. Now from the sixth (*n*) hour there was darkness over all the land unto the ninth (*n*)

hour. 46. And about the ninth hour Jesus cried with a loud voice, saying, "*Eli, Eli, lama sabachthani?*" that is to say, "My God (*o*), my God, why hast thou forsaken me?" 47. Some of them that stood there, when they heard that, said, "This man calleth for Elias." 48. And straightway one of them ran, and took a sponge, and filled it with (*p*) vinegar, and put it on a reed, and gave him to drink. 49. The rest said, "Let be, let us see whether (*q*) Elias will come to save him." 50. Jesus, when he had (*r*) cried again with a loud voice, yielded up the ghost. 51. And, behold, the (*s*) veil of the temple was rent in twain from

cording to John ii. 19. when the Jews asked of our Saviour a sign, he answered and said unto them. "Destroy this temple, and in three days I will raise it up." But he spake of the temple of his body; and it is to this saying they here referred. St. Matthew and St. Mark mention it as one of the grounds of accusation against our Saviour, Matt. xxvi. 61. Mark xiv. 58. post, 112.

(*l*) v. 43. "He trusted, &c." How exactly does this correspond with the prophetic declaration in Ps. xxii. 7, 8? "All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying, 'He trusted in God that he would deliver him; let him deliver him, if he will have him.' "

(*m*) v. 44. "The thieves." According to Luke xxiii. 40. one of them rebuked the other for reviling him; this is therefore either an affirmation as to the two, though only true as to one; or both might at first revile, and one might be struck with some part of our Saviour's conduct, and then rebuke his companion.

(*n*) v. 45. "Sixth and ninth hour," i. e. twelve at noon, and three in the afternoon; adopting the Roman computation.

(*o*) v. 46. "My God, &c." The beginning of Ps. xxii.—Our Saviour might intend to draw to their consideration how this

Psalm was fulfilling in what he suffered. See the notes on v. 35. 43.

(*p*) v. 48. "Vinegar." In Ps. lxxix. 22. (which probably referred prophetically to the Messiah,) it is said, "they gave me gall to eat, and when I was thirsty, they gave me vinegar to drink."

(*q*) v. 49. "Whether Elias, &c." This probably was said with a sneer; the Jews expected from the prophecy in Mal. iv. 5. that Elijah was to come *in person* before the Messiah appeared: they did not understand that John the Baptist, by coming in the *spirit and power* of Elijah, had fulfilled that prediction. The prophecy is, "Behold I send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." Ante, 37. note on John i. 21.

(*r*) v. 50. "Cried, &c." St. Luke has recorded what he said: "Father, into thy hands I commend my spirit."

(*s*) v. 51. "The veil, &c." The veil separated the holy place from the holy of holies; the latter was considered a type of heaven, into which none but the high priest could enter, and that only once a year. Abp. Kidder considers this rending

the top (*t*) to the bottom; and the earth did quake, and the rocks rent; 52. and the graves were opened; and many bodies of the saints which slept, 53. arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. 54. Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, "Truly (*u*) "this was the Son of God."

it in twain, as importing that now, through Christ, the Holy of Holies, that is, the kingdom of heaven, is laid open, not to the high priest only, but to all people, and not once in a year only, but at all times. Kidd. 333. 335. See an admirable reading upon this chapter, 2 Porteus's Lectures, 266. Lecture 22.

(*t*) "From the top, &c." So that it was not the effect of the earthquake: that would have rent it from the bottom upwards, not from the top downwards: but this, perhaps, is hypercritical. Kidd. 333. 335.

(*u*) v. 54. "Truly, &c." The Centurion must have known what his accusation was, viz. "that he claimed to be the Son of God," and this was an exclamation, that his claim was just. It was drawn from the Roman soldier, an impartial spectator, not only by the earthquake, and other circumstances, but by the conduct of our Saviour whilst upon the cross, and by his last words, commending his spirit into the hands of God. Saint Mark xv. 39. says, when the centurion saw that he so cried out, and gave up the ghost, he said, "truly, &c." attributing his exclamation to that act of resignation and devotion. The celebrated Rousseau, after contrasting the life and death of our Saviour with those of Socrates, concludes the comparison with this sentence: "Yes, if the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God." 2 Port. Lect. 298.

(*x*) A prophetic dialogue between the Messiah and the Israelites, looking forward to a time of extraordinary vengeance upon his enemies, and of redemption and

Monday before Easter.

For the Epistle. Isaiah lxiii 1. (x)

WHO is this that cometh from Edom, with dyed garments from Bozrah (*y*)? this that is glorious in his apparel, travelling in the greatness of his strength? (*z*) "I "that speak in righteousness, "mighty to save." 2. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? 3. "I "have trodden the wine-press "alone; and of the people there

deliverance to his faithful servants; perhaps the time of the destruction of Jerusalem. In the 1st and 2d verses the questions are put, Who is making the desolation, and what is the cause? The answers are at the end of verse 1. and in the 3rd, 4th, 5th, and 6th verses. The rest of the chapter is in the mouth of the people; it calls to mind what God had in former times done for the Israelites, and prays anxiously for deliverance.

(*y*) v. 1. "Bosrah," "the chief city of Edom." Bosrah is supposed to have had its name from the number of wine-presses. Edom and Bosrah are probably named, as being often at war with the Israelites, and are therefore put for *any enemies*. In Isaiah xxxiv. 6. (where the prophet is perhaps referring to the same period as here,) he names the same place: "The Lord hath a sacrifice in Bosrah, and a great slaughter in the land of Idumea," (i. e. Edom.)

(*z*) "I," i. e. (probably) "the Messiah, "the righteous Saviour." In Rev. xix. 11. 13. 15. 16. is a description of our Saviour, strongly corresponding with this chapter: "I saw heaven opened, and behold a white horse: and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war: he was clothed with a vesture dipped in blood, and his name is called 'the Word of God:' and out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness "and wrath of Almighty God."

"was none with me: for I (a) will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. 4. For the day of vengeance is in mine heart, and the year of my redemption is come. 5. And I looked, and there was none to (b) help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. 6. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." 7. I will mention the loving-kindness of the (c) Lord, and the praises of the (c) Lord, according to all that the (c) Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. 8. For he (d)

said, "Surely they are my people, children that will not lie:" so he was their Saviour. 9. In all their affliction he was afflicted, and the (e) angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. 10. But they (g) rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them. 11. Then he remembered the days of old, Moses and his people, saying, "Where (h) is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him? 12. that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? 13. that led them through the deep, as an horse in the wilderness, that they should not stumble?" 14. As a beast goeth down into the valley, the Spirit of the (c) Lord caused

(a) v. 3. "Will tread." Should not this and the other verbs be in the past tense?

(b) v. 5. "None to help," i. e. (perhaps) "no chance of deliverance by human means."

(c) v. 7. 14. 16, 17. "The Lord," in the Hebrew "Jehovah," in the Greek Κύριος. See ante, 29. note (m).

(d) v. 8. "He said," i. e. "there was a time when he so said; when he had so great a kindness towards them."

(e) v. 9. "The angel of his presence." A strong expression, to signify the peculiar protection he afforded them; as if an angel of especial rank attended to their preservation. In Matt. xviii. 9. 10. where our Saviour is speaking of the consideration God has of little children, he assigns as a reason why they should not be despised, "that in heaven their angels do always

"behold the face of my Father which is in heaven." So Ps. xxxiv. 7. "the angel of the Lord," is said to tarry round about them that fear him, and to deliver them.

(g) v. 10. "Rebelled, &c." See Ps. lxxviii. and cvi. an account of many of their rebellions and punishments, and of God's ultimate forbearance; when, according to Ps. lxxviii. 39. "many a time turned he his wrath away, and would not suffer his whole displeasure to arise."

(h) v. 11. "Where is he, &c." These, to the end of v. 13. if not of v. 14. are put as the words of Moses and the people; as their expostulation with God. In Exod. xxxii. 11 to 13. and Numb. xiv. 13 to 19. there is a similar expostulation from Moses, to induce God to spare the people. It is often stated as a reason for God's forgive-

him to rest; so didst thou lead thy people, to make thyself a glorious name. 15. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: Where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? 16. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting. 17. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. 18. The people of thy holiness have possessed it but a little

ness to the Israelites, or as a ground for imploring it, that his name should not be polluted among the heathen, and that the heathen should not have the power of saying, "where is now their God." See Ezek. xx. 9. 14. 22. and Ps. lxxix. 10. and ante, 85. Joel ii. 17.

(i) v. 1. "The passover." The first of the three great feasts at each of which every male was to appear before the Lord at the place which he should choose. (See Deut. xvi. 1. 16.) Jews, therefore, from all parts of the earth, would be at Jerusalem at the time of our Saviour's apprehension and crucifixion. It is remarkable too, that it was at the second of these feasts, the feast of weeks, that the gift of tongues, the power of speaking languages they had never learned, was conferred upon the apostles. The same persons, therefore, who had witnessed the crucifixion, would be witnesses of the gift of tongues, and would naturally carry an account of both events to the countries from which they came. The passover was instituted to commemorate the preservation of *their* first-born, when all the first-born of the Egyptians were destroyed; and the feast of unleavened bread, which accompanied it, was to commemorate their deliverance from the land of Egypt. At the institution of the passover, each family was

while: our adversaries have trodden down thy sanctuary. 19. We are thine: thou never barest rule over them; they were not called by thy name.

The Gospel. Mark xiv. 1.

AFTER two days was the feast of the (i) passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. 2. But they said, "Not on the feast-day, lest there be an uproar of the people." 3. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a (k) woman having an alabaster-box of ointment of spikenard, very pre-

directed to take a male lamb, without blemish, and to kill, dress, and eat it; and they were to take of the blood, and strike it on the side posts and the upper door posts of their houses, and God promised, that "when he passed through the land, to destroy the first-born of the Egyptians, he would *pass over* the houses of the children of Israel." See Exod. xii. 3 to 28. One of the directions as to the lamb was, that they should not break a bone thereof." (See Exod. xii. 46. — Numb. ix. 12.) The paschal lamb is considered a type of our Saviour; he was crucified at the time prescribed for killing the paschal lamb, and as the blood of the paschal lamb protected the Israelites from temporal death, so does the blood of Christ protect all real Christians from death eternal. The paschal lamb was to be killed on the fourteenth day of the first month, in the evening. Exod. xii. 2. 6. — Numb. ix. 1. 3. — Levit. xxiii. 5. 6.

(k) v. 3. "A woman." Either Mary, the sister of Lazarus, who lived at Bethany, and is referred to John xi. 2. as "that Mary, which anointed the Lord with ointment," (and see John xii. 3.) or Mary Magdalen. Grotius Pole, and Dr. Townson, (1 Towns. 73.) think it was the former; Dr. Hales the latter. 2 Hales, 241.

cious; and she brake the box, and poured it on his head. 4. And there were (*l*) some that had indignation within themselves, and said, "Why was this waste of the ointment made? 5. For it might have been sold for more than three hundred pence, and have been given to the poor." And they murmured against her. 6. And Jesus said, "Let her alone; why trouble ye her? she hath wrought a good work on me. 7. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. 8. She hath done what she could: she is come aforehand to anoint my body to the burying. 9. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." 10. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. 11. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, "Where wilt thou that we go and prepare, that thou mayest eat the passover?" 13. And he sendeth forth two (*m*) of his disciples, and saith unto them, "Go (*n*) ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. 14. And wheresoever he shall go in, say ye to the good man of the house, The master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? 15. And he will shew you a large upper room furnished and prepared: there make ready for us." 16. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. 17. And in the evening he cometh with the twelve. 18. And as they sat and did eat, Jesus said "Verily I say unto you, One of you which eateth with me shall (*o*) betray me." 19. And they began to be sorrowful, and to say unto him one by one, "Is it I?" and another said, "Is it I?"

(*l*) v. 4. "Some." According to John xii. 4. Judas Iscariot was the person who expressed his indignation.

(*m*) v. 13. "Two," i. e. (according to Luke xxii. 8.) "Peter and John." This therefore occurred in the presence of Peter, who is supposed to have overlooked St. Mark's Gospel. The account is more explicit than St. Matthew's, (Matt. xxvi. 17.) so that this is an instance that St. Mark's Gospel is not merely an abridgement of St. Matthew's.

(*n*) "Go, &c." These instances of foreknowledge would naturally tend to confirm the apostles' belief. How could he foresee, but through the power of God, that they would meet a man, bearing a

pitcher of water, or that the master of the house should furnish them with a guest-chamber, and that it should be an upper room, and prepared; and yet within a very few hours they were so disconcerted and alarmed by his apprehension, that they all forsook him and fled. A conduct he predicts, v. 27.

(*o*) v. 18. "Shall betray me." Another strong instance of fore-knowledge. Peter, must have heard it, and so must St. Matthew and St. John, who have also recorded it. Matt. xxvi. 21. — John xiii. 21. The recollection of these instances after the resurrection would have a tendency to strengthen their faith, had it required additional support.

20. And he answered and said unto them, "It is one of the twelve, that dippeth with me in the dish." 21. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born." 22. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, "Take (p), eat; this is my body." 23. And he took the cup; and when he had given thanks, he gave it to them: and they all drank of it. 24. And he said unto them, "This is my

blood of the new (q) testament, which is shed for (r) many." 25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." 26. And when they had sung an hymn, they went out into the mount of Olives. 27. And Jesus saith unto them, "All ye shall be (s) offended because of me this night: for it is (t) written, I will smite the shepherd, and the sheep shall be scattered." 28. But after that I (u) am risen, I will go before you into (x) Galilee." 29. But (y) Peter said

(p) v. 22. "Take, &c." This was perhaps substituted for the paschal form at the feast of the passover. That form was, "This is the bread of affliction, which our fathers did eat in Egypt." Hamm. 131.

(q) v. 24. "Testament," i. e. "covenant or dispensation."

(r) "For many." Not indiscriminately for all mankind, but for many, that is, the real Christians, the pure in heart, &c. So post, — Matt. xx. 28. "a ransom for many."

(s) v. 27. "Offended," i. e. "fall off from me, desert me."

(t) "Written, &c." The passage is Zech. xiii. 7. "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the shepherd, and the sheep shall be scattered: and I will turn my hand upon the little ones: and it shall come to pass, that in all the land, saith the Lord, two parts thereof shall be cut off and die; but the third part shall be left therein: and I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say it is my people, and they shall say, the Lord is my God." This is an important prophecy. It describes the Messiah as "the man that was God's fellow," (and who that was not God and man could be so?) and imports that he should be smitten and his followers scattered. It intimates also that that event should be followed by the

destruction of great part of the land, and that those who should escape should be those only who could bear the strictest trials, the being brought through the fire, and being refined as silver is refined. Our Saviour might wish at this time to bring this prophecy under their consideration.

(u) v. 28. "After I am risen, &c." This imports that he was to rise; and though they might not exactly understand at the time what he meant (see ante, 83. note on Luke xviii. 34.) they could not fail to recollect it after the resurrection, and then they would understand its full force.

(x) "Into Galilee." Our Saviour accordingly appeared to them there after his resurrection. Saint Matthew says, the eleven went "into Galilee, into a mountain where Jesus had appointed them; and when they saw him" (which implies they did see him) "they worshipped him; but some doubted. Matt. xxviii. 16, 17." St. John gives a detailed account of his shewing himself to seven of the disciples at the sea of Tiberias, which is in Galilee. John xxi.

(y) v. 29. "Peter." Though Mark was peculiarly Peter's friend, and though Peter is supposed to have overlooked this gospel, this instance of Peter's cowardice is fully detailed: the apostles never shrunk from acknowledging their own failings. The intrepidity of the apostles after the crucifixion, notwithstanding their timidity before, is accounted for, ante, p. 40. note on John xx. 25.; and see Maltby, 137. 145.

unto him, "Although all shall
 "be offended, yet will not I."
 30. And Jesus saith unto him,
 "Verily I say unto thee, That this
 "day, even in this night, before
 "the cock crow twice, thou shalt
 "deny me thrice." 31. But he
 spake the more vehemently, "If
 "I should die with thee, I will
 "not deny thee in any wise."
 Likewise also said they all. 32. And
 they came to a place which was
 named Gethsemane: and he saith
 to his disciples, "Sit ye here,
 "while I shall pray." 33. And
 he taketh with him Peter and
 James and John, and began to
 be sore amazed, and to be very
 heavy; and saith unto them,
 34. "My soul is exceeding sorrow-
 "ful unto death: tarry ye here,
 "and watch." 35. And he went
 forward a little, and fell on the
 ground, and prayed that, if it
 were possible, the hour might
 pass from him. 36. And he
 said, "Abba, Father, all things
 "are possible unto thee; take
 "away this cup from me: ne-
 "vertheless not what I will, but
 "what thou wilt." 37. And he
 cometh, and findeth them sleep-
 ing, and saith unto Peter, "Si-
 "mon, sleepest thou? couldest
 "not thou watch one hour?
 "38. Watch ye and pray, lest
 "ye enter into temptation. The

"spirit truly is ready, but the
 "flesh is weak." 39. And again
 he went away, and prayed, and
 spake the same words. 40. And
 when he returned, he found them
 asleep again: for their eyes were
 heavy: neither wist they what to
 answer him. 41. And he cometh
 the third time, and saith unto
 them, "Sleep on now, and take
 "your rest; it is enough, the hour
 "is come: behold the Son of man
 "is betrayed into the hands of sin-
 "ners. 42. Rise up, let us go;
 "lo, he that betrayeth me is at
 "hand." 43. And immediately,
 while he yet spake, cometh Judas,
 one of the twelve, and with him a
 great multitude with swords and
 staves, from the chief priests and
 the scribes and the elders. 44. And
 he that betrayed him had given
 them a token, saying, "Whom-
 "soever I shall kiss, that same is
 "he: take him, and lead him
 "away safely." 45. And as soon
 as he was come, he goeth straight-
 way to him, and saith, "Mas-
 "ter, master;" and kissed him.
 46. And they laid their hands on
 him, and took him. 47. And
 one (z) of them that stood by
 drew a sword, and smote a ser-
 vant of the high priest, and cut
 off his ear. 48. And Jesus an-
 swered and said unto them,
 "Are (a) ye come out, as against

(z) v. 47. "One of them," viz. "Peter."
 See John xviii. 10. St. John alone names
 him, and the reason may be this, that the
 other gospels were published in Peter's
 life-time, and it might have exposed him
 unnecessarily to persecution, had he been
 named. Peter perhaps expected that our
 Saviour would now assume the appearance
 of a temporal prince, and his courage
 might have been raised by what he had
 seen at the transfiguration, and by what he

had witnessed of the temper of the multi-
 tude at our Saviour's triumphant entry into
 Jerusalem. See Maltby, 137.—1 Jort.
 Rem. 212.

(a) v. 48. According to Matt. xxvi. 52.
 and John xviii. 11. our Saviour checked
 Peter, "Put up again thy sword into his
 "place; for all they that take the sword
 "shall perish with the sword. The cup
 "which my Father hath given me, shall
 "I not drink it?" And, according to Luke

"a thief, with swords and with staves to take me? 49. I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled." 50. And they (*b*) all forsook him, and fled. 51. And there followed him a certain young man, having a linen cloth cast about his naked body; 52. and the young men laid hold on him: and he (*c*) left the linen cloth, and fled from them naked. 53. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the scribes. 54. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. 55. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. 56. For many bare false witness against him, but their

witness agreed (*d*) not together. 57. And there arose certain, and bare false witness against him, saying, 58. "We heard him say, 'I (*e*) will destroy this temple that is made with hands, and within three days I will build another made without hands.'" 59. But neither so did their witness agree together. 60. And the high priest stood up in the midst, and asked Jesus, saying, "Answerest thou nothing? what is it which these witness against thee?" 61. But he held his peace, and answered nothing. Again (*g*) the high priest asked him, and said unto him, "Art thou the Christ, the Son of the Blessed?" 62. And Jesus said, "I am: and ye shall see the Son of man sitting (*h*) on the right hand of power, and coming in the clouds of heaven." 63. Then the high priest rent his clothes, and saith, "What need we any further witnesses?

xxii. 51. he immediately touched the man's ear, and healed him.

(*b*) v. 50. "All forsook him." Another instance of the candour of the Evangelists: they never concealed their own weaknesses. It might be inconsistent with their ideas of the Messiah, that he should be seized as a malefactor, and they might be afraid of being called to account for the injury to the high priest's servant. It may indeed be thought remarkable, after the evidence his miracles afforded, that any circumstances should have induced them to desert him; but they were probably overpowered by surprise, from not expecting that this could ever happen to the true Messiah, and surprise may, for a time at least, drive out reason. Our Saviour had, in v. 27. foretold their desertion.

(*c*) v. 52. "Left, &c." This may be mentioned to shew how great their fear was; the young man chose rather to lose the only garment he had than be detained.

(*d*) v. 56. "Agreed not." No man could be put to death except upon the testimony of two witnesses.

(*e*) v. 58. "I will destroy, &c." See ante, 104. note on Matt. xxvii. 40.

(*g*) v. 61. "Again, &c." According to the parallel place, Matt. xxvi. 63. the high priest, upon putting this question, addressed our Saviour with this solemn adjuration, "I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God;" and it is supposed, that upon a question so put, no Jew could refuse to answer. Dr. Hammond says, it obliged the person adjured to speak and answer truly, as much as if he had taken an oath. And this accounts for our Saviour's answering a question when so put, though till that time he had held his peace, and answered nothing.

(*h*) v. 62. "Sitting on the right hand of Power, and coming in the clouds of heaven." Perhaps not literally, but figuratively; "with as decisive proofs of his being the Son of God, as if they saw him so sit and come." It alludes probably to that coming when Jerusalem was destroyed. See note on Matt. xxiv. 30. ante, 76. and on Luke xxi. 25. ante, 92.

"64. ye have heard the (i) blasphemy: what think ye?" And they all condemned him to be guilty of death. 65. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, "Prophecy (k):" and the servants did strike him with the palms of their hands. 66. And as Peter was beneath in the palace, there cometh one of the maids of the high priest: 67. and when she saw Peter warming himself, she looked upon him, and said, "And thou also wast with Jesus of Nazareth." 68. But he denied, saying, "I know not, neither understand I what thou sayest." And he went out into the porch; and the cock crew. 69. And a (l) maid saw him again, and began to say to them that stood by, "This is one of them." 70. And he denied it again. And a little after, they that stood by said again to Peter, "Surely thou art one of them: for thou art

"a Galilean, and thy speech agreeth thereto." 71. But he began to curse and to swear, saying, "I know not this man of whom ye speak." 72. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, "Before the cock crow twice thou shalt deny me thrice." And when he thought thereon, he wept. (m)

Tuesday before Easter.

For the Epistle. Isaiah l. 5. (n)

THE Lord God hath (o) opened mine ear, and I was not rebellious, neither turned away back. 6. I (p) gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. 7. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like (q) a flint,

(i) v. 64. "Blasphemy." See post, — note on John xix. 7. Bp. Porteus's very able Lecture on the parallel chapter, Matt. xxvi. (Lecture 21.) is well worth consulting.

(k) v. 65. "Prophecy." St. Matthew and St. Luke add, "Who is he that smote thee?" this he was to tell, though he was smitten whilst his face was covered, or blindfolded. Matt. xxvi. 68. Luke xxii. 63. post, 122.

(l) v. 69. "A maid," rather "the maid," her mentioned, ver. 66. ἡ παιδίσκη.

(m) v. 72. St. Matthew and St. Luke add "bitterly." If St. Peter overlooked this Gospel, it was more decorous in him to omit it.

(n) A prophetic account of the indignities that should be offered to the Messiah, of his patience and success, and of the confusion of his enemies.

(o) v. 5. "Opened mine ear," i. e. "taken me with my consent to be his servant for ever." When a bondman

preferred perpetual servitude to being made free, the master was to bore his ear through with an awl, and then the bondman was to serve him for ever; (See Exod. xxi. 6. Deut. xv. 17.) and it is to this practice the prophet here alludes. So Psalm xl. 8. "Sacrifice and meat-offering thou wouldest not, but mine ears hast thou opened," (or pierced;) that is, thou hast taken me to be thy servant for ever. Or "opening the ear" might mean, hath made me obedient, hath made me hear his commands.

(p) v. 6. "I gave, &c." The treatment our Saviour received comes fully up to the prophecy. See Matt. xxvii. 26. 30, 31. They scourged him, spit upon him, smote him upon the head, and mocked him. And see Mark xv. 15. 19.

(q) v. 7. "Like a flint," "so that nothing will dismay me, cast me down, change my countenance or purpose." The same expression occurs, Ezek. iii. 8, 9. "Behold I have made thy face strong

and I know that I shall not be ashamed. 8. He is near that justifieth me; who will contend with me? Let us stand together: who is mine adversary? let him come near to me. 9. Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up. 10. Who is among you that feareth the Lord, that (*r*) obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. 11. Behold, all ye that (*s*) kindle a fire, that compass yourselves about with sparks; (*t*) walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. Mark xv. 1.

AND straightway in the (*u*) morn-

"against their faces, and thy forehead strong against their foreheads. *As an adamant, harder than flint*, have I made thy forehead: fear them not, neither be dismayed at their looks." So Jer. v. 3. (to signify the inflexible obstinacy of the Jews, and their disregard of warnings,) "they have made their faces *harder than a rock*, they have refused to return."

(*r*) v. 10. For "that obeyeth," the reading should be, "let him obey;" and for "that walketh," "who that walketh." This is the reading of the Septuagint and Syriac, and gives a much more elegant turn and distribution to the sentence. Bp. Lowth.

(*s*) v. 11. "That kindle a fire, &c." i. e. "that rely upon *human* devices and worldly policy."

(*t*) "Walk, &c." i. e. tauntingly, "depend, if you think fit, on *human* aid and *human* counsel, but it shall bring upon you my judgments: what you shall have of my hand shall be, to lie down in sorrow."

(*u*) v. 1. "The morning:" he was ap-

ing the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him (*x*) to Pilate. 2. And Pilate asked him, "Art thou the King of the Jews?" And he answering said unto him, "Thou (*y*) sayest it." 3. And the chief priests accused him of many things; but he answered nothing. 4. And Pilate asked him again, saying, "Answerest thou nothing? behold how many things they witness against thee." 5. But Jesus yet answered nothing; so that Pilate marvelled. 6. Now at that feast he released unto them one prisoner, whomsoever they desired. 7. And there was one, named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. 8. And the multitude, crying aloud, began to desire him

prehended at night, and led at once to the high priest, where the chief priests and the scribes and elders were assembled, and they immediately examined witnesses and questioned him.

(*x*) "Delivered him to Pilate." The chief priest and council of the Jews had before agreed "that he was guilty of death, Mark xiv. 64." but the sceptre was departed from Judah, *they* had not the power of punishing capitally: they delivered him therefore to Pilate, the Roman governor, who *had*.

(*y*) v. 2. "Thou sayest it," i. e. "I am." When the high priest adjured our Saviour to say, whether he were the Christ, the Son of God, St. Matthew states his answer to have been, "Thou hast said." St. Mark states it, "I am." And Luke xxii. 70. post, 122. when the chief priests and elders asked our Saviour if he were the Son of God, and he answered, "Ye say that I am," they treated his answer as an assertion that he was.

to do as he had ever done unto them. 9. But Pilate answered them, saying, "Will ye that I release unto you the King of the Jews?" 10. (for he knew that the chief priests had delivered him for envy.) 11. But the chief priests moved the people, that he should rather release Barabbas unto them. 12. And Pilate answered and said again unto them, "What will ye then that I shall do unto him whom ye call the King of the Jews?" 13. And they cried out again, "Crucify him." 14. Then Pilate said unto them, "Why, what evil hath he done?" And they cried out the more exceedingly, "Crucify him." 15. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had (z) scourged him, to be crucified. 16. And the soldiers led him away into the hall called Pretorium; and they call together the whole band. 17. And they clothed him with purple, and platted a crown of thorns, and put it about his head; 18. and began to salute him, "Hail, King of the Jews!" 19. And they smote him on the head with a reed, and did spit upon him, and, bowing their knees, worshipped him. 20. And when they had mocked him, they took off the purple from him, and

put his own clothes on him, and led him out to crucify him. 21. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of (a) Alexander and Rufus, to bear his cross. 22. And they bring him unto the place Golgotha, which is, being interpreted, "The place of a scull." 23. And they gave him to drink wine mingled with myrrh: but he received it not. 24. And when they had crucified him, they (b) parted his garments, casting lots upon them, what every man should take. 25. And it was the third (c) hour; and they crucified him. 26. And the superscription of his accusation was written over, "THE KING OF THE JEWS." 27. And with him they crucify two thieves; the one on his right hand, and the other on his left. 28. And the Scripture (d) was fulfilled, which saith, "And he was numbered with the transgressors." 29. And they that passed by railed on him, wagging their heads, and saying, "Ah, thou that (e) destroyest the temple, and buildest it in three days, save thyself, and come down from the cross." 31. Likewise also the chief priests, mocking, said among themselves with the scribes, "He saved others; himself he cannot save. 32. Let

(z) v. 15. "Scourged," and so fulfilled Isaiah l. 6.

(a) v. 21. "Of Alexander and Rufus." Matthew and Luke name Simon, as the person compelled, but neither of them speak of him as the father of Alexander and Rufus. Grotius apprehends that Alexander and Rufus were both known at the place for which this Gospel was intended, and then it was natural to name

them. An Alexander is named, 1 Tim. i. 20. and a Rufus, Rom. xvi. 13.

(b) v. 24. "Parted his garments." See Matt. xxvii. 35. (ante, 104.) and note there.

(c) v. 25. "The third hour," i. e. nine in the morning. See Matt. xxvii. 45. ante, 105. John xix. 14. post, —

(d) v. 28. "The Scripture," viz. Isaiah liii. 12.

(e) v. 29. "That destroyest, &c." See note on Matt. xxvii. 40. (ante, 104.)

"Christ the King of Israel descend now from the cross, that we may see and believe." And they that (*g*) were crucified with him reviled him. 33. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. 34. And at the ninth hour Jesus cried with a loud voice, saying, "*Eloi, Eloi, lama sabachthani?*" which is, being interpreted, "My (*h*) God, my God, why hast thou forsaken me?" 35. And some of them that stood by, when they heard it, said, "Behold, he calleth *Elias*." 36. And one ran and filled a sponge full of (*i*) vinegar, and put it on a reed, and gave

him to drink, saying, "Let alone; let us see whether *Elias* will come to take him down." 37. And Jesus cried with a loud voice, and gave up the ghost. 38. And the (*k*) veil of the temple was rent in twain from the top (*l*) to the bottom. 39. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, "Truly (*m*) this man was the (*n*) Son of God."

Wednesday before Easter.

The Epistle. Hebrews ix. 16. (*o*)

WHERE a (*p*) testament is, there

(*g*) v. 32. "They that were crucified with him." See note on Matt. xxvii. 44. ante, 105.

(*h*) v. 34. "My God, &c." See note on Matt. xxvii. 46. (ante, 105.)

(*i*) v. 36. "Vinegar." See ante, 105. note on Matt. xxvii. 48.

(*k*) v. 38. "Veil." See note on Matt. xxvii. 51. ante, 105.

(*l*) "From the top, &c." See ante, 106. note on Matt. xxvii. 51.

(*m*) v. 39. "Truly, &c." See ante, 106. note on Matt. xxvii. 54.

(*n*) "The Son." See ante, 106. note on Matt. xxvii. 54.

(*o*) A continuation of the contrast between the atonement by Christ, and that under the Mosaic dispensation. See ante, 97, 98. Heb. ix.

(*p*) v. 16. "A testament." The word here rendered "testament," is in this, and parts of the preceding and following chapter, and elsewhere, rendered "covenant," (Heb. viii. 6. 9, 10., ix. 4., x. 16.) and the word rendered "testator" in this and the next verse, (*ὁ διαθεμὲν* and *ὁ διαδόμενος*), is by no means necessarily confined to (even if it will bear) that meaning. It is difficult, in our idea of the word "testament," in verses 15. 18. 20. to understand how our Saviour was the Mediator of a new testament, or how the Mosaic dispensation can be called "a

testament." Who, it may be asked, was the testator in either dispensation? Not the Father, for he has never undergone death: not Moses in the first, for that was in force *during his life*, and the only death there was of bulls and goats; not Jesus Christ in the second, for he was the Mediator only. The translation of this and the next two verses should perhaps be, "where there is a covenant, (a dispensation or appointment of remission and forgiveness, as this is, or an atonement,) there must of necessity be the death of what is appointed for the sacrifice. For it is because of the sacrifice, that the dispensation is of force: for it is of no force whilst what was appointed for the sacrifice is alive. Whence it was not without blood that the first dispensation was consecrated." See Parkhurst, Greek Lexicon, *ἑσθαι*, *διαθήκη*, and *διαδόμενος*. One of the senses of *διαθήκη* is, "to appease, to satisfy;" and *διαθήκη* may therefore mean "an atonement, a satisfaction, or a dispensation of forgiveness." What is translated "after men are dead," is in the original "*ἐν νεκροῖς*;" and that may signify, "on account, or by means of the deaths, or dead bodies." In Ps. l. 5. mention is made of "those who had made a covenant with God," "*ἐν θυσίαις*," and the rendering for *ἐν θυσίαις*, is "with sacrifice."

must also of (*q*) necessity be the death of the (*r*) testator. 17. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. 18. Whereupon neither the first testament was dedicated without blood. 19. For when (*s*) Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, 20. saying, "This is the blood of the testament which God hath enjoined unto you." 21. Moreover, he sprinkled likewise with (*t*) blood both the

tabernacle and all the vessels of the ministry. 22. And almost all things are by the law purged with blood; and without shedding of blood is no remission. 23. It was therefore necessary that the patterns (*u*) of things in the heavens should be purified with (*x*) these; but the heavenly (*y*) things themselves with better sacrifices than these. 24. For Christ is not entered into the (*z*) holy places made (*a*) with hands, which are the (*b*) figures of the (*c*) true; but into heaven itself, now to appear in the presence of God for us. 25. Nor yet that he should offer himself often, as the high priest entereth into the holy place every (*d*) year with

(*q*) "Of necessity," because God has so determined. It is for him alone to decide upon the means.

(*r*) "The testator," or "what is appointed," ὁ διατίθων; the masculine gender might be used, because, upon the dedication of the Mosaic dispensation, the sacrifice was of males; males were generally, if not invariably, the instituted sacrifices under that dispensation, and our Saviour, the greatest of all sacrifices, is here included.

(*s*) v. 19. "When Moses, &c." After Moses had received from God the ten commandments, and divers other laws, he "told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, 'All the words which the Lord hath said will we do.'" And "Moses wrote all the words of the Lord, and built an altar, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the Children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins: and half of the blood he sprinkled on the altar. And he took the Book of the Covenant, and read in the audience of the people: and they said, 'All that the Lord hath said will we do, and be obedient.'" And Moses took the blood,

"and sprinkled it on the people, and said, 'Behold the blood of the covenant which the Lord hath made with you concerning all these words. Exod. xxiv. 8—8.'" (*t*) v. 21. "Blood," rather "the blood," that mentioned ver. 19. The article is in the original "ἡ δαμάτι."

(*u*) v. 23. "Patterns of things in the heavens," i. e. "the tabernacle, &c." which Moses made according to the pattern of what God shewed him in the Mount, (Exod. xxv. 9. Heb. viii. 5.) and which were considered as corresponding with what was in heaven.

(*x*) "These," i. e. "the blood of bulls and goats." (*y*) "The heavenly things themselves, &c." The meaning seems to be this, "the blood of bulls and goats was necessary to purify the tabernacle, and whatsoever was to enter into it; but for admittance into heaven, much more valuable blood, even that of Christ himself, was requisite."

(*z*) v. 24. "The holy," or "holy;" there is no article in the original.

(*a*) "Made with hands," i. e. "of human workmanship," "any earthly temple." (*b*) "The figures," i. e. "only the figures."

(*c*) "The true," i. e. "what is in heaven."

(*d*) v. 25. "Every year." Once every

blood of others; 26. (for then must he often have suffered since the foundation of the world:) but now once, in the end of (e) the world hath he appeared, to put away sin by the sacrifice of himself. 27. And as it is appointed unto men once to die, but after this the judgement; 28. so (g) Christ was once offered to bear (h) the sins of many (i); and unto them that look for him shall he appear the second time, without (k) sin, unto salvation.

The Gospel. Luke xxii. 1.

Now the feast (l) of unleavened bread drew nigh, which (m) is called "The (l) Passover." 2. And the chief priests and scribes sought how they might kill him; for they feared the people. 3. Then entered Satan into Judas, surnamed Iscariot, being of the number of

the twelve. 4. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. 5. And they were glad, and covenanted to give him money. 6. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. 7. Then came the day (n) of unleavened bread, when the passover must be killed. 8. And he sent Peter and John, saying, "Go and prepare us the passover, that we may eat." 9. And they said unto him, "Where wilt thou that we prepare?" 10. And he said unto them, "Behold, when ye are entered into the city, there shall a (o) man meet you, bearing a pitcher of water: follow him into the house where he entereth in. 11. And ye shall say unto the good man

year, on the tenth day of the seventh month, the high priest was to make an atonement in the holy place for the sanctuary, for the tabernacle of the congregation, for the altar, for the priests, and for all the congregation. See Lev. xvi. 11—34.

(e) v. 26. "The end of the world," *συντέλεια τῶν αἰώνων*. i. e. "the completion of the ages," when they were entering into the last age of the world; (See Dan. ii. 44., & vii. 13.) or "the conclusion of the Jewish age." Newt. on Proph. ii. 142.

(g) v. 28. "So Christ, &c." The meaning is, as it is with man, that he dieth *once* only, and after that comes judgment, so is it with Christ; he was to be offered *once* only, his *second* appearance will be at the day of judgment, and then they who have looked for him shall have their reward.

(h) "To bear, &c." See post, — note on 1 Pet. ii. 24.

(i) "Of many," not indiscriminately of *all*; but of such as feel their own insufficiency and the advantages of the atonement he has made, who humbly look up to him, and endeavour to walk in his commandments.

(k) "Without sin," i. e. (perhaps) "in a far different state from that in which he was, when he was taking upon himself the sins of the world; not in a state of humility, as one who had sins upon him, but in a state of glory, as one without sin, as the great Judge, to give salvation to those that look for him, and to punish those who do not."

(l) "The passover." See note on Mark xiv. 1. ante, 108.

(m) v. 1. "Which is called, &c." St. Luke was writing for the Gentiles, who might want this explanation; the Jews could not: they knew it well.

(n) v. 7. "The day, &c." i. e. "the evening before that day on which the paschal lamb was to be slain:" they reckoned their days from evening to evening: according to Gen. i. 5. *the evening and the morning* were the first day; and according to Gen. xii. 18. on the fourteenth day of the first month, *at even*, they were to eat unleavened bread, until the one and twentieth day of the month, *at even*.

(o) v. 10. "A man meet you, &c." See note (n) on Mark xiv. 13. ante, 109.

"of the house, "The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?" 12. "And he shall shew you a large upper room furnished: there make ready." 13. And they went, and found as he had said unto them: and they made ready the passover. 14. And when the (p) hour was come, he sat down, and the twelve apostles with him. 15. And he said unto them, "With desire I have desired to eat this passover with you before I suffer: 16. for I say unto you, I will not any more eat thereof, until (q) it be fulfilled in the kingdom of God." 17. And he took the cup, and gave thanks, and said, "Take this, and divide it among yourselves: 18. for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." 19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, "This (r) is my body which is

"given for you: this do in remembrance of me." 20. Likewise also the cup after supper, saying, "This cup is the new (s) testament in my blood, which is shed for you. 21. But, behold, the hand of him that (t) betrayeth me is with me on the table. 22. And truly the Son of man goeth as it was (u) determined: but (x) woe unto that man by whom he is betrayed!" 23. And they began to inquire among themselves, which of them it was that should do this thing. 24. And (y) there was also a strife among them, which of them should be accounted the greatest. 25. And he said unto them, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called Benefactors. 26. But (z) ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 27. For whether is greater, he that sitteth at meat, or he that

(p) v. 14. "The hour," viz. "the even of the fourteenth day of the first month." See Exod. xii. 6. 10. Lev. xxiii. 5. Numb. ix. 3.

(q) v. 16. "Until it be fulfilled, &c." May not this mean, until that great sacrifice, of which this is a figure, the true Paschal Lamb, shall be offered up?

(r) v. 19. "This, &c." See note on Mark xiv. 22. ante, 110.

(s) v. 20. "Testament," or "covenant," or "dispensation." See ante, 116. note on Heb. ix. 16.

(t) v. 21. "Betrayeth me." See note on Mark xiv. 18. ante, 109.

(u) v. 22. "Determined," i. e. "in God's counsels." His sufferings and death were fully foretold in Isaiah liii. The seventh verse there is, "he was oppressed, and he was afflicted, yet he

"opened not his mouth: he is brought as a lamb to the slaughter."

(x) "Woe, &c." According to Matt. xxvii. 4, 5. he "repented, when he saw what was done, and went and hanged himself." This prophetic declaration, therefore, had so far a speedy accomplishment.

(y) v. 24. "And, &c." According to Matt. xx. 25. 29. and Mark x. 42. 46. this happened at an earlier period: before they reached Jericho, on their way to Jerusalem.

(z) v. 26. "Ye shall not be so," i. e. "you shall exercise no lordship over others, shall have no temporal power: he shall be greatest among you who has the most complete controul over himself, who subdues his own pride, his own appetites and passions, and makes the greatest sacrifices for the benefit of others."

"serveth? is not he that sitteth at meat? but I am among you as he (a) that serveth. 28. Ye are they which have continued with me in my temptations: 29. And I appoint unto you a kingdom, as my Father hath appointed unto me; 30. that ye may eat and drink at my (b) table in my (b) kingdom, and sit on thrones, judging the twelve tribes of Israel." 31. And the Lord (c) said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32. but I have prayed for thee, that thy faith fail not: and when thou art converted (d), strengthen thy brethren." 33. And he said unto him, "Lord, I am ready to go with thee, both into prison and to death." 34. And he said, "I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me." 35. And he said unto them, "When I sent you without purse, and scrip, and shoes,

"lacked ye any thing?" And they said, "Nothing." 36. Then said he unto them, "But (e) now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one. 37. For I say unto you, That this that is (g) written must yet be accomplished in me, 'And he was reckoned among the transgressors:'" for the things concerning me have an end." 38. And they said, "Lord, behold, here are two swords." And he said unto them, "It is enough." 39. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. 40. And when he was at the place, he said unto them, "Pray that ye enter not into temptation." 41. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42. saying, "Father, if thou be willing, remove this (h) cup from me: nevertheless,

(a) v. 27. "As he that serveth." "Not displaying worldly pomp, but benefiting mankind: not courting homage, but doing good."

(b) v. 30. "My table," and "My kingdom." So that he was to have under God's appointment, a table and a kingdom, figurative expressions for the most exalted station.

(c) v. 31. 33. 38. "The Lord," ὁ Κύριος, and Κύριε, and this Gospel was written more especially for Gentiles. See ante, 29. note on Rom. xiii. 14.

(d) v. 32. "Converted," i. e. (probably) "turned again," "recovered from your momentary falling off, (which I foresee,) your denials of being my disciple."

(e) v. 36. "But now, &c." to forewarn them that they would have to encounter much greater dangers and difficulties than when he had sent them out before: that

they would be in want of food, and in danger of bodily harm, and should therefore provide for all emergencies.

(g) v. 37. "Written." This passage is in Isaiah liii. 12. "He was numbered with the transgressors, and he bare the sin of many, and made intercession with (or for) the transgressors."

(h) v. 42. "Cup," i. e. "affliction, the sufferings I am about to undergo." In Mark x. 38. our Saviour said to James and John, "Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" meaning, could they bear what he could. And when he checked Peter for having smitten the high priest's servant, he said, (John xviii. 11.) "The cup which my Father hath given me, shall I not drink it?"

"not my will, but thine, be done." 43. And there appeared an angel unto him from heaven, strengthening him. 44. And being in an agony, he (*i*) prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. 45. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, 46. and said unto them, "Why sleep ye? rise and pray, lest ye enter into temptation." 47. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. 48. But Jesus said unto him, Judas, "Betrayest thou the Son of man with a kiss?" 49. When they which were about him saw what would follow, they said unto him, "Lord, shall we smite with the sword?" 50. And (*k*) one of them smote the servant of the high priest, and cut off his right ear. 51. And Jesus answered and

said, "Suffer ye thus far." And he touched his ear, and healed (*l*) him. 52. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, "Be ye come out, as against a thief, with swords and staves? 53. When I was daily with you in (*m*) the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness." 54. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. 55. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. 56. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, "This man was also with him." 57. And he denied him, saying, "Woman, I know him not." 58. And after a little while another saw him, and said, "Thou art also of them."

(*i*) v. 44. "Prayed, &c." It is to this, probably, that the author of the Epistle to the Hebrews refers, when in speaking of our Saviour, Heb. v. 7. he says, "who in the days of his flesh, offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death." According to Matt. xxvi. 42. his prayer the second time was, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." The greatness of our Saviour's sufferings shews how much God abhors sin, (for otherwise he might have dispensed with the sacrifice,) and proves the greatness of our obligation to Jesus Christ. Should not our thankfulness be in proportion to his sufferings?

(*k*) v. 50. "One of them," i. e. "Peter." See note on Mark xiv. 47. ante, 111.

(*l*) v. 51. "Healed him," perhaps to prevent immediate mischief to Peter. They would be unwilling to make that a

ground of complaint, which would bring this miracle into notice.

(*m*) v. 53. "In the temple." He might possibly wish to bring to their recollection the prophecies that the Messiah should come there. In Hag. ii. 7. 9. as an encouragement to go on with the temple they were then building, God said unto them, "*The desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts: the glory of this latter house shall be greater than of the former,*" (i. e. Solomon's, which had been destroyed), "*saith the Lord of hosts: and in this house will I give peace, saith the Lord of hosts.*" And in Mal. iii. 1. is this prophecy: "The Lord whom ye seek, shall suddenly come to his temple; even the Messenger of the Covenant, whom ye delight in." "The desire of all nations," "Peace," and "The Lord whom ye seek," are expressions to signify "the Messiah."

And Peter said, "Man, I am
 "not." 59. And about the space
 of one hour after, another confi-
 dently affirmed, saying, "Of a
 "truth this fellow also was with
 "him; for he is a Galilean."
 60. And Peter said, "Man, I
 "know not what thou sayest."
 And immediately, while he yet
 spake, the cock crew. 61. And
 the (*n*) Lord turned, and looked
 upon Peter. And Peter remem-
 bered the word of the (*n*) Lord,
 how he had said unto him, "Be-
 "fore the cock crow, thou shalt
 "deny me thrice." 62. And Peter
 went out, and wept bitterly.
 63. And the men that held Jesus
 mocked him, and smote (*o*) him.
 64. And when they had blind-
 folded him, they struck him on
 the face, and asked him, saying,
 "Prophecy, who is it that smote
 "thee?" 65. And many other
 things blasphemously spake they
 against him. 66. And as soon as
 it was day, the elders of the peo-
 ple and the chief priests and the

scribes came together, and led
 him into their council, saying,
 67. "Art thou the Christ? tell
 "us." And he said unto them,
 "If I tell you, ye will not be-
 "lieve: 68. and if I also (*p*) ask
 "you, ye will not answer me, nor
 "let me go. 69. Hereafter shall
 "the Son of man sit on the right
 "hand of the power of God."
 70. Then said they all, "Art thou
 "then the Son of God?" And
 he said unto them, ".Ye (*q*) say
 "that I am." 71. And they said,
 "What need we any further wit-
 "ness? for we ourselves have
 "heard of his own mouth."

Thursday before Easter.

The Epistle. 1 Cor. xi. 17. (*r*)

IN this that I declare unto you I
 praise you not, that ye come to-
 gether not for the better, but for
 the worse. 18. For first of all, when
 ye come together in the Church,
 I hear that there be (*s*) divisions

(*n*) v. 61. "The Lord," *ὁ Κύριος*, and
τὸς Κύριος. See ante, 29. note on Rom. xiii. 14.

(*o*) v. 63. "Smote him, &c." And so ful-
 filled the prophecy, Isa. l. 6. ante, 113.

(*p*) v. 68. "Ask," i. e. perhaps, "ques-
 "tion, interrogate you," by asking if par-
 ticular signs do not belong to the Messiah,
 and if they have not been fulfilled in me.

(*q*) v. 70. "Ye say, &c." that is, "I
 "am." See note on Mark xv. 2. ante, 114.
 and Luke xxiii. 3. post, 124.

(*r*) This portion of Scripture was in-
 tended to correct the conduct of the Co-
 rinthians in the celebration of the Lord's
 Supper, by pointing out to them the ob-
 ject of the institution, the inconsistency of
 their conduct with that object, and the vi-
 sitations that conduct had brought upon
 them from God. The abuses among them
 seem to have been these; that though they
 met together in one place, they did not
 communicate together, and eat and drink

in common as one body or company, but
 separated themselves into parties, and each
 party kept its own food to itself, and
 ate it at their own time, without allowing
 the others to partake of it, or waiting till
 the whole assembly was ready; that they
 ate and drank as at a common meal, and
 sometimes to excess, without treating it,
 as it ought to be treated, as a memorial of
 the sacrifice of Jesus Christ, in thankful
 and reverent remembrance of his sufferings,
 and to shew forth his death till he should
 come again. And St. Paul intimates to
 them, that for *these abuses* many of the
 converts were visited with sickness, and
 even with death, and that the rest would
 continue to be so visited, unless they rec-
 tified their conduct. See 1 Till. Sermon.
 233. Sermon. 25.

(*s*) v. 18. "Divisions." He had noticed,
 in chap. iii. verse 4. that they classed
 themselves under several leaders, one say-

among you; and I partly believe it. 19. For there (*t*) must be also heresies among you, that they which are approved may be made manifest among you. 20. When ye come together therefore into one place, this (*u*) is not to eat the Lord's supper. 21. For in eating, every one taketh before (*x*) other his own supper: and one is hungry (*y*), and another is (*z*) drunken. 22. What! have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that (*a*) have not? What shall I say to you? shall I praise you in this? I praise you not. 23. For I have received (*b*) of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: 24. and when he had given thanks, he brake it,

and said, "Take, eat; this is my "body, which is broken for you: "this do in remembrance of me." 25. After the same manner also he took the cup, when he had supped, saying, "This cup is the new "testament (*c*) in my blood: this "do ye, as oft as ye drink it, in "remembrance of me." 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, (*d*) unworthily, shall (*e*) be guilty of the body and blood of the Lord. 28. But let a man examine (*g*) himself, and (*h*) so let him eat of that bread, and drink of that cup. 29. For he that eateth and drinketh unworthily, eateth and drinketh (*i*) damnation to himself, not (*k*) discerning the

ing, "I am of Paul, and another of Apollos." And it is perhaps to such divisions that he here alludes.

(*t*) v. 19. "Must be." Not necessarily, but the dispositions of men will so incline them. The same form of speech as occurs, Matt. xviii. 7. "It must needs be "that offences come."

(*u*) v. 20. This is not, &c." i. e. "this "cannot be so called; it is not sufficient "that you all eat, &c. in the same place."

(*x*) v. 21. "Before other." "Not waiting for others." See verse 33.

(*y*) "Is hungry," i. e. "takes a full "meal, eats as much as is necessary to "satisfy the calls of a craving appetite."

(*z*) "Is drunken," i. e. "drinks to excess."

(*a*) 22. "Them that have not," i. e. "the "poorer converts; those who have nothing "of their own to contribute, to bring to "the solemnity."

(*b*) v. 23. "Of the Lord," so that it is entitled to the fullest attention. St. Paul often intimates that the communications to him were not from man, but from God. See Gal. i. 1. Note also that here and in v. 26. 27. 29. 32. "ἡς Κυρίου" is used. See ante, 29. note on Rom. xiii. 14.

(*c*) v. 25. "Testament," rather "covenant," or "dispensation." See ante, 116. note on Heb. ix. 16.

(*d*) v. 27. "Unworthily," i. e. (probably) "in the irreverent manner here complained "of."

(*e*) "Shall be guilty of," i. e. (perhaps) "shall incur guilt from eating, rather than "derive benefit:" according to verse 17. "shall be the worse for having come together, not the better;" or it may be, "shall be as those who crucified our Saviour." In Heb. vi. 6. apostates are said to "crucify to themselves the Son of God "afresh."

(*g*) v. 28. "Examine himself," i. e. (probably) "look to his conduct, consider the "importance and solemnity of the institution, and his own unworthiness."

(*h*) "So," i. e. (probably) after self-examination, and with proper notions of its importance.

(*i*) v. 29. "Damnation," i. e. "condemnation, punishment;" "such judgments as "those mentioned in the next verse, being "made weak and sickly, or even visited "with death."

(*k*) "Not discerning, &c." i. e. "not treating it with the reverence

Lord's body. 30. For this cause many are weak and sickly among you, and many sleep. (*l*) 31. For if we would judge (*m*) ourselves, we should not be (*n*) judged. 32. But when (*o*) we are judged, we are chastened of the Lord, that we should not be condemned with the world. 33. Wherefore, my brethren, when ye come together to eat, tarry one for another. 34. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel. Luke xxiii. 1.

THE whole multitude of (*p*) them arose, and led him unto Pilate. 2. And they began to accuse him, saying, "We found this fellow perverting (*q*) the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a King." 3. And Pilate asked him, saying, "Art thou the King of the Jews?" And he answered him, and said, "(*r*) Thou sayest it." 4. Then said Pilate to the chief priests and to the people, "I find no (*s*) fault in this man." 5. And they were the more fierce,

saying, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." 6. When Pilate heard of Galilee, he asked whether the man were a Galilean. 7. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. 8. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him: and he hoped to have seen some miracle done by him. 9. Then he questioned with him in many words; but he answered him nothing. 10. And the chief priests and scribes stood and vehemently accused him. 11. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. 12. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. 13. And Pilate, when he had called together the chief priests and the rulers and the people, 14. said unto them,

"which it is entitled: not considering it as a symbol of the Lord's body."

(*l*) v. 30. "Sleep," i. e. "die."

(*m*) v. 31. "Judge ourselves," i. e. "examine, look to our own conduct."

(*n*) "Be judged," i. e. "bring down judgments upon ourselves, such as sickness, or death." 1 Barr. 347.

(*o*) v. 32. "When, &c." i. e. "these judgments upon us are chastenings from the Lord, for our good, to keep us from the heavier condemnation which will fall upon unbelievers."

(*p*) v. 1. "Them," i. e. "the Jewish council." See Luke xxii. 66. ante, 122.

(*q*) v. 2. "Perverting, &c." accommodating their charge to what they thought

would operate upon the Roman governor; they had just been questioning him themselves, not upon this charge, but whether he was the Christ, the Son of God, and when he intimated that he was (*ante*, 122.), they carried him upon this other accusation before Pilate.

(*r*) v. 3. "Thou sayest it," i. e. "I am." See note on Mark xv. 2. *ante*, 114.

(*s*) v. 4. "No fault." Though our Saviour had just told Pilate that he was king of the Jews, yet according to John xviii. 36. he had before told him "*his kingdom was not of this world*:" and the claiming a *spiritual* kingdom could give no real ground of offence to the Roman government.

"Ye have brought this man unto me as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him: 15. No, nor yet Herod: for I sent you to him: and, lo, nothing worthy of death is done unto him. 16. I will therefore chastise (*t*) him, and release him." 17. (For of necessity he must release one unto them at the feast.) 18. And they cried out all at once, saying, "Away with this man, and release unto us Barabbas:" 19. (who for a certain sedition made in the city, and for murder, was cast into prison.) 20. Pilate therefore, willing to release Jesus, spake again to them. 21. But they cried, saying, "Crucify him, crucify him." 22. And he said unto them the third time, "Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go." 23. And they were (*u*) instant with loud voices, requiring that he might be crucified. And

the voices of them and of the chief priests prevailed. 24. And Piate gave sentence that it should be as they required. 25. And he released unto them him that (*x*) for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. 26. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. 27. And there followed him a great company of people, and of women, which also bewailed and lamented him. 28. But Jesus turning unto them, said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29. For, behold, (*y*) the days are coming, in the which they shall say, Blessed are the (*z*) barren, and the wombs that never bare, and the paps which never gave suck. 30. Then shall they begin to say to the mountains, "Fall on (*a*) us;" and to the hills, "Cover us." 31. For if (*b*) they do these things in a green tree, what shall be

(*t*) v. 16. "Chastise," i.e. "inflict a small punishment upon him." Hamm.

(*u*) v. 23. "Instant, &c." According to John xix. 12. they told Pilate, "If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, is not Cæsar's friend;" and Pilate might be afraid of a complaint against him at Rome, if he discharged him.

(*x*) v. 25. "Him that for sedition, &c." i. e. "Barabbas."

(*y*) v. 29. "The days, &c." "The time of the destruction of Jerusalem." See note on Rom. xiii. 11. ante, 28. and on Luke xxi. 25. ante, 32. See also Newt. on Pro. ii. 205. and Wats. Theol. Tracts, v. 115.

(*z*) "The barren, &c." Because they would have none to take care of but themselves: no incumbrances to prevent their flight. Our Saviour, in his prophecy

as to these times (Matt. xxiv. 19.) says, "Woe unto them that are *with child*, and to them that *give suck* in those days;" because those circumstances would prevent a rapid flight.

(*a*) v. 30. "Fall on us, &c." A common expression to denote times of unusual distress. It occurs, Hos. x. 8. "They shall say to the mountains, Cover us, and to the hills, Fall on us." And Rev. vi. 15 to 17. "The kings of the earth, and the great men, &c. &c. hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come; and who shall be able to stand?"

(*b*) v. 31. "If, &c." (probably) a pro-

"done in the dry?" 32. And there were also two others, malefactors, led with him to be put to death. 33. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. 34. Then said Jesus, "Father, forgive them; for they know not what they do." And they parted (c) his raiment, and cast lots. 35. And the people stood beholding. And the rulers also with them derided him, saying, "He saved others; let him save himself, if he be Christ, the chosen of God." 36. And the soldiers also mocked him, coming to him, and offering him (d) vinegar, 37. and saying, "If thou be the King of the Jews, save thyself." 38. And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.** 39. And one of the malefactors which were hanged railed

on him, saying, "If thou be Christ (e), save thyself and us." 40. But the other answering, rebuked him, saying, "Dost not thou fear God, seeing thou art in the same condemnation?" 41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." 42. And he said unto Jesus, "Lord (g), remember me when thou comest into thy kingdom." 43. And Jesus said unto him, "Verily I say unto thee, To-day shalt thou be with me in (h) paradise." 44. And it was about the sixth (i) hour, and there was darkness over all the earth until the ninth (j) hour. 45. And the sun was darkened, and the (k) veil of the temple was rent in the midst. 46. And when Jesus had cried (l) with a loud voice, he said, "Father, into (m) thy hands I commend my spirit;" and having said thus, he gave up the ghost. 47. Now when the centurion saw what was done, he glori-

verbal expression; and the meaning may be, if an innocent person is so treated, what shall be the condition of the *sinful*? "Green trees," and "dry trees," were phrases among the Jews, to denote good and bad men; and it was a proverb, "Two dry trees will burn a green one," i. e. "two bad men will corrupt a good one," and Ezek. xx. 47. God threatens to "devour every green and dry tree," i. e. "to cut off the righteous and the wicked."

(c) v. 34. "Parted his raiment, &c." And so fulfilled the prophecy in Ps. xxii. 18. "They parted my garments among them, and upon my vesture did they cast lots." See Matt. xxvii. 35. ante, 104.

(d) v. 36. "Offering him vinegar." See note on Matt. xxvii. 48. ante, 105.

(e) v. 39. "Christ," or, "the Christ," ὁ Χριστός, with the article.

(g) v. 42. "Lord," Κύριε.

(h) v. 43. ἡ παραδυσος, the known place of departed spirits. See 1 Pet. iii. 19. post, — and ante, p. 9. note (o).

(i) v. 44. 6th & 9th hour, i. e. 12. & 3. adopting the Roman computation.

(k) v. 45. "The veil." There were two veils, or high walls, one separating the sanctuary (where the priest offered incense) from that where the people assembled, and one dividing the holy of holies (which was considered a type of heaven) from the sanctuary: it was the latter that was rent: and the rending perhaps implied, that from thenceforth heaven, the true holy of holies, was open to all mankind. See note on Matt. xxvii. 51. ante, 105. and note on Heb. x. 19. post, 129.

(l) v. 46. "Cried." Perhaps uttering the beginning of the 22d Psalm: "My God, my God, why hast thou forsaken me?" as stated by Saint Matthew and Saint Mark.

(m) "Into thy hands, &c." This is from Ps. xxxi. 16. "Into thy hands I commend my spirit; for thou hast redeemed me, O Lord, thou God of truth."

fied God, saying, "Certainly (*n*) "this was (*o*) a righteous man." 48. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. 49. And all his acquaintance, and the (*p*) women that followed him from Galilee, stood afar off, beholding these things.

GOOD FRIDAY.

The Collects.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications

and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted, and live; Have mercy upon all Jews, Turks, Infidels, and Heretics; and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epistle. Heb. x. 1. (*q*)

THE (*r*) law, having a (*s*) shadow of good things to come and

(*n*) v. 47. "Certainly, &c." See ante, 106. note on Matt. xxvii. 54.

(*o*) "A righteous," or "the righteous man; the Messiah." The centurion must have known that the charge against our Saviour was that he claimed to be "the Son of God," and according to Matt. xxvii. 54. ante, 106. and Mark xv. 39. ante, 116. his exclamation was, "Truly this was the Son of God." The article would be omitted in the original, because it follows the verb, "was," (Middl. p. 62. & 395 to 398.) and the centurion probably spoke in Latin, where there would be no article.

(*p*) v. 49. "The women." Among whom was Mary Magdalen, and Mary the wife of Cleophas, and mother of James the less, the supposed author of the Epistle of Saint James. See Mark xvi. 40.

(*q*) Conclusion of the contrast between the atonement by Christ and that under

the Mosaic dispensation, (see ante, p. 97. and 116.) with a warm exhortation to hold fast and avow without wavering the Christian faith.

(*r*) v. 1. "The law," i.e. "the Mosaic dispensation;" what is prescribed in Exodus and Leviticus.

(*s*) "A shadow," i.e. "a very indistinct and imperfect resemblance; not "what an image would give, but nothing "more than a shadow exhibits." In Gal. iii. 24. the law is called "a schoolmaster "to bring them unto Christ;" and there were many things in the law which would tend to make them easily comprehend the redemption by Jesus Christ. If he, by his one oblation of himself once offered, made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, it would be the less difficult to them to understand it, because, under

not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3. But in those sacrifices there is a remembrance again made of sins every year. 4. For it is not possible (*t*) that the blood of bulls and of goats should take away sins. 5. Wherefore, when (*u*) he cometh into the world, he (*x*) saith, "Sacrifice (*y*) and offering thou wouldest not, but a (*z*) body hast thou (*a*) prepared me: 6. In burnt-offerings and sacrifices for sins thou hast had no pleasure: 7. Then said I, "Lo, I come (in the volume of

"the book it is written of me) to "do thy will, O God." 8. Above, when he said, "Sacrifice and offering and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein;" (which are offered by the law. (*b*)) 9. Then said he, "Lo, I come to do thy will, O God." He taketh away the (*c*) first, that he may establish the (*d*) second. 10. By the (*e*) which will we are sanctified, through the offering of the body of Jesus Christ (*g*) once for all. 11. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can (*h*) never take away sins: 12. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; 13. from henceforth (*i*) expecting till his

the Mosaic law, they were constantly making atonement and satisfaction for sins by sacrifices and oblations, and if he was to bear the sins of many, so that those sins should not be brought into account against them, they would remember that, under the Levitical law, all the sins of the people were put upon the head of the scape goat, and he was considered as bearing them away. Levit. xvi. 21, 22.

(*t*) v. 4. "Not possible," i. e. (probably) "not *absolutely* so: but highly improbable." See Mic. vi. 7.

(*u*) v. 5. "When he cometh," i. e. (probably) "with a view to his, our Saviour's coming, looking forward to that event."

(*x*) "He saith," i. e. "it is said prophetically in his person."

(*y*) "Sacrifice, &c." From Ps. xl. 8, 9.

(*z*) "A body, &c." The passage in Ps. xl. 8. is, "mine ears hast thou opened," implying, that the Messiah had dedicated himself for ever to God's service. But this reading, "a body, &c." is in the Septuagint, and it requires nothing to warrant it but the variation of a small part of three Hebrew letters.

(*a*) "A body hast thou prepared me," i. e. (probably) "I am to take upon myself the human nature."

(*b*) v. 8. "The law," i. e. "the Mosaic dispensation."

(*c*) v. 9. "The first," i. e. "the sacrifice, and offerings, and burnt-offerings, which are offered by the law."

(*d*) "The second," i. e. "his coming to do God's will."

(*e*) v. 10. "By the which will," i. e. "by the performance of which will by Jesus Christ."

(*g*) "Once for all," not *yearly*, as was the case with the high priest's offering at the feast of expiation, (see Levit. xvi. 29 to 34.) *nor daily*, as the ordinary priests offered, but *once* only. Of the several sacrifices under the law, that which seems most exactly to illustrate the sacrifice of Christ, is that which was offered for the whole assembly, on the solemn anniversary of expiation. 1 Magee, 61. see Levit. xvi.

(*h*) v. 11. "Can never take away." (See the note on v. 4.)

(*i*) v. 13. "Expecting, &c." This probably refers to the beginning of the prophetic Psalm cx. "The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool;" and the writer might mean to call their attention to that Psalm, to intimate the certainty of Christ's success against his

be made his footstool. y one offering he hath (*k*) for ever them thatified. 15. Whereof (*l*) Ghost also is a witness : For after that he had e, 16. ("This (*n*) is the it that I will make with ter those days, saith the I will put my laws into arts, and in their minds rite them;") 17. "and ns and iniquities will I

and the heavy vengeance they to endure.

"Perfected for ever," so that further sacrifice is necessary. o the Prophecy, Dan. ix. 27. used the sacrifice and oblation for there is none that can y effect, and it is probable all es before ordained were in- pes only of his great sacrifice. "Whereof," i. e. "of their fected for ever." The argu- s: the inspired passage in oves that they are perfected it says, "their sins and iniqui- I remember no more," and sion of sins is, there is no any further offering for sin. : Holy Ghost," i. e. "the Holy ch dictated to Jeremiah the passage, which is Jer. xxxi.

This verse should be read in s. It is evidently for the sake nteenth verse only that the ler. xxxi. is referred to, and und" at the beginning of v. 17. onsidered equivalent to "he his is the French translation, n, 1672. So Pyle, and Pole,

Dr. Gouge ends the paren- those days," and then reads saith, I will put, &c." which y to the same thing. So Lud. li Synopsis. The former seems

There is an interval in Jere- m "I will put my laws, &c." sins and iniquities will I re- no more." The passage runs s shall be the covenant that I with the house of Israel: After , saith the Lord, I will put my

"remember no more." 18. Now where remission of these is, there is no more offering for sin. 19. Hav- ing therefore, brethren, boldness (*o*) to enter into the (*p*) holiest by the blood of Jesus, 20. by a new and living (*q*) way which he hath consecrated for us, through (*r*) the veil, that is to say, his flesh; 21. and having an high high priest over the house (*s*) of God; 22. let us draw near with a true heart, in full assurance of

"law in their inward parts, and write it in " their hearts: and will be their God, and " they shall be my people: and they shall " teach no more every man his neighbour, " and every man his brother, saying, " Know the Lord:" for they shall all " know me, from the least of them unto " the greatest of them, saith the Lord: " for I will forgive their iniquity, and I " will remember their sin no more. Jer. " xxxi. 33, 34." The quotation is evidently from the Septuagint.

(*o*) v. 19. "Boldness," i. e. "ground " for confidence."

(*p*) "The holiest," or "holy of holies," was a type of Heaven, the place where the ark was kept, and was separated from the holy place by a veil of blue, and purple, and scarlet, and fine linen; see Exod. xxvi. 31 to 33. No one ever went beyond this veil, (i. e. into the holy of holies,) but the high priest, and he only once a year, and that not without blood; see Hebr. ix. 7. This was the veil which, upon our Savi- our's crucifixion, was rent in twain from the top to the bottom, Matt. xxvii. 51.: as if Heaven, which had been so long closed against mankind, should thence- forth, and in consequence of his death and passion, be open to all believers.

(*q*) v. 20. "Living," i. e. "having life " in it: leading to and giving life."

(*r*) "Through the veil, &c." As the way into the holy of holies was through the veil, so the way now into Heaven is through the flesh of Christ, through his sacrifice and atonement, which in this re- spect answers to the veil of the temple.

(*s*) v. 21. "The house of God," i. e. (probably) "all Christians," not over the Israelites only, as was the case with the Mosaic high priest.

"cause he made himself the (c) Son of God." 8. When Pilate therefore heard that saying, he was the more afraid; 9. and went again into the judgement-hall, and saith unto Jesus, "Whence art thou?" But Jesus gave him no (d) answer. 10. Then saith Pilate unto him, "Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?" 11. Jesus answered, "Thou couldest have no power at all against me, except it were given thee from above: therefore he that de-

took up stones to stone our Saviour, because he said that he and his Father (viz. God) were one: and they told him that they stoned him for "*blasphemy*;" and because that thou, being a man, makest thyself God." And when he asserted to them, Matt. xxvi. 64. and Mark xiv. 62. that he was the Son of God, the observation of the high priest upon it was, "Ye have heard the *blasphemy*;" "and they" (the Jewish council) "all condemned him to be guilty of death;" treating the assertion, that he was the Son of God, as a claim of being God, and constituting the crime of blasphemy. See Acts vii. 56. 58. 59. ante, 45.

(c) "The Son of God." And this in such a way as to assume divinity, otherwise it would not have been against their law. The repeated instances in which our Saviour so acted as to induce the Jews to consider him as claiming divinity and equality with the Father, and in which the inference is countenanced and encouraged by our Saviour himself, furnish strong proof of this leading doctrine of our faith. According to John v. 17. 18. when the Jews sought to slay him, because he had healed a sick man on the Sabbath-day, his answer to them was, "*My Father worketh hitherto, and I work:*" and for this answer the Jews sought the more to kill him. Why? "Because he not only had broken the Sabbath, but said also, that God was his Father, *making himself equal with God.*" Does our Saviour add anything to qualify or discountenance this inference? No. On the contrary, he proceeds with a detail which leads to the con-

clusion he expresses in verse 23.; "That all men should honour the Son, even as they honour the Father." Does St. John add anything to qualify or discountenance this inference? Certainly not. Our Saviour therefore suffers himself, without explanation or comment, to be considered as claiming equality with God; and that it might not be forgotten or misrepresented, St. John records it. When the Jews imputed blasphemy to our Saviour, for saying to the sick of the palsy, "Thy sins be forgiven thee," and assigned as the reason, "Who can forgive sins but God only?" (Matt. ix. 3 to 6. Mark ii. 5 to 11. and Luke v. 20 to 24.) our Saviour says nothing to correct their conclusion, that none but God can forgive sins, but goes on to shew that he had that power. See Graves's Trinity, 9, 10.

(d) v. 9. "No answer." Our Saviour might not choose to tell Pilate he was of Bethlehem, lest that should bring to his recollection the dread Herod had of the child born in Bethlehem, and he should order his death from any other cause than the instigation of the Jews. Locke, 115.

(e) v. 12. "Not Cesar's friend." A powerful argument with a Roman governor, who was accountable to the emperor; and the emperor (Tiberius) was very severe, and peculiarly jealous of all who pretended to independent power. See Tacit. and Sueton.

(g) v. 14. "The sixth hour," i. e. six in the morning, reckoning from twelve at night. The other evangelists reckon from six in the morning, following the Roman computation. St. Mark says, (Mark xv.

and he saith unto the Jews, "Be-
"hold your king!" 15. But they
cried out, "Away with him, away
"with him; crucify him!" Pi-
late saith unto them, "Shall I
"crucify your king?" The chief
priests answered, "We have no
"king but (*h*) Cesar." 16. Then
delivered he him therefore unto
them to be crucified. And they
took Jesus, and led him away.
17. And he, bearing his (*i*) cross,
went forth into a place, called
"The place of a scull," which is
called in the Hebrew, "Golgotha;"
18. where they (*k*) crucified him, and
two others with him, on either side
one, and Jesus in the midst. 19. And
Pilate wrote a title, and put it on
the cross. And the writing was,
JESUS OF NAZARETH THE
KING OF THE JEWS. 20. This
title then read many of the Jews:
for the place where Jesus was
crucified was nigh to the city:
and it was written in Hebrew, and
Greek, and Latin. 21. Then said

the chief priests of the Jews to
Pilate, "Write not, 'The King of
"the Jews;' but that he (*l*) said,
" 'I am King of the Jews.' " 22.
Pilate answered, "What I have
"written, I have written." 23. Then
the soldiers, when they had cru-
cified Jesus, took his (*m*) garments,
and made four parts, to every
soldier a part; and also his coat:
now the coat was without seam,
woven from the top throughout:
24. They said therefore among
themselves, "Let us not rend it,
"but cast lots for it whose it shall
"be:" that (*n*) the Scripture
might be fulfilled, which saith,
"They parted my raiment among
"them, and for my vesture they
"did cast lots." These things
therefore the soldiers did. 25. Now
there stood by the cross of Jesus
his mother, and his (*o*) mother's
sister, Mary the wife of Cleophas,
and Mary Magdalene. 26. When
Jesus therefore saw his mother,
and the (*p*) disciple standing by

25.) "it was the *third* hour," (nine in the
forenoon) "and they crucified him." Mat-
thew and Luke concur with Mark in stat-
ing that there was darkness over all the
land from the sixth hour till the ninth,
viz. from twelve to three, and this con-
currence shews they all adopted the same
computation. See Matt. xxvii. 45.—Mark
xv. 33.—Luke xxiii. 44.

(*h*) v. 15. "But Cesar." The sceptre
then was departed from Judah! Accord-
ing to John xviii. 31. they admitted to
Pilate, "It is not lawful for us to put any
"one to death." The lawgiver therefore
was no longer one of their own people, and
the time mentioned in Jacob's prophecy,
(Gen. xlix. 10.) "the sceptre shall not de-
"part from Judah, nor a lawgiver from
"between his feet, until Shiloh come,"
was arrived! See ante, 83.

(*i*) v. 17. "His, or "his own," *δὸς*.

(*k*) v. 18. See Tacitus, lib. xv. § 44.

(*l*) v. 21. "Said," i. e. "pretended," to
intimate that it was a *false* claim.

(*m*) v. 23. "This account is fuller than
that in St. Matthew or Mark, and St. Luke
does not mention it at all. See Matt.
xxvii. 35. ante, 104. Mark xv. 24. ante,
115.

(*n*) v. 24. "That the Scripture, &c." Not
that they had any such intention or
thought: but this is a strong instance of
stating as *the object* what was merely a *con-
sequence*. See note on Matt. ii. 15. ante, 49,
50. The passage is in Ps. xxii. 17, 18. "They
"pierced my hands and my feet: I may
"tell all my bones: they stand staring and
"looking upon me: they part my gar-
"ments among them, and cast lots upon
"my vesture." Was this true of our
Saviour? We have the testimony of wit-
nesses who were present that it was. Is
it recorded of any other person?

(*o*) v. 25. "Mother's sister," viz. "Mary,
"the wife of Cleophas."

(*p*) v. 26. "The disciple whom he
"loved," i. e. "St. John the Evange-
list."

in he loved, he saith unto his
er, "Woman, behold thy
!" 27. Then saith he to the
ciple, "Behold thy mother!"
from that hour that disciple
her unto his own home.
fter this, Jesus knowing that
7) things were now accom-
ed, that the (r) Scripture
t be fulfilled, saith, "I thirst."
Now there was set a vessel
of vinegar: and they filled a
ge with vinegar, and put it
(s) hyssop, and put it to his
h. 30. When Jesus therefore
received the vinegar, he said,
is finished:" and he bowed
ead, and gave up the ghost.
he Jews therefore, because
is the Preparation, that the
s should not remain upon the
on the sabbath day, (for that
th-day was an (t) high day,)
ight Pilate that their legs
t be broken, and that they
t be taken away. 32. Then
the soldiers, and brake the
of the first, and of the other
h was crucified with him.

v. 28. "All things," i. e. all other
"The Scripture." Perhaps Psalm
22. "When I was thirsty, they
me vinegar to drink."
v. 29. "Hyssop," i. e. "a reed."
v. 31. "An high day." The first of
st of unleavened bread.
v. 35. "He that saw it," i. e. "St.
," the writer of this Gospel: so
is the testimony of an eye-witness.
"He knoweth, &c." It is upon his
nowledge he asserts, so that you
hat ground for your belief.
v. 36. "A bone, &c." In Ps. xxxiv.
is this passage: "Great are the
les of the righteous, but the Lord
ereth him out of all. He keepeth
is bones, so that not one of them is
;" and to this passage St. John
allude. It was also a provision as
paschal lamb, that not a bone of it

33. But when they came to Jesus,
and saw that he was dead already,
they brake not his legs: 34. but
one of the soldiers with a spear
pierced his side, and forthwith
came thereout blood and water.
35. And he that (u) saw it bare re-
cord, and his record is true; and
he (x) knoweth that he saith true,
that ye might believe. 36. For these
things were done, that the Scripture
should be fulfilled, "A (y) bone
" of him shall not be broken."
37. And again (z) another Scripture
saith, "They shall look on him
" whom they pierced."

EASTER EVEN.

The Collect.

GRANT, O Lord, that as we are
baptized into the death of thy
blessed Son our Saviour Jesus
Christ; so by continual mortifying
our corrupt affections, we may be
buried with him; and that through
the grave and gate of death, we may
pass to our joyful resurrection, for
his merits who died and was buried,

should be broken. Exod. xii. 46. "Thou
" shalt not carry forth aught of the flesh
" abroad out of the house, neither shall
" ye break a bone thereof." So Numb. ix.
12. (in directing how they who could not
eat it at the ordinary time should eat it
afterwards,) "They shall leave none of
" it unto the morning, nor break any bone
" of it." St. John might mean to point
out our Saviour as the true Paschal Lamb.
In 1 Cor. v. 7. he is called "our passover."
(z) v. 37. "Another Scripture," viz.
Zech. xii. 10. "I will pour upon the house
" of David, and upon the inhabitants of
" Jerusalem, the spirit of grace and of sup-
" plications: and they shall look upon me
" whom they have pierced; and they shall
" mourn for him, as one that mourneth for
" his only son; and shall be in bitterness
" for him, as one that is in bitterness for
" his first-born."

and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 Pet. iii. 17.

It is better, if the will of God be so, that ye suffer for well-doing than for evil-doing. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened (*a*) by the Spirit: 19. by (*b*) which also he (*c*) went and (*d*) preached unto the (*e*) spirits in prison; 20. which sometime were disobedient, when once the long-suffering of God (*g*) waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by (*h*) water.

(*a*) v. 18: "Quickened, &c." or "made alive again," *ζωογονηθεὶς πάλιν σαρκί, ζωνταῖς δὲ τῇ πνεύματι*, "dead as to the flesh, alive as to the spirit; dead in body, alive in soul." See Horsley's Serm. i. 404, 405, 406. Middl. on Gr. Art. 618.

(*b*) v. 19. "By," or "in;" the Gr. is *ἐν*.

(*c*) "Went." He assured one of the malefactors that was crucified with him, that that day the malefactor should be with him in *Paradise*, (meaning, probably, the place of departed spirits.) An intimation that his spirit was not to continue, even that day, in a dormant state. According to the Apostle's Creed, "he descended into hell;" as to which, see the note in p. 9.

(*d*) "Preached," (probably) by proclaiming to them the glad tidings of his mission, and the prospect they might thereby have of everlasting life. See Horsley's Serm. i. 387.

(*e*) "The spirits in prison," i. e. "the antediluvians, which sometime were disobedient, but might afterwards have repented, and whose souls were in the place to which the spirit of Christ went."

(*g*) v. 20. "Waited." God forbore 120 years before he sent the flood, to give time for repentance. See Gen. vi. 3. "The Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be 120 years," i. e. "I will spare him for that time."

21. The like figure whereunto, even baptism (*i*), doth also now save us (not the (*k*) putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: 22. who is gone into heaven, and is on (*l*) the right hand of God; angels and authorities and powers being made subject unto him.

The Gospel. Matt. xxvii. 57.

WHEN the (*m*) even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: 58. he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

(*h*) "By," or "from." Hamm. 1 Till. 94. The original is *ἐκ βάτους*. And in I Cor. iii. 15. where the original is *διὰ πυρός*, many commentators read, "from the fire."

(*i*) v. 21. "Baptism." The meaning probably is this: as the ark saved those who were in it, so shall baptism, which is our ark, save us: and we have the best grounds for bearing up against what we suffer, for Christ himself also suffered, and was even put to death; yet did his spirit still subsist, and even went to preach to the spirits of the antediluvian world, and he is since risen from the dead, and gone into heaven, and is on God's right hand: and if he, into whose cause and service we are baptized, is so exalted, our sufferings also will lead to a good end; we shall have the protection of him to whom angels and authorities and powers are made subject.

(*k*) "Not the putting away, &c." i. e. "not the outward ceremony, but the thing signified: a conscientious discharge of the duties this baptism requires." See an excellent Essay on this difficult passage, 2 Bens. 312.

(*l*) v. 22. "On the right hand," verifying the prophecy in Psalm cx. 1.

(*m*) v. 57. "The even." The latter part of the day of preparation, on which our Saviour was crucified; before the Sabbath was considered as beginning. See Mark xv. 42., and Luke xxiii. 54.

50. And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60. and laid it in his own new (*n*) tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. 61. And there was Mary Magdalene, and the (*o*) other Mary, sitting over against the sepulchre. 62. Now the next day, that followed the day of the Preparation, the chief priests and Pharisees (*p*) came together unto Pilate, 63. saying, "Sir, we remember that that "deceiver said, while he was yet "alive, "After (*q*) three days "I will rise again." 64. "Command therefore that the sepulchre be made sure until the "third day, lest his disciples come

"by night and steal him away, "and say unto the people, "He "is risen from the dead:" so "the last error shall be worse "than the first." 65. Pilate said unto them, "Ye have a watch; "go your way, make it as sure "as ye can." 66. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

EASTER DAY.

[At Morning Prayer, instead of the Psalm, O come let us sing, &c. the following Anthems shall be sung or said.]

1 Cor. v. 7.

CHRIST our (*r*) passover is sacrificed for us: 8. therefore (*s*) let us keep the (*t*) feast,

(*n*) v. 60. "New tomb, &c." So that though he made his grave (or died) with the wicked, (from being crucified with the two thieves), he was with the rich (or treated as a person of distinction) in his death. See Is. liii. 9.

(*o*) v. 61. "The other Mary." The wife of Cleophas, (John xix. 25.) and mother of St. James, (Mark xv. 40.)

(*p*) v. 62. "Came, &c." This is not mentioned by any of the other Evangelists: but it may be observed, that this Gospel was written chiefly for the use of the Jews; that the Jews from all quarters would be at Jerusalem at this time, because of the feast of the passover; and St. Matthew could not have stated this fact, had it not been notoriously true. In the next chapter, Matt. xxviii. 15. he says, the chief priests and elders told the soldiers to say, "his disciples came by night, and stole him away whilst we slept;" "and this "saying is commonly reported among the "Jews unto this day." He refers, therefore, to a report which he says was subsisting when he wrote his Gospel. How would his Gospel have been impeached had there been no such report? If there was, it confirms this account.

(*q*) v. 68. "After three days." That is, according to the Jewish mode of ex-

pression, on the third day. See ante, 41. note on John xx. 26. According to Matt. xx. 19. our Saviour told the twelve disciples he should rise again the third day.

(*r*) v. 7. "Our passover," "the true Paschal Lamb, 1 Mag. 304." When the angel of the Lord destroyed all the first-born in the land of Egypt, and the houses of the Israelites, being sprinkled with the blood of the Paschal Lamb, were passed over by the destroying angel, they were protected from what was bodily and temporary: how much more important the deliverance Christ gives! the destroying angel in the day of judgment shall pass over such as are sprinkled by Christ's blood, and save them from what is spiritual and everlasting! See ante, 108. note on Mark xiv. 1.

(*s*) "Therefore." As Christ is sacrificed for us, to purify unto himself a peculiar people, zealous of good works, we must do our part, by putting away all unrighteousness. On the day the passover was sacrificed, they carefully examined their houses, to put away all their leaven, and then they kept the feast of unleavened bread. See Exod. xii. 15. to 20. St. Paul alludes here to this practice.

(*t*) "The feast," i. e. "of the passover "and unleavened bread."

Not with the (*u*) old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

Rom. vi. 9. (*x*)

CHRIST, being raised from the dead, dieth no more: death hath no more dominion over him.

10 For in that he died, he died unto (*y*) sin once: but in that he liveth, he liveth (*z*) unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto (*a*) sin: but alive unto God through Jesus Christ our Lord.

1 Cor. xv. 20.

CHRIST is risen from the dead: and become the (*b*) first-fruits of them that slept.

21 For since by (*c*) man came death: by (*c*) man came also the resurrection of the dead.

22 For (*d*) as in Adam all die: even so in Christ shall all be made alive.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

The Collect.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. Col. iii. 1.

If (*e*) ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2. Set your affection on things above, not on things on the earth. 3. For ye are (*g*) dead, and your (*h*) life

(*u*) v. 8. "Old leaven," i. e. figuratively, "impure tempers and habits."

(*x*) See post, — note on Rom. vi. 9.

(*y*) v. 10. "Unto sin," i. e. "on account of sin; to overcome it, to shew how offensive it is to God."

(*z*) "Unto God," i. e. "to promote godliness."

(*a*) v. 11. "Dead indeed unto sin," i. e. "as free from its control as if really dead."

(*b*) v. 20. "First-fruits." By Lev. xxiii. 10, 11. the Israelites were ordered, "Bring a sheaf of the first-fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord, to be accepted for you." So is Christ the *first-fruits* of the dead, and shall be accepted for all who trust in him.

(*c*) v. 21. "By man," i. e. "Adam;" (*c*) "by man," i. e. "Jesus Christ,"

(*d*) v. 22. "As, &c." So that the influence of our Saviour's righteousness shall be as *general* as that of Adam's transgression: the one made *all* liable to death; the other shall give to *all* the opportunity of eternal life.

(*e*) v. 1. "If, &c." St. Paul had been considering them as identified with our Saviour; circumcised with him; dead with him; buried with him, and risen again with him. Col. ii. 11, 12, 13. 20.; and this means, if you are *really* to be considered as having *risen* with him, then seek, &c.

(*g*) v. 3. "Dead," i. e. "to sin and carnal lusts." He uses the same argument, Rom. vi. 2. &c. "How shall we, that are dead to sin, live any longer therein? He that is dead, is freed from sin."

(*h*) "Your life is hid, &c." "You are to look forward to some other time for happiness: you are not to expect it

is hid with Christ in God. 4. When Christ, who is our life, shall (*i*) appear, then shall ye also appear with him in glory. 5. Mortify therefore your members (*k*) which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is (*l*) idolatry: 6. for which things' sake the wrath of God cometh on the children of disobedience: 7. in the (*m*) which ye also walked sometime, when (*n*) ye lived in them.

The Gospel. John xx. 1.

THE (*o*) first day of the week (*p*) cometh (*q*) Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. 2. Then she runneth, and cometh to Simon Peter, and to the (*r*)

other disciple whom Jesus loved, and saith unto them, "They have taken away the (*s*) Lord out of the sepulchre, and we know not where they have laid him." 3. Peter therefore went forth, and that other disciple, and came to the sepulchre. 4. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; 7. and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. 9. For as yet they (*t*) knew

"now. What is properly to be called "your life," is at present hid with Christ "in God."

(*i*) v. 4. "Shall appear." Looking forward probably to the period so often referred to as "the coming," or "day of the Lord."

(*k*) v. 5. "Members which are upon the earth," i. e. "Your earthly carnal members."

(*l*) "Idolatry." As bad as idolatry; money being the object of his worship. In Eph. v. 5. the same idea occurs: "nor covetous man, who is an idolater."

(*m*) v. 7. "The which," i. e. "the sins he had been enumerating: *iv* &c."

(*n*) "When ye lived in them," i. e. "when what was thought *your life* was in them," in opposition to their present state, when they were to be considered as *dead* to fleshly lusts; and *their life*, according to verse 3. was to be considered as "hid in Christ."

(*o*) v. 1. "The first day of the week," i. e. "the day after the Jewish Sabbath; what answers to our Sunday."

(*p*) "Cometh," or "goeth:" according

to Mark xvi. 2. "they came unto the sepulchre *at the rising of the sun.*"

(*q*) "Mary Magdalen." According to St. Matthew and St. Mark, Mary the mother of James the less went with her; and according to St. Mark and St. Luke, they went with spices to anoint the body. Matt. xxviii. 1. — Mark xvi. 1. — Luke xxiv. 1. They did not, therefore, *expect* that he was about to rise again. Mary Magdalen's attention to our Saviour, even after his crucifixion, was most natural: he had cast out from her seven devils, Luke viii. 2. — Mark xvi. 9. and had raised her brother Lazarus from the dead, John xi. 1 to 44.

(*r*) v. 2. "The other disciple, &c." i. e. "St. John the Evangelist:" so that St. John is here relating what he himself personally knew.

(*s*) "The Lord," ὁ Κύριος. See ante, 29. note on Rom. xiii. 14.

(*t*) v. 9. "Knew not, &c." Our Saviour had told the Scribes and Pharisees, "as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. Matt. xii. 40."

not the Scripture, "that he must
"rise again from the dead."
10. Then the disciples went away
again unto their own home.

Monday in Easter Week.

For the Epistle. Acts x. 34.

PETER (*u*) opened his mouth,

And at another time he said unto the Jews, (John ii. 19.) "Destroy this temple, and
"in three days I will raise it up," speaking to them of the temple of his body. He also told his disciples (Matt. xx. 19.) that the Son of Man should be crucified, and "the third day he should rise again." It may be collected, however, from John ii. 22. that what he meant by "destroying
"this temple, &c." was not understood till he was risen from the dead. And however plain the intimation is in Matt. xx. 19. St. Luke tells us in the parallel passage, (Luke xviii. 34.) "they understood none
"of these things; and this saying was hid
"from them; neither knew they" (i. e. comprehended) "the things that were spoken." See post, 143. note on Luke xxiv. 45.

(*u*) v. 34. "Peter, &c." The occasion of this address was as follows: Cornelius, a centurion, a Gentile of Cesarea, a devout man, had been directed in a vision to send for Peter, and had this intimation, "He shall tell thee what thou oughtest to
"do." When the messengers from Cornelius arrived, Peter had just seen a vision, in which he was told that he was to consider nothing "as common or unclean which God had cleansed." He at once drew this inference from the vision, that he was not to disregard even a Gentile, who had God's approbation; and he therefore accompanied the messengers. Cornelius met him, with his kinsmen and friends; and after mentioning the vision he (Cornelius) had had, he said, "Now,
"therefore, are we all here present before
"God, to hear all things that are com-
"manded thee of God." This address was Peter's answer.

(*x*) v. 36. "The children of Israel." It was to the Jews first that the Gospel was preached, because they had long been the only worshippers of the one true God; it was to their nation that the later prophecies were delivered; and it was in their sacred books that all the prophecies were

and said, "Of a truth I perceive
"that God is no respecter of per-
"sons: 35. but in every nation he
"that feareth him, and worketh
"righteousness, is accepted with
"him. 36. The word which God
"sent unto the (*x*) children of
"Israel, preaching (*y*) peace by
"Jesus Christ; (he is Lord (*z*)

preserved. They are accordingly called (Matt. viii. 12. ante, 64.) "the children of
"the kingdom." Our Saviour told the woman of Canaan, "I am not sent but
"unto the lost sheep of the house of
"Israel. Matt. xv. 24." It was in the wilderness of Judea (the Jews' country) that John the Baptist began his preaching, Matt. iii. 1. And when our Saviour sent forth the twelve apostles to preach the gospel, he commanded them, "Go not
"into the way of the Gentiles, &c." "but
"go rather to the lost sheep of the house
"of Israel. Matt. x. 5, 6." See ante, 91. note on Matt. xv. 24.

(*y*) "Peace." "The chastisement of
"our peace," (that is, the punishment by which we obtained pardon from God,) "was upon him, Isaiah liii. 5." He "made
"reconciliation for iniquity, Dan. ix. 24." and the spirit of his religion is universal benevolence, "on earth peace, good-will
"towards man, Luke ii. 14."

(*z*) "Lord of all," *πάντων Κύριος*, one of many instances, in which the highest titles are ascribed to Christ. In Rom. ix. 5. St. Paul calls him, "God blessed for ever." He it is who (according to Rev. xvii. 14. and xix. 16.) is "King of kings, and
"Lord of lords;" and in Rev. i. 17. he assumes to himself these characteristics: "I am the first and the last; I am he
"that liveth, and was dead; and, behold, I
"am alive for evermore, Amen: and have
"the keys of hell and of death." "To him" (in the language of Rev. i. 6.) "be glory
"and dominion for ever and ever, Amen." According to 1 Pet. iii. 22. "He is gone
"into heaven, and is on the right hand of
"God; angels and authorities and powers
"being made subject unto him." And, according to Philipp. ii. 9. "God hath
"given him a name which is above every
"name, that at the name of Jesus every
"knee should bow; and that every tongue
"should confess that Jesus Christ is
"Lord, to the glory of God the Father."

"of all;") 37. that word, I say, ye
 "know, which was published
 "throughout all Judea, and began
 "from Galilee, after the (a) bap-
 "tism which (b) John preached :
 "38. how God anointed Jesus of
 "Nazareth with the (c) Holy
 "Ghost and with power; who
 "went about doing (d) good, and
 "(e) healing all that were op-
 "pressed of the devil: for God
 "was with him. 39. And we are
 "(g) witnesses of all things which
 "he did, both in the land of the
 "Jews and in Jerusalem; whom
 "they slew and hanged on a tree.
 "40. Him God raised up the third
 "day, and shewed him openly;
 "41. not to all the people, but
 "unto witnesses chosen before of
 "God, even to us, who did eat
 "and drink with him after he
 "rose from the dead. 42. And
 "he commanded us to preach
 "unto the (h) people, and to tes-
 "tify that it is he which was or-
 "dained of God to be the Judge
 "of quick and dead. 43. To him
 "give all the prophets witness,

"that through his name whoso-
 "ever believeth in him shall re-
 "ceive remission of sins."

The Gospel. Luke xxiv. 13.

BEHOLD (k) two of his disciples
 went that (l) same day to a village
 called Emmaus, which was from
 Jerusalem about threescore fur-
 longs. 14. And they talked toge-
 ther of all these (m) things which
 had happened. 15. And it came
 to pass, that, while they communed
 together and reasoned, Jesus him-
 self drew near, and went with
 them. 16. But their (n) eyes were
 holden, that they should not know
 him. 17. And he said unto them,
 "What manner of communica-
 "tions are these that ye have one
 "to another, as ye walk, and are
 "sad?" 18. And the one of them,
 whose name was Cleopas, answer-
 ing said unto them, "Art thou
 "only a stranger in Jerusalem,
 "and hast not known the things
 "which are come to pass there in
 "these days?" 19. And he said
 unto them, "What things?" And

(a) v. 37. "Baptism," i. e. "unto repent-
 "ance." "I indeed baptise you with water
 "unto repentance. Matt. iii. 11."

(b) "John," i. e. "the Baptist."

(c) v. 38. "The Holy Ghost," or "a holy
 "influence." No article or preposition.
 Middl.

(d) "Doing good." The character
 of our Saviour's life and miracles was
 according to the spirit of his religion;
 promoting the happiness, and diminishing
 the miseries of man.

(e) "Healing, &c." a decisive proof that
 God was with him. See ante, 93, 94. note
 on Luke xi. 17.

(g) v. 39. "Witnesses." St. Peter re-
 lies upon what is a strong argument with
 us, that the apostles acted, not upon hear-
 say or report, but upon what they them-
 selves saw; it was in *their presence* that
 our Saviour's miracles were performed;

and after his resurrection *they ate and
 drank* with him: they could not therefore
 have been deceived.

(h) v. 42. "The people," *ἡ λαὸς*, "ge-
 nerally; not confining it to the Jews. See
 Matt. xxviii. 19. — Mark xvi. 15. — Luke
 xxiv. 47. "that repentance and remis-
 "sion of sins should be preached in his
 "name *among all nations*, beginning at
 "Jerusalem."

(k) v. 13. "Two." Cleopas was one.
 See post, verse 18. James, perhaps, another.
 See 1 Cor. xv. 7. post,—

(l) "That same day," i. e. "the day of
 "the resurrection; corresponding with our
 "Easter Day."

(m) v. 14. "All these things," i. e. "the
 "crucifixion, &c."

(n) v. 16. "Their eyes were holden."
 Saint Mark (Mark xvi. 12.) says "he ap-
 "peared in *another form*."

they said unto him, "Concerning "Jesus of Nazareth, which was "a prophet mighty in deed (*o*) "and word before God and all the "people: 20. and how the chief "priests and our rulers delivered "him to be condemned to death, "and have crucified him. 21. But "we trusted that it had been he "which should (*p*) have redeemed "Israel: and beside all this, to-day is the third day since these "things were done. 22. Yea, and "certain women also of our company made us astonished, which "were early at the sepulchre: 23. and when they found not his "body, they came, saying, "That "they had also seen a vision of angels, which said that he was alive." 24. And certain of (*q*) them "which were with us went to the "sepulchre, and found it even so "as the women had said; but him "they saw not." 25. Then he said unto them, "O fools, and slow of "heart to believe all that the prophets have spoken! 26. Ought "not Christ to have suffered these "things, and to (*r*) enter into his "glory?" 27. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. 28. And they drew nigh

unto the village whither they went: and he made as though he would have gone further. 29. But they constrained him, saying, "Abide "with us; for it is toward evening, and the day is far spent." And he went in to tarry with them. 30. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31. And their eyes were opened, and they knew him; and he vanished out of their sight. 32. And they said one to another, "Did not our heart burn within "us, while he talked with us by "the way, and while he opened "to us the Scriptures?" 33. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34. saying, "The (*s*) Lord is risen indeed, "and hath appeared to (*t*) Simon." 35. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter Week.

For the Epistle. Acts xiii. 26.

MEN (*u*) and brethren, children of the stock of Abraham, and whosoever among you feareth God, to

(*o*) v. 19. "Deed and word," what he *did* and *said*; miracles and doctrine.

(*p*) v. 21. "He which should have redeemed Israel." So that a Redeemer was expected. Ante, 35. note on Matt. xi. 3. and note on Luke ii. 25. ante, 71.

(*q*) v. 24. "Certain of them which were with us," viz. "Peter and John." John xx. 3. ante, 137. Acts x. 41.

(*r*) v. 26. "And to enter," i. e. first to suffer, and *then, afterwards*, to enter into his glory.

(*s*) v. 34. "The Lord," ὁ Κύριος.

(*t*) "To Simon." This appearance of

our Saviour is not mentioned by any of the other Evangelists; but St. Paul notices it in 1 Cor. xv. 5. "He rose again the third "day, according to the Scriptures, and "was seen of Cephas," (Peter's name, see John i. 42.) "then of the twelve."

(*u*) v. 26. "Men, &c." Part of St. Paul's address in the synagogue at Antioch, on the Sabbath-day: the Jews and rulers of the synagogue were present, and probably some Gentiles. He had just stated, that "of David's seed had God, according to "his promise, raised unto Israel a Saviour, "Jesus," and had noticed the testimony

you is the word of this salvation (*x*) sent. 27. For they that dwell at Jerusalem, and their rulers, because they knew (*y*) him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. 28. And though they found no cause of death in him, yet desired (*z*) they Pilate that he should be slain. 29. And when they had fulfilled all that was written of him, they took him down from the (*a*) tree, and laid him in a sepulchre. 30. But God raised him from the dead: 31. and he was seen many days of (*b*) them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. 32. And we declare unto you glad tidings, how that the promise (*c*) which was made unto the fathers, 33. God hath fulfilled the same unto us their children, in (*d*) that he hath raised

up Jesus again; as it is also written in the second Psalm, "Thou art (*e*) my Son, this day have I begotten thee." 34. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, "I (*g*) will give you the sure mercies of David." 35. Wherefore he saith also in another (*h*) Psalm, "Thou shalt not suffer thine Holy One to see corruption." 36. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: 37. but he whom God raised again, saw no corruption. 38. Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39. and by him, all that believe are (*i*) justified from all things, from which ye could (*k*) not be justified by

John the Baptist bore to him, "There cometh one after me, whose shoes of his feet I am not worthy to unloose;" and then he proceeds, "Men and brethren, &c."

(*x*) "This salvation," i. e. "by Jesus Christ."

(*y*) v. 27. "Him," i. e. "Jesus."

(*z*) v. 28. "Desired they Pilate." The Jews had not at that time the power of inflicting capital punishment: they were obliged to procure an order from the Roman governor. See ante, 83. note on Luke xviii. 32. and 192. note on John xix. 15.

(*a*) v. 29. "The tree," i. e. "the cross, on which he was crucified."

(*b*) v. 31. "Seen many days of them which came up with him." St. Paul was not converted until some time after the ascension: he was not among those, therefore, to whom our Saviour appeared; but the eleven apostles were. See ante, 139, Acts x. 41.

(*c*) v. 32. "The promise," e. "of the Messiah."

(*d*) v. 33. "In that, &c." This assures us that the promise is fulfilled, that God hath raised Jesus.

(*e*) "My Son, &c." And he, who stood in that *relationship* to God, could not be left in the grave.

(*g*) v. 34. "Give you, &c." This alludes to Isaiah lv. 3, 4. where God says, "Incline your ear, and come unto me; hear, and your souls shall live: and I will make an everlasting covenant with you, even the sure mercies of David." Behold I have given him for a witness "to the people; a leader and commander to the people." And the meaning may be, that this prophecy might satisfy them that God would not leave in the grave the great personage to whom it referred.

(*h*) v. 35. "Another Psalm." Ps. xvi. 11. "My heart was glad, and my glory rejoiced; my flesh also shall rest in hope. For why? thou shalt not leave my soul in hell, neither shalt thou suffer thine Holy One to see corruption." David was probably referring to the Messiah; to him St. Paul here applies it. It is also so applied by St. Peter, Acts ii. 27 to 31.

(*i*) v. 39. "Justified," i. e. "cleared, absolved."

(*k*) "Could not, &c." For some transgressions (idolatry, and some great and

the law of Moses. 40. Beware therefore, lest that come upon you which is spoken of in the prophets; 41. "Behold (*l*), ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though (*m*) a man declare it unto you."

The Gospel. Luke xxiv. 36.

JESUS himself (*n*) stood in the midst of (*o*) them, and saith unto them, "Peace be unto you." 37. But they were terrified and affrighted, and supposed that they had seen a spirit. 38. And he said unto them, "Why are ye troubled? and why do thoughts arise in

"your hearts? 39. Behold my hands and my feet, that it is I myself: handle (*p*) me, and see; for a spirit hath not flesh and bones, as ye see me have." 40. And when he had thus spoken, he shewed them his hands and his feet. 41. And while they yet believed not for joy, and wondered, he said unto them, "Have ye here any meat?" 42. And they gave him a piece of broiled fish, and of an honey-comb. 43. And he took it, and did (*q*) eat before them. 44. And he said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the (*r*)

wilful transgressions,) the law of Moses allowed no expiation. Hamm. Clarke on the Attributes, ii. 200.

(*l*) v. 41. "Behold." The passage (Hab. i. 5.) refers to what God would do by the hands of the Chaldeans: "Behold ye among the heathen, and regard, and wonder marvellously; for I will work a work in your days, which ye will not believe, though it be told you." St. Paul, therefore, calls to their recollection a denunciation in a former instance, to awaken their attention in *this*. It is probable he had in contemplation the approaching vengeance on the unbelieving Jews, the destruction of Jerusalem.

(*m*) "Though, &c." A work which requires more than human testimony to make it credited.

(*n*) v. 36. "Stood, &c." On the day of his resurrection; just after the two disciples to whom he had appeared on the way to Emmaus had related the particulars of that appearance. (Ante, 140.)

(*o*) "Them," that is, "the apostles and their companions."

(*p*) v. 39. "Handle me, &c." This backwardness in the apostles exempts them from the charge of credulity, and contributes to stamp their accounts with credit.

(*q*) v. 43. "Eat, &c." In Acts x. 41. St. Peter says, that they "did eat and drink with him after he rose from the dead."

(*r*) v. 44. "The law," "the prophets," "the Psalms," i. e. "the whole of the Old Testament." It is matter of great satisfaction to Christians to have such clear evidence that the Old Testament, with all its prophecies, existed long before our Saviour's time. 1st, The Jews, the great enemies of Christianity, were its preservers; and they attended to it with such scrupulous exactness, as to register the number of the words and letters. They recognize its authenticity down to the present day, preserve it with the utmost care, and look up to it with the highest veneration. We have the authority of the Jews, therefore, for considering it, in the state in which we have it, as correct. 2dly, About 270 years before our Saviour's birth, it was translated into Greek by the order of Ptolemy Philadelphus; and, that the translation might be the more correct, it was made by Jews. This translation we now have; and it is called the Septuagint. One great advantage arises from the language in which this translation is written. There are few, if any, Hebrew books besides the Bible; and the Hebrew language is studied but by few: but there are so many other Greek books, that the meaning of particular words in the Septuagint may be collected or confirmed from other Greek writers; and a knowledge of the Greek language has for ages been considered a necessary part of polite education. 3dly,

"Law of Moses (*s*), and in the Prophets, and in the Psalms, concerning me." 45. Then opened (*t*) he their understanding, that they might understand the

Scriptures, 46. and said unto them, "Thus it is written, and thus it behoved Christ to suffer (*u*), and to rise from the dead the third day: 47. and that (*x*) re-

The Samaritans had a copy of the five books of Moses, corresponding almost exactly with the Jewish copies. The Samaritans were probably descended from the ten tribes who were carried away captive by the Assyrians, about 721 years before our Saviour's birth; for the Jews were principally of the tribes of Judah and Benjamin. The Samaritans and Jews were professed enemies; so that it was not likely the Samaritan copy should have been borrowed from the Jewish.

(*s*) "The law of Moses," i. e. "the first five books of the Bible: from Genesis to Deuteronomy."

(*t*) v. 45. "Opened," i. e. "thoroughly opened." There are many passages which shew, that before the crucifixion the apostles did not understand the nature of Christ's coming, or expect that he was to suffer. When our Saviour first told his disciples, that he must "suffer many things of the elders, and chief priests and Scribes, and be killed, and be raised again the third day," Peter rebuked him, saying, "Be it far from thee, Lord; this shall not be unto thee. Matt. xvi. 21, 22." On his saying at another time, (Matt. xvii. 22, 23.) "The Son of Man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again," the disciples were exceeding sorry; and according to Mark x. 32. "they understood not that saying, and were afraid to ask him;" and St. Luke says, (Luke xviii. 34.) "they understood none of these things: and this saying was hid from them; neither knew they the things which were spoken." When he was betrayed, his disciples all forsook him and fled; and this they probably would not have done, had they been satisfied he would have risen again within three days after his death. The women who went to embalm him whilst in the sepulchre, (see Mark xvi. 1.), could not have expected him to rise the day they went. According to John xx. 9. when Peter and John went to the sepulchre, the morning of the resurrection, "as yet they knew not" (i. e. understood not) "the Scripture, that he must rise from the

"dead." Many things certainly were hid from the apostles until after the resurrection, that momentous miracle, which would silence all their doubts. In John xvi. 12. our Saviour says unto them, "I have yet many things to say unto you, but ye cannot bear them now." And (John xvi. 4.) when he is making new communications to them just before his apprehension, he says, "These things I said not unto you at the beginning, because I was with you." See ante, 83. note on Luke xviii. 34.

(*u*) v. 46. "To suffer." Many passages in the Old Testament import that the Messiah was to suffer. It is to him that the passage in Isaiah l. 6. (ante, 113.) "I gave my back to the smiters," and the whole of that prophetic chapter, Isaiah liii. relates. Daniel says, (ix. 26.) "Messiah shall be cut off, but not for himself." The passages, (Zech. xii. 10.) "They shall look upon me whom they have pierced," and (Zech. xiii. 7.) "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts," also refer to the Messiah: and so do the passages in Ps. xxii. 7. 17. "All they that see me, laugh me to scorn," "they pierced my hands and my feet." Our Saviour also, before his crucifixion, repeatedly intimated that he should suffer. John iii. 14. (post, —) "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth on him should not perish, but have eternal life." Matt. xii. 40. "The Son of Man shall be three days and three nights in the heart of the earth." John ii. 19. "Destroy this temple," (speaking of the temple of his body), "and in three days I will raise it up." So John x. 15. "I lay down my life for the sheep." See also Is. xlix. 7.—Is. lii. 13, 14.

(*x*) v. 47. "Repentance." This was the condition on which the remission of sins was to follow: and this was the point with which John the Baptist and our Saviour began their preaching. "Matt. iii. 2. Repent ye," (says John), "for the kingdom of heaven is at hand." So our Sa-

"penitance and remission of sins
"should be preached in his name
"among all nations, beginning
"at (y) Jerusalem. 48. And ye
"are(z) witnesses of these things."

*First Sunday after Easter.**The Collect.*

ALMIGHTY Father, who hast given
thine only Son to die for our sins,
and to rise again for our justifica-
tion; Grant us so to put away
the leaven of malice and wicked-
ness, that we may always serve thee
in pureness of living and truth,
through the merits of the same thy
Son Jesus Christ our Lord. *Amen.*

viour, Matt. iv. 17. "Repent, for the
"kingdom of heaven is at hand." And
the folly of looking up to God's mercy,
without abandoning sin, is well put in
Ecclesiasticus: "Say not his mercy is
"great, he will be pacified for the mul-
"titude of my sins: for mercy and wrath
"come from him, and his indignation
"resteth upon sinners. Eccles. v. 6."
"Mercy and wrath are with him, he is
"mighty to forgive and to pour out dis-
"pleasure; as his mercy is great, so is
"his correction also: he judgeth a man
"according to his works. Eccles. xvi.
"11, 12." And his advice is, "Make no
"tarrying to turn to the Lord, and put
"not off from day to day; for suddenly
"shall the wrath of the Lord come forth,
"and in thy security thou shalt be de-
"stroyed, and perish in the day of ven-
"geance."

(y) "Jerusalem." See ante, 138. note
on Acts x. 36. See, also Acts xiii. 46.
—Acts xviii. 6.

(z) "Witnesses." See ante, 139. note
on Acts x. 39.

(a) v. 4. "Whatsoever, &c." i. e. "every
"real child of God disregards every thing
"the world can give or inflict; overcomes
"all worldly attachments; and his sincere
"belief that Jesus was the Son of God
"gives him this power."

(b) "Faith," i. e. "belief, confidence."

(c) v. 5. Who, &c." i. e. "what but this
"belief can give this power? who can
"overcome, if he do not"

The Epistle. 1 John v. 4.

WHATSOEVER (a) is born of God
overcometh the world: and this
is the victory that overcometh the
world, even our (b) faith. 5. Who
(c) is he that overcometh the
world, but he that believeth that
Jesus is the Son of God? 6. This
is he that came by (d) water and
blood, even Jesus Christ; not by
water only, but by water and
blood. And it is (e) the Spirit (g)
that beareth witness, (h) because
the Spirit is truth. 7. For there
are three that bear (i) record in
heaven, the Father, the Word,
and the Holy Ghost: (k) and these

(d) v. 6. "By water and blood." "By
"baptism and sacrifice: water at the
"former, and shedding his own blood at
"the latter." Slade.

(e) "It is the Spirit, &c." i. e. "the
"Spirit also beareth witness."

(g) "The Spirit," i. e. "the Holy
"Ghost; the miraculous powers the gift
"of the Holy Ghost conferred." And what
could be a stronger proof of the divinity
of the religion, and of the truth of its te-
nets, than that the first preachers and
converts had the miraculous power of
speaking languages they never learnt, and
healing diseases?

(h) "Because," or "and," (Dr. Burgess)
or "that," &c. He is discussing what spi-
rits have the test of truth. See 1 John iv. 1.
So Rom. viii. 16. "the Spirit itself beareth
"witness with our spirit, that, &c." where
&c. is the word rendered "that."

(i) v. 7. 10. 11. "Record," or "wit-
"ness." They are the same words as in
v. 8, 9. are rendered "witness."

(k) The authenticity of this verse has
been much questioned, and it is cer-
tainly omitted in many of the ancient
MSS. and versions. It is not in any of the
ancient Greek MSS. but then there is no
such MSS. earlier than the fourth century,
and only four before the tenth. It is not in
the Arabic, Syriac, Ethiopic, Coptic, or
Persic versions, nor in the Arminian,
Russian, or old French. It is not in Justin
Martyr, though he has written much upon
the divinity of our Saviour; nor in any of

three are one. 8. And there are three that bear witness in

earth, the Spirit, and the water, and the blood: and these three

the fathers who wrote upon the Arian controversy; not in Jerome or Chrysostom; and though Novatian seven times refers to the "Ego et Pater unum sumus," he never refers to this text. From a passage in St. Augustine, contra Maximinum, lib. iii. c. 22. which is subjoined, it probably was not in the copy he used. It is not in the King's MSS. and that gives v. 8. thus: "There are three that bear witness, the Spirit, the water, and the blood," omitting "in the earth;" and "and these three agree in one." Dr. Benson thinks it was first written as a comment in the margin, and from thence introduced into the text. It is, however, in the Vulgate and Complutensian editions, in the Latin version used by the African church; and in the fifth century, the African prelates, near 450, in their assembly, at Carthage, A.D. 484. appear to refer to it. Fulgentius, a father of the sixth century, cites it; and in the ninth century, Walafrid Strabo writes a comment upon it, and imputes its omission to unfaithful translators or transcribers. Cyprian, who wrote in the third century, (earlier than any MSS. extant,) has two passages (subjoined) which imply that it was in his copy; and there is a passage in Tertullian, (also subjoined,) which implies that it was in his also. Dr. Hammond thinks it genuine, and there are some internal arguments in its favour. The 6th ver. mentions the Spirit, τὸ Πνεῦμα, a neutral noun, as bearing witness; and then the 7th and 8th refer to three, as bearing record in heaven, and three in earth; and the word three is in each instance expressed in the masculine gender, "τρῆς εἰσιν." The transition from the neuter to the masculine is natural, if persons were to be spoken of, not things; and if persons were spoken of in v. 7. it would lead to personify things in v. 8. and to speak of them, though neuters, in the masculine gender. The witnesses on earth too, though they might be extended to thirty, are confined to three, to correspond in number with the witnesses in heaven; and the "τὸ εἷς," with the article in v. 8. (if genuine) would be improper, had not the εἷς occurred before. And if v. 7. be omitted, how can the masculine τρῆς be accounted for in v. 8.? It is not improbable that some very early transcriber passed from the "μαρτορες," in

v. 7. to the same word in v. 8. and that this mistake caused the omission in subsequent copies. This is the opinion of Maldonate and Dr. Hammond. Supposing, however, the verse genuine, does it in any material degree, if it all, support the doctrine of the Trinity; and if not, is it of advantage to lay any stress upon what may be doubted or questioned? That doctrine is not here in question. The point under consideration is, what foundation is there for the belief, that Jesus is the Son of God: and the apostle says, there are three who attest it in heaven, the Father, the Son, and the Holy Ghost: and three who attest it on earth, the water, the Spirit, and the blood. Of the three former, he says, they are one; of the latter, that they agree in one. But what is meant by the expression, they are one? Is more meant than that they agree — are unanimous — of one mind? The former expression is, "οἱ τρεῖς ἐν εἰσι," the latter "οἱ τρεῖς εἰς τὸ ἐν εἰσι;" and the "τὸ ἐν," with the definite article, implies that the latter may be called one, in the sense in which the former are. The word, "ἐν," is certainly used in other passages, where nothing more can be meant than unanimity, or unity of object or design, not unity or identity of nature. In John xvii. 11. our Saviour is described as praying to the Father, "that they whom God had given him might be one, (ἐν) as we." So John xvii. 22. "that they may be one, as we are one," ἵνα ὡσιν ἐν, καθὼς ἡμεῖς ἐν ἐσμεν. And in 1 Cor. iii. 8. he that soweth, and he that watereth, though different persons, are said to be one (ἐν), because each has the same object and design. See very full discussions upon the genuineness of this passage, 2 Hale's Trinity, 132. to 226. and Bp. Burgess's Tract. The passage, John x. 30. "I and the Father are one," ἐγὼ καὶ ὁ Πατήρ ἐν ἐσμεν, seems stronger than this to prove the Son's divinity: the plural verb applicable to the plurality of persons, the neuter adjective, pointing out the unity of nature. "One," (says Cyril of Jerusalem,) "because of the dignity as to the Godhead, since God begat God:" ἐν διὰ τὸ κατὰ τὴν θεϊκὴν αἰχλῶμα, ἐπειδὴ θεὸς θεὸν ἐγέννησεν. Cat. 11. Oxford ed. 142. "One," says Maldonate, "in nature and power; for the argument is this: No one can take them out of my hands:

2. If (m) we
the witness of men, the

witness of God is greater: for
is the witness of God, w

the Father, who gave them me, is greater
that all, and no one can take them out
of his hands. But I and my Father are
one, so that if no one can take them
from him, no one can take them from
me. 10. Because I have the same
nature, the same divinity, the same in-
finite power he has. And the Jews
disputed it in this light, for they took up
stones to stone him, for that he being a
man made himself God." So August-
ine is in alteram partem, et dicas,
aliquid est Pater, aliud Filius—alius est,
et alius alius aliud non recte; alius enim
est Filius, quia non est ipse qui Pater—et
alium Pater, quia non est ipse qui Filius:
non eadem aliud, sed hoc ipsum et Pater
et Filius. Cum dicit Filius "Ego et
Pater unum sumus," utrumque audi,
unum et sumus. Si unum, non ergo di-
versum: si sumus, ergo et Pater et
Filius: sumus enim, non diceret de uno
nisi diceret de diversis." 9 Aug.
p. 115. So again, 9 Aug.
"Cum audit 'sumus' abscedat
Sabellianus: cum audit 'unum,'
adveniat." So de Trin. vol. iv. lib. 1.
"Ego et Pater unum sumus: scilicet na-
tura una persona." Idacius also says,
"to shew they are two persons;
"to shew they have only one
nature." See also Cyprian, Tr. 109. Chrys.
in Psal. in Christo. (Basil ed.) vol. iii.
p. 124. 3 August. de Trin. lib. iv. c. 8,
et lib. vi. c. 2.—4 August. de
Trin. lib. i.—9 August. in Johannem. 36,
et 71.

The passages in St. Augustine, Cyprian,
and Tertullian, are as follow: (Contra
Jovinianum, lib. iii. c. 22.) "Sane falli te
non potest in Epistolâ Joannis Apostoli, ubi
ait 'Tres sunt Testes, Spiritus, aqua, et
sanguis—et tres unum sunt: ne forte
diversum spiritum, et aquam et sanguinem
diversas esse substantias, et tamen dic-
tum esse, tres unum sunt. Propter hoc
monui, ne fallaris. Hæc enim sacra-
menta sunt, in quibus non quid sint,
sed quid ostendant, semper attenditur:
quoniam signa sunt rerum, aliud exis-
tentia, aliud significantia. Si ergo illa
quæ his significantur, intelliguntur, ipsa
invenientur unus esse substantiæ.
Tanquam si dicamus, 'Petra et Aqua
unum sunt,' 'Volentes per Petram, sig-
nificare Christum, per Aquam, Spiritum

"Sanctum. Quis dubitat Petram et A
diversas esse naturas: sed quia Cl
et Spiritus Sanctus unius sunt eju
que naturæ, ideo cum dicitur "P
"Aqua unum sunt," ex eâ parte
"accipi potest, quia istæ duæ res q
"est diversa natura, aliarum quoque
"sunt rerum, quarum est una n
"Tria itaque novimus de corpori
"mini exisse cum penderet in ligno
"mo spiritum, unde scriptum est,
"inclinato capite tradidit Spiritum."
"inde quando latus ejus Lanceâ pe-
"tuit, sanguinem et aquam. Quæ
"per seipsa intuemur, diversas habet
"gula quæque substantias: ac per he
"sunt unum: si vero ea, quæ his s
"cata sunt, velimus inquirere, no
"surde occurrit ipsa Trinitas, quæ
"solus verus summus Deus est, Pa-
"Filius, et Spiritus Sanctus, de quib
"rissime dici potuit, "Tres sunt I
"et tres unum sunt," ut nomine S
"significatum accipiamus patrem E
"de ipso quippe adorando loquitur
"nus, ubi ait, Spiritus est Deus:
"ne autem sanguinis filium, quia v
"caro factum est: et nomine Aqu
"ritum Sanctum.

Cypr. Tr. 109. (A.D. 251.) "Dici
"minus, Ego et Pater unum sumu
"iterum de Patre et Filio et Spiritu
"scriptum est, "Et hi tres unum su
Cypr. Epist. 203. (A.D. 256.) In
ing of the effect of baptism upon he
he says, "Si templum Dei factus
"quæro, cujus Dei? Si creatoris
"potuit qui in eum non credidit
"Christi, nec hujus fieri potest Tem
"qui negat Deum Christum. Si S
"Sancti, cum tres unum sint, quo
"Spiritus Sanctus placatus esse ei p
"qui aut Patris aut Filii inimicus est
Tertullian (adversus Praxeam, c
"Cæterum de meo sumet (inquit
"sicut ipse de Patris. Ita connexus
"in Filio, et Filii in Paracleto, tres
"cohærentes, alterum ex altero. Q
"unum sunt; non unus, quo modo d
"est, Ego et Pater unum sumus: ac
"stantiæ unitatem, non ad numeri
"laritatem."

(l) v. 8. "Agree in one," i. e. "
"blish the same point."

(m) v. 9. "If, &c." i. e. "if in ord
"cases we rely on human testimony,

he hath testified of his Son. 10. He that believeth on the Son of God hath the (*n*) witness (*o*) in himself: he that believeth not God, hath made (*p*) him a liar; because he believeth not the (*q*) record that God gave of his Son. 11. And this (*q*) is the (*q*) record, that God hath given to us eternal life, and this life is in his Son. 12. He that hath (*r*) the Son, hath life; and he that hath not the Son of God, hath not life.

The Gospel. John xx. 19.

THE same (*s*) day at evening, being the first day of the week, when the (*t*) doors were shut, where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, "Peace be unto you." 20. And when he had so said, he shewed unto them his (*u*) hands and his (*u*) side. Then were the disciples glad when they saw the (*x*) Lord. 21. Then said Jesus to them again, "Peace be unto you:

"as my father has sent me, even so (*y*) send I you." 22. And when he had said this, he breathed on them, and saith unto them, "Receive ye the (*z*) Holy Ghost. 23. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

Second Sunday after Easter.

The Collect.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an example of godly life; Give us grace, that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 Pet. ii. 19.

THIS is thank-worthy, if a man for conscience (*a*) toward God

"can we resist this, the testimony of a God?"

(*n*) v. 10. "The witness in himself." From the extraordinary influences conferred by the Holy Spirit.

(*o*) "Witness," viz. (of God.) The King's MS. reads *μαρτυριαν τῆς Θεῶς*.

(*p*) "Made him a liar," i. e. "treats him as one, by not believing him."

(*q*) v. 11. "This is the record, &c." i. e. "this attestation of God to our Saviour's pretensions and religion, is the proof that he hath given us eternal life."

(*r*) v. 12. "Hath the Son," i. e. "believes in him, professes his religion, and follows his commandments."

(*s*) v. 19. "The same day;" the day of his resurrection. This is the same appearance as that mentioned, Luke xxiv. 36. (ante, 142.)

(*t*) "The doors, &c." or "the doors where the disciples were assembled, were shut for fear, &c." Not to have assembled, would have been neglect of duty,

sin: not to have shut the doors, neglect of caution, rashness. Our Saviour set the example of avoiding unnecessary danger: *τῶν θυρῶν κλεισμένων ὥστε ἵσαν οἱ μαθηταὶ συνηγμένοι διὰ τὸν φόβον, &c.*

(*u*) v. 20. "His hands," through which the nails had been driven; and "his side," which the soldiers pierced. See ante, 133. John xix. 34.

(*x*) v. 21. "The Lord:" *τὸν Κύριον*.

(*y*) "Send I:" acting from himself.

(*z*) v. 22. "The Holy Ghost," or "a holy influence." No article in the original. Middl. 168. According to Acts i. 5. post, — he told them afterwards, immediately before his ascension, "Ye shall be baptised with the Holy Ghost, not many days hence;" and it was not till the Day of Pentecost, Whitsunday, that the gift of the Holy Ghost was conferred. See Acts ii. 1. post, —

(*a*) v. 19. "Conscience toward God," i. e. "as matter of duty, for the sake of religion."

endure grief, suffering wrongfully. (b) 20. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. 21. For even hereunto were ye (c) called: because Christ also suffered for (d) us, leaving us (d)

an example, that ye should follow his steps: 22. who did (e) no sin, neither was guile found in his mouth: 23. who when he was reviled, reviled not again; when he suffered, he threatened not; but committed (g) himself to him that judgeth righteously; 24. who his own self (h) bare our sins in his own body on the tree, that we,

(b) "Wrongfully," i. e. "without cause." The contrast is between suffering when it is deserved, and suffering when it is not. In the latter case, patience, as matter of duty, has great merit.

(c) v. 21. "Called." One of the objects of Christianity was to try the constancy of its followers: they were to be tried as gold is tried. Zech. xiii. 9. See ante, 28. note on Rom. xiii. 11. The repeated and pressing exhortations to perseverance and constancy contained in the epistles, imply pretty strongly, that the first preachers and professors of Christianity met with considerable opposition and difficulties: courage would not be recommended were there nothing to put it to the test. The prevalence of Christianity, the persecution of the early converts, and the blameable nature of their lives, are noticed by Tacitus and the younger Pliny. "Abolendo Rumori (of having himself commanded the burning of Rome) Nero subdidit reos, et quæsitissimis pænis adfecit, quos per flagitia invisos, vulgus Christianos appellabat. Auctor nominis ejus, Christus, Tiberio imperitante, per Procuratorem Pontium Pilatum, supplicio adfectus erat. Repressaque in præsens exitiabilis superstitio, rursus erumpebat, non modo per Judeam, originem ejus mali, sed per urbem etiam. Igitur primo correpti qui fatebantur, deinde indicio eorum multitudo ingens, haud perinde in crimine incendii, quam odio humani generis convicti sunt. Et per-euntibus addita ludibria, ut ferarum tergis contacti, laniatu canum interirent: aut crucibus affixi, aut flammandi, atque ubi defecisset dies, in usum nocturni luminis urerentur. Tac. lib. xv. c. 44." In a letter from the younger Pliny to Trajan, for advice how to act against the Christians, after noticing that many of them had recanted, he says, "Affirmabant autem, hanc fuisse summam vel culpæ suæ, vel erroris,

"quod essent soliti stato die ante lucem convenire, carmenque Christo quasi Deo dicere secum invicem: seque sacramento non in scelus aliquod obstringere, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent. Quibus peractis morem discedendi fuisse, rursusque coeundi ad capiendum cibum, promiscuum tamen, et innoxium. Sed nihil aliud inveni, quam superstitionem pravam et immodicam, ideoque dilatâ cognitione ad consulendum te decucurri. Visum est enim mihi res digna consultatione, maxime propter periclitantium numerum; multi enim omnis ætatis, omnis ordinis, utriusque sexus etiam vocantur in periculum, et vocabuntur. Neque enim civitates tantum, sed vicos etiam atque agros superstitionis istius contagio pervagata est." Trajan's answer was, "Conquirendi non sunt: si deferantur et arguantur, puniendi sunt. Pliny Epist. lib. x. ep. 97."

(d) "Us," "his," or "you:" ἡμᾶς and ὑμᾶς.

(e) v. 22. "Who did no sin." See note on verse 24.

(g) v. 23. "Threatened not, but committed himself, &c." St. Peter perhaps referred to the two expressions of our Saviour whilst upon the cross, recorded by St. Luke: "Father, forgive them, for they know what they do, Luke xxiii. 34.;" and, "Father, into thy hands I commend my spirit, Luke xxiii. 46."

(h) v. 24. "Bare our sins, &c." St. Peter evidently had in view that prophetic chapter, (Isaiah liii.) according to which, the Messiah was to be one of whom it might be affirmed, that "he had done no violence, neither was any deceit in his mouth;" it was to be true of him, that "he was oppressed, and he was afflicted, yet he opened not his mouth;" that "he is brought as a lamb to the slaughter, and as a sheep before his shearers is

being dead to sins, should live unto righteousness: by whose stripes ye were healed. 25. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. John x. 11.

JESUS said, "I am the good shepherd (i): the good shepherd giveth his life for the sheep. 12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13. The hireling fleeth, because he is an hireling, and careth not for the sheep. 14. I am the good shepherd, and know my sheep, and am known of mine. 15. As the Father knoweth me, even so (k) know I the Father: and I (l)

"dumb, so he openeth not his mouth;" and that "he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed: all we like sheep have gone astray, and the Lord hath laid on him the iniquity of us all, and he bare the sins of many. Isaiah liii. 7. 9. 12."

(i) v. 11. "Shepherd." Under which character the Messiah is often spoken of in the prophets. See ante, 58. note on Matt. ii. 5.

(k) v. 15. "Even so, &c." And is not the claim of this high knowledge some proof of Christ's divinity? "The things of God knoweth no one, but the Spirit of God, 1 Cor. ii. 11." And who of an inferior nature can know God himself? There are other passages in St. John in which our Saviour identifies himself with the Father in a way for which, if he were not God, we could not account. "I am in the Father, and the Father in me," John xiv. 11. "He that hath seen me hath seen the Father, John xiv. 9. & John xii. 45." "And all mine are thine, and thine are mine." *τὰ ἐμὰ πάντα σὰ ἑστί,*

"lay down my life for the sheep. 16. And other (m) sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Saint Mark's Day.

The Collect.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. iv. 7. (n)

UNTO every one of us is given

καὶ τὰ σὰ ἐμὰ; "Holy Father, keep, through thine own name, those whom thou hast given me, that they may be one as we are." *ὅπως ἑσθὺς ἡμεῖς.* John xvii. 10. 11." Vaill. 29.

(l) "I lay down, &c." A prediction therefore that he should lay down his life for his followers; and an intimation also, that the laying it down was his own act; and he so explains it in the words following: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man (θδὲς) taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." See ante, 143. note on Luke xxiv. 46.

(m) v. 16. "Other sheep," i. e. "the Gentiles." See note on Ps. lxxii. 8.

(n) The object of St. Paul in this portion of Scripture is to prevent any from overvaluing those persons on whom the higher gifts of the Spirit were conferred, or undervaluing those who had only the lower gifts, the gifts not being acquired by the merit of the person on whom they were conferred, but bestowed as might best

grace (*o*) according (*p*) to the measure of the gift of Christ. 8. Wherefore (*q*) he saith, "When he ascended up on high, he led captivity captive, and gave gifts unto men." 9. (Now (*r*), that he ascended, what is it but that he also descended first into the lower parts of the earth? 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 11. And he gave (*s*) some, apostles (*t*); and some, prophets; and some, evangelists; and some, pastors and teachers; 12. for (*u*) the perfecting of the saints, for the work of the ministry, for the edify-

ing (*x*) of the body (*y*) of Christ: 13. till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a (*z*) perfect man, unto the measure of the stature of the fulness of Christ: 14. that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15. but, speaking the truth in love, may grow (*a*) up into him in all things, which is the head, even Christ: 16. from whom the whole (*b*) body fitly joined together, and compacted by that which every (*c*)

advance the interests of Christianity. The same topic occurs, Rom. xii. 3. ante, 59, 60. and 1 Cor. xii. post. —

(*o*) v. 7. "Grace," i. e. "some of the extraordinary powers."

(*p*) "According to the measure, &c." i. e. "as our Saviour thinks fit to confer them." In 1 Cor. xii. 11. (after mentioning the different powers conferred,) he says, "but all these worketh that one and the self same spirit, dividing to every man severally as he will;" and in Rom. xii. 3. he cautions every one "not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith."

(*q*) v. 8. "He saith," i. e. "it is said," to introduce the quotation from Ps. lxviii. 18. The passage there is, "Thou art gone up on high, thou hast led captivity captive, and received gifts for men."

(*r*) v. 9. 10. "Now, &c." The object of these verses seems to be to reconcile those on whom the lowest gifts were conferred, by bringing to their recollection that our Saviour, who had been so greatly exalted, and had ascended up on high, had however first submitted to the degradation of descending into the lower parts of the earth; and if that submission was not too low for him, it could be no degradation to any of his followers to execute the lowest of his commissions. In Philip. ii. 6. (ante, 102.) he notices our Saviour's

humiliation, to press upon the Philippian converts the duty of lowliness of mind to advance the common cause.

(*s*) v. 11. "Gave," i. e. "made, conferred the gift which made."

(*t*) "Some apostles," i. e. "some to be apostles, some to be prophets, &c."

(*u*) v. 12. "For the perfecting, &c." i. e. "to make the converts perfect, to advance the work of the ministry, to build up the body of Christianity:" this was the general object; and he wishes to convince them that the different gifts were bestowed on the different receivers for the same end, the advancement of the gospel, not for any private purposes, nor to be made topics of jealousy or discord.

(*x*) "Edifying," i. e. "building up."

(*y*) "The body of Christ," i. e. "the Church."

(*z*) v. 13. "A perfect man." So as to form a complete body of full growth: in opposition to the imperfection of mere children in the gospel, who are noticed in verse 14.

(*a*) v. 15. "Grow up, &c." i. e. "advance beyond a state of childhood."

(*b*) v. 16. "The whole body," i. e. "the whole Christian church."

(*c*) "Every joint, &c." As the joints in the body, when they perform their offices, make the body perfect, so will the body of Christianity be perfect if each member performs his allotted duty. The members on whom the different gifts are

joint supplieth, according to the effectual working in (*d*) the measure of every part, maketh increase of the body unto the edifying (*e*) of itself in love.

The Gospel. John xv. 1. (*g*)

"I AM the true vine, and my Father is the husbandman. 2. Every branch in me that beareth not fruit he taketh (*h*) away: and every branch that beareth fruit, he (*i*) purgeth it, that it may bring forth more fruit. 3. Now ye are (*k*) clean through the word which I have spoken unto you. 4. Abide (*l*) in me, and I (*l*) in you. As the branch cannot bear fruit of

"itself, except it abide in the vine; no more can ye, except ye abide in me. 5. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6. If a man abide not in me, he is (*m*) cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7. If ye abide in me, and my words abide in you, ye shall (*n*) ask what ye will, and it shall be done unto you. 8. Herein is my Father glorified, that (*o*) ye bear much

conferred, are to the body of Christianity what the joints are to the natural body. In 1 Cor. xii. he enlarges upon the same idea, by reminding them that in the body there are many members, each having its peculiar office, and that the very lowest are as much members of the body as the very best.

(*d*) "In the measure, &c." "each part working effectually in what is allotted to it." See v. 7.

(*e*) "Edifying," i. e. "building up," *κατασκευάζω*.

(*g*) Part of our Saviour's discourse at the last supper.

(*h*) v. 2. "He taketh away." This corresponds with what John the Baptist taught, (Matt. iii. 10.) "Now also the axe is laid unto the root of the trees: therefore every tree that bringeth not forth good fruit, is hewn down, and cast into the fire." So Matt. vii. 19. post, — So our Saviour pressed strongly the necessity of good works. In his sermon on the mount, he says, (Matt. v. 16.) "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." So the parable of the talents, (Matt. xxv. 15.) and the judgment on the barren fig-tree, (Matt. xxi. 19.) are founded upon the necessity of good works. Indeed, where religion does its perfect work, by purifying the heart, making us like-minded with our Saviour, infusing into our breasts humility, forbearance, forgiveness of injuries,

perfect love to man, and perfect reverence for God, good works cannot but follow: the fruit from such a tree must be good. See Matt. xii. 33. St. Paul, in his directions to Titus, (ch. iii. 8.) says, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." See post, 160. note on Jam. i. 22.

(*i*) "Purgeth it," *καθαίρει*, i. e. "assists it, increases its disposition to bear." So our Saviour says, (Matt. xiii. 12. and Matt. xxv. 29.) "Whosoever hath, to him shall be given, and he shall have more abundance." God will not be wanting to us, if we are not wanting to ourselves; if we do our utmost to advance our good propensities, and correct our bad ones, he will promote our exertions; "Ask, and it shall be given you."

(*k*) v. 3. "Clean," i. e. "purged," *καθαρός*, according to verse 2.

(*l*) v. 4. "I, &c." i. e. "I will." If you will adhere to me, I will adhere to you.

(*m*) v. 6. "Cast forth, &c." i. e. "rejected, as fit for nothing but the fire."

(*n*) v. 7. "Ask, &c." So Matt. xxi. 22. "All things whatsoever ye ask in prayer, believing, ye shall receive;" and John xvi. 23. "whatsoever ye shall ask the Father in my name, he will give it you."

(*o*) v. 8. "That ye bear," i. e. "in your bearing —"

"fruit; so shall ye be my disciples. 9. As the Father hath loved me, so have I loved you: continue ye in my love. 10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

Third Sunday after Easter.

The Collect.

ALMIGHTY God, who shewest to them, that be in error, the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's religion,

that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

The Epistle. 1 Peter ii. 11.

DEARLY beloved, I beseech you as strangers (*p*) and pilgrims, abstain from fleshly (*q*) lusts, which war against the soul; 12. having your conversation honest among the Gentiles: that whereas they (*r*) speak against you as evil doers, they may by your (*s*) good works which they shall behold, glorify (*t*) God in the day (*u*) of visitation. 13. Submit (*x*) yourselves to every ordinance of man for the Lord's sake: whether it be to the (*y*) King, as supreme; 14. or unto governors, as unto them that are sent by him (*z*) for

(*p*) v. 11. "Strangers and pilgrims," considering heaven as your home, and "this world a state of trial and pilgrimage." So Hebr. xiii. 14., "here we have no continuing city, but we seek one to come." In Col. iii. 2, 3. (ante, 136.) St. Paul recommends the converts to "set their affections on things above, not on things on the earth," for this reason, "for ye are dead, and your life is hid with Christ in God."

(*q*) "Fleshly lusts." The apostles were very zealous in restraining the converts from these sins, and condemned them in the strongest language.

(*r*) v. 12. "They speak against you," i. e. "You are spoken against."

(*s*) "Your good works, &c." Good works are recommended in other passages with the same view, that from the good conduct of those who profess the true religion, glory may be given to God. See ante, 37. note on Philipp. iv. 5.

(*t*) "Glorify," i. e. "have occasion to glorify, from seeing what he shall do for your deliverance."

(*u*) "Day of visitation," i. e. (probably) the destruction of Jerusalem, one of the times referred to by the expression "the

"day" or "coming of the Lord." See ante, 28. note on Rom. xiii. 11. and ante, 32. note on Luke xxi. 25.

(*x*) v. 13. "Submit, &c." The apostles not only recommend submission to the civil power, but add an additional motive, "for the Lord's sake," i. e. "as part of your duty to God." Thus, (Rom. xiii. 1.) St. Paul says, "Let every soul be subject unto the higher powers: for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." So he directs Titus, (Tit. iii. 1.) "Put them in mind to be subject to principalities and powers, to obey magistrates, &c." The direction too of our Saviour, (Matt. xxii. 21.) "Render unto Cæsar the things that are Cæsar's," may be considered an injunction from him, the highest of all authorities, to submit to the powers of civil government. See ante, 67. note on Rom. xiii. 1.

(*y*) "The king," i. e. (perhaps) "the Roman emperor." See Middl. 133.

(*z*) v. 14. "Him," i. e. "the king, or emperor:" the submission is to be to the king, as supreme; and to governors, as being the king's ministers.

the punishment of evil doers, and for the praise of them that do well. 15. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 16. as (a) free, and (b) not using your liberty for a cloak (c) of maliciousness, but as (d) the servants of God. 17. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. John xvi. 16.

JESUS said to his disciples, "A little while (e), and ye shall not see me: and again, A little while, and ye shall see me; because I go to the Father." 17. Then said some of his disciples among themselves, What

is this that he saith unto us, "A little while, and ye shall not see me: and again, A little while, and ye shall see me: and, 'Because I go to the Father?'" 18. They said therefore, "What is this that he saith, A little while? We cannot (f) tell what he saith." 19. Now Jesus knew that they were desirous to ask him, and said unto them, "Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, A little while, and ye shall see me? 20. Verily, verily, I say unto you, That ye (g) shall weep and lament, but (h) the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned (i) into joy.

(a) v. 16. "Free," "under" (what is called, Jam. i. 25.) "the perfect law of liberty."

(b) "And not," i. e. "and yet not."

(c) "Cloak of maliciousness," i. e. "a cover or pretence either for resisting or disregarding earthly institutions, governors and laws, or for committing any sin."

(d) "But as the servants, &c." i. e. not abusing your freedom to ill purposes, but acting in all respects as God's servants.

(e) v. 16. "A little while, &c." Our Saviour probably here alludes to the three approaching events, his crucifixion, resurrection, and ascension. "A little while" and ye shall not see me," because I shall be put to death, "and again a little while" and ye shall see me," because I shall rise again, to go to my Father, and shall see you on my way. This conversation occurred at the last supper, when St. John was next to our Saviour; he is therefore recording what he himself heard.

(f) v. 18. "We cannot tell, &c." It appears from many passages, that they did not understand until after the resurrection that he was to suffer and rise again. See ante, 143. note on Luke xxiv. 45. ante, 83. note on Luke xviii. 34. and post, 158. note on John xvi. 6.

(g) v. 20. "Ye shall weep, &c." If (as is probable) they had not foreseen he was to suffer, but expected his would be a tem-

poral kingdom, his crucifixion and death would destroy all their hopes, and naturally involve them in great distress.

(h) "The world," i. e. "my opposers:" this shall be their time of triumph. In Luke xxii. 53. when he was apprehended, he said, "This is your hour, and the power of darkness."

(i) "Turned into joy." How speedily and effectually was this prophecy fulfilled? What must they have felt when they saw him so repeatedly after his resurrection, as to be certain that he had indeed risen, and when that conviction was put beyond all doubt by the gifts they received of the Holy Ghost. The effect it produced in their conduct was what might have been expected. After commenting upon the grounds we have from the apostolical accounts for being satisfied of the resurrection, Bp. Porteus, (2 Lect. 317.) writes thus: "But besides the positive proof of this fact, there is a presumptive one of a most forcible nature, to which I have never yet seen any answer, and am of opinion that none can be given. The proof I allude to is that which is drawn from the astonishing change which took place in the language and the conduct of the apostles, immediately after the period when they affirmed that Jesus had risen from the dead. From being timorous, and dejected, and discouraged

"21. A woman (*k*) when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. 22. And ye now therefore have sorrow: but I will see you (*l*) again, and your heart shall rejoice, and your joy no man (*m*) taketh from you."

Saint Philip and Saint James's Day.

The Collect.

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that following the steps of thy holy Apostles, Saint

at the death of their Master, they suddenly became courageous, undaunted, and intrepid; and they boldly preached that very Jesus, whom before they had deserted in his greatest distress. This observation will apply in some degree to all the apostles: but with regard to St. Peter more particularly it holds with "peculiar force." He then contrasts with great effect Peter's timidity *before* the crucifixion, with that instance of his courage *afterwards* recorded in Acts iv. It may be observed too, that this courage and intrepidity of the apostles was not temporary, but lasted for their lives, and that from the opposition and persecutions they experienced, it was put severely to the test. See ante, 28. note on Rom. xiii. 11. and ante, 148, note (*c*).

(*k*) v. 21. "A woman, &c." he puts this as a parallel case: as the woman's subsequent joy makes her think nothing of the pain she endured, so shall it be with you.

(*l*) v. 22. "Again," i. e. "on his resurrection."

(*m*) "Taketh," i. e. "can take." It will be above the control and attacks of man.

(*n*) v. 1. "James," supposed to have been the son of Cleophas, and brother of Jude the apostle. He was crucified for professing Christianity, A. D. 63. James

Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. James i. 1.

JAMES (*n*) a servant of God and of the Lord (*o*) Jesus Christ to (*p*) the twelve tribes which are scattered abroad, greeting. 2. My brethren, count it all joy when ye fall into divers (*q*) temptations; 3. knowing this, that the trying of your faith worketh patience. 4. But let patience have her (*r*) perfect work, that ye may be perfect and entire, wanting nothing. 5. If any of you lack (*s*) wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 6. But let him ask in faith, nothing (*t*)

the apostle, the son of Zebedee and brother of John, was put to death by Herod (Acts xii. 2.) long before the supposed time of writing this Epistle.

(*o*) "And of the Lord Jesus Christ;" so that he is here associated with God: and James describes himself as the servant of both. The rendering, perhaps, might be "of him who is both God and Lord, Jesus Christ." Ἰάκωβος Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δούλος.

(*p*) "The twelve tribes," this Epistle is called General, (or Catholic, which is the same as general,) because it was addressed generally to all Jewish converts.

(*q*) v. 2. "Temptations," i. e. "Trials, attempts to draw you off from your faith, persecutions."

(*r*) v. 4. "Have her perfect work," i. e. "Succeed; come off victorious; triumph."

(*s*) v. 5. "Lack wisdom," i. e. (perhaps) "knows not in a particular instance how he ought to act, what God would have him do." In Philip. iii. 15. St. Paul says, "If in any thing ye be otherwise minded," (meaning, probably, *differ*), "God shall reveal even this unto you," i. e. "shall shew you what is right."

(*t*) v. 6. "Nothing wavering," i. e. (probably) "firmly fixed to do whatever God shall suggest."

wavering. For he that wavereth, is like a wave of the sea driven with the wind and tossed. 7. For let (*u*) not that man think that he shall receive any thing of the (*x*) Lord. 8. A (*y*) double-minded man is unstable in all his ways. 9. Let (*z*) the brother of low degree rejoice in that he is exalted: 10. but the rich, in that he is made low: because as the flower of the grass he shall pass away. 11. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. 12. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which (*a*) the

Lord hath promised to them that love him.

The Gospel. John xiv. 1.

AND Jesus (*b*) said unto his disciples, "Let (*c*) not your heart be troubled: ye believe in God, believe also in (*d*) me. 2. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 4. And (*e*) whither I go ye know, and the way ye know." 5. Thomas saith unto him, "Lord (*g*), we know not whither thou goest; and how can we know the way?" 6. Jesus saith unto him, "I am the way, and the truth, and the

(*u*) v. 7. "Let not, &c." If a man ask in faith, nothing wavering, he shall receive directions: he who wavers when he asks, shall receive none.

(*x*) "The Lord," ὁ Κύριος.

(*y*) v. 8. "Double-minded," "unfixed, with two minds; whose whole mind is not on God."

(*z*) v. 9. "Let, &c." Not that this verse is to be literally understood: the object from verse 2. is to shew the advantage of enduring trials, and the conclusion of v. 10. and the whole of v. 11. assign reasons why the rich should rejoice in being reduced, but no reason is given why the poor should rejoice for being exalted. V. 9. therefore may be ironical. "Let the poor brother," (if he will,) "rejoice in that he is exalted," he little knows what it will bring upon him; the rich has greater cause for rejoicing in being reduced. The rich, whether raised from poverty or not, will pass away as the flower of the field, will fade away in his ways; the only person who shall have cause to rejoice, who shall receive the crown of life, is he who shall have endured temptation.

(*a*) v. 12. ὁ Κύριος.

(*b*) v. 1. "Jesus said." Part of his discourse at the last supper. St. John sat next him, and was therefore an ear-witness.

(*c*) "Let, &c." Our Saviour had been saying to his apostles, (John xiii. 33.) "yet a little while I am with you; ye shall seek me; and whither I go, ye cannot come," and this had probably made them uneasy. In part of the same conversation, (John xvi. 6.) he says, "because I have said these things unto you, sorrow hath filled your hearts." This was after Judas was gone out to bargain with the chief priest to betray him, and the very night on which he was apprehended.

(*d*) "In me." So that belief in him is made by Christ himself of the same importance with belief in God the Father! and would this have been the case, had he been inferior in nature to the Father? So when he assumes to himself the high appellations, "I am the Resurrection and the Life," he attaches the highest importance to belief in him. "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. John xi. 25."

(*e*) v. 4. "Whither I go, &c." He explains in verse 6. that he was going to the Father, and that the only way to the Father was by him, by believing on him, and walking in his commandments.

(*g*) v. 5. "Lord," Κύριος. See ante, 29. note (*m*).

"life: no man cometh unto the
 "Father but by me. 7. If ye had
 "known me, ye should have
 "known my Father also: and
 "from henceforth ye know him,
 "and have seen him." 8. Philip
 saith unto him, "Lord (*g*), shew
 "us the Father, and it sufficeth
 "us." 9. Jesus saith unto him,
 "Have I been so long time with
 "you, and yet hast thou not
 "known me, Philip? He that

"hath seen me, hath (*h*) seen the
 "Father; and how sayest thou
 "then, Shew us the Father?
 "10. Believest thou not that (*i*)
 "I am in the Father, and the Fa-
 "ther in me? The words that I
 "speak unto you, I speak not of
 "myself: but (*k*) the Father, that
 "dwelleth (*l*) in me, he doeth
 "the works. 11. Believe me
 "that (*i*) I am in the Father, and
 "the Father in me: or (*m*) else

(*g*) v. 8. "Lord," Κύριε.

(*h*) v. 9. "Hath seen, &c." making the Son, what he is called (Heb. i. 3.) "the express image of the Father!"

(*i*) v. 10, 11. "I am in the Father, and the Father in me." Can words be used to intimate a more complete union? Could a being of an inferior nature make such an assertion?

(*k*) "But," or "and," ἡ δὲ Παῖς. "The words I speak are not mine, nor are the works I do; both (the words and the works) are the Father's."

(*l*) "Dwelleth in me." "Animates me, inspires me."

(*m*) v. 11. "Or else, &c." The meaning seems to be, believe me, because *I say it*; my assertion is sufficient ground for your belief: if not, look at the works I do; are they not such as must have God's aid? He uses the same argument, John x. 37. "If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works." (So John v. 36.—x. 25.) As our Saviour appeals to the works he did, and as they furnish one strong ground for our belief, it may be of some advantage to collect some of them together, and we may then ask ourselves this question, what should we think of any one who should do such works in our sight; who should assert at the same time that he came from God; who should appear too at a time when there was ground from incontrovertible prophecies to expect some such person, and in whom the distinguishing marks stated in those prophecies should be found to exist? "He gave his twelve disciples power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."

(Matt. x. 1.) He directed a man who had a withered hand to stretch it forth, and he stretched it forth,

and it was restored "whole like as the other." (Matt. xii. 10. to 13.) He healed one possessed with a devil, blind and dumb, so that he both saw and spake. (Matt. xii. 22.) He fed five thousand men besides women and children with five loaves and two fishes, so that they did all eat and were filled, and the fragments that remained filled twelve baskets. (Matt. xiv. 17 to 21. John vi. 8 to 13.) He fed four thousand men, besides women and children, with seven loaves and a few fishes, and they did all eat and were filled, and left seven baskets of fragments. (Matt. xv. 32. to 39.) When he was in the land of Gennesaret, they brought unto him all that were diseased, and as many as only touched the hem of his garment were made perfectly whole. (Matt. xiv. 35, 36.) He healed the daughter of the woman of Canaan who was grievously vexed with a devil, and this by a word only, without ever seeing her. (Matt. xv. 22 to 28.) When he was in a mountain near the sea of Galilee, "great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus's feet, and he healed them; insomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see, and they glorified the God of Israel." (Matt. xv. 29 to 31.) He healed a child who was lunatic. (Matt. xvii. 14 to 18.) When he went into the coast of Judea, beyond Jordan, "great multitudes followed him; and he healed them there." (Matt. xix. 1, 2.) He touched the eyes of two blind beggars, and immediately their eyes received sight. (Matt. xx. 29 to 34.) When he said to the barren fig-tree, Let no fruit grow on thee henceforward for ever, it presently withered away. (Matt. xxi. 19.) He turned water into wine. (John ii. 7 to 11.) He

"believe me for the very work's(n)
 "sake. 12. Verily, verily, I say
 "unto you, He that believeth on
 "me, the works that I do, shall (o)
 "he do also; and greater(p)works
 "than these shall he do; because
 "I go unto my Father. 13. And

healed the son of a nobleman at Capernaum, who was at the point of death, and by what means? by saying only, "Go thy way, thy son liveth." (John iv. 47 to 53.) He healed an impotent man, who had had an infirmity thirty-eight years, by saying only, "Rise, take up thy bed and walk." (John v. 1 to 9.) Many of the people said, "when Christ cometh, will he do greater miracles than these which this man hath done?" (John vii. 31.) He gave sight to one born blind, by putting clay upon his eyes, and bidding him wash in the pool of Siloam. (John ix. 1 to 7.) He restored Lazarus to life after he had been dead four days. (John xi. 1 to 44.) These selections are made from St. Matthew and St. John, because they were in constant attendance upon our Saviour, and were therefore probably eye-witnesses of what they record. How then shall we answer the question proposed at the beginning of the note? and what shall we say of a religion of which this evidence constitutes but a small part of its proofs? When we add the completion of the prophecies in the Old Testament, the completion of the prophecies in the New, the destruction of Jerusalem and the dispersion of the Jewish nation, the innocence of our Saviour's life, the peaceable character of his religion and precepts, and the conduct of his apostles and of St. Paul, can any one really doubt? Let it be remembered too, that where God has taken pains to supply such evidence, it is probable he considers *belief* a matter of moment. Is it likely that he who does nothing in vain should have furnished such abundance of light, had he thought it indifferent whether mankind saw or not? The destruction of Jerusalem and the dispersion of the Jews is an awful lesson. God grant we may make of it the proper use.

(n) "Very work's sake." Because they are such, and such only, as the Father himself would do. So John x. 37. where he justifies calling himself the Son of God, he appeals to the character of his own works as a proof of his right: "If I do not the works of my Father, believe me not."

"whatsoever ye shall (q) ask in
 "my name, that will I (r) do,
 "that the Father may be (s) glo-
 "rified in the Son. 14. If ye shall
 "ask any thing in my name, I (r)
 "will do it."

(o) v. 12. "He do also." The apostles did accordingly perform miracles, and those of the same kind as our Saviour's. Whilst Philip was preaching in Samaria, "unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed." (Acts viii. 7.) Peter healed one man who had been lame from his birth, (Acts iii.) and another, Æneas, who had kept his bed eight years, and was sick of the palsy; (Acts ix. 33, 34.) and he brought again to life a disciple named Tabitha. (Acts ix. 36 to 41.)

(p) "Greater works." This was fulfilled when the apostles spoke in languages they had never learnt.

(q) v. 13. "Ask, &c." See ante, 151. note on John xv. 7.

(r) "That will I do;" and verse 14. "I will do it." And is not *He* to be made the object of prayer, by whom the thing prayed for is to be accomplished? And would our Saviour, who in verse 6. calls himself, "the way and the truth," would he in his last discourse plainly and unequivocally assure them that *he* would perform what they should ask, if he were not to have that power? and who but God could have it? In John xv. 16. he tells them, that he has chosen them, that whatsoever they shall ask the Father in his, (i. e. Christ's) name, he (i. e. the Father) may give it them. In the same discourse therefore he assumes to himself the same power in this respect as he ascribes to the Father. See Graves's Trin. 52. If the Father and Son would equally hear and equally grant the prayer, does it not follow irresistibly, (says Dr. G.) "that they must equally possess omniscience and omnipotence, and be alike the objects of faith, and hope, and adoration?" And again, "Is not this an assumption of authority and power, a promise of perpetual assistance and support, to proceed directly from himself, which nothing could justify but his participation of the nature and power of God?" Graves's Trin. 62.

(s) "Glorified, &c." that from what is

Fourth Sunday after Easter.

The Collect.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joy is to be found, through JESUS CHRIST our Lord. *Amen.*

The Epistle. James i. 17.

EVERY good (*t*) gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 18. Of his own will begat he us with the (*u*) word of truth, that

done in my name, and from seeing the efficacy of my religion, glory may be given to God; God's glory may be increased.

(*t*) v. 17. "Gift, &c." St. James had been saying, verse 13. "Let no man say 'when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man;' and the meaning here is, God is so far from assailing us with temptations, that every good gift comes from him, and he is not changeable, first trying to gain us by what is good, and then trying if temptation will draw us off; on the contrary, he voluntarily begat us, ἐλεηθεὶς ἐκείνων ἡμᾶς: it was his own free choice to adopt us and make us his children, and will he behave so inconsistently, as to lead us into trials we cannot bear, and make that a ground for casting us off?

(*u*) v. 18. "With the word of truth," i. e. "by the gospel."

(*z*) "His creatures," i. e. "of them who were especially to be so called; of those, who according to Tit. ii. 14. were to be 'a peculiar people, zealous of good works.'"

(*y*) v. 19. "Wherefore," i. e. "because God hath so dealt with us, let one of the 'first results be that you control your

we should be a kind of first-fruits of his (*x*) creatures. 19. (*y*) Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: 20. for the wrath of man (*z*) worketh not the righteousness (*a*) of God. 21. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the (*b*) engrafted word, which is able to save your souls.

The Gospel. John xvi. 5.

JESUS (*c*) said unto his disciples, "Now I (*d*) go my way to him "that sent me; and none of you "asketh me, Whither goest thou? "6. But because I have said "these things unto you (*e*), sorrow hath filled your heart. "7. Nevertheless I tell you the "truth; It is expedient for you

"tempers, lay apart all filthiness, &c. " &c."

(*z*) v. 20. "Worketh not," either, "is inconsistent with," or "advanceth not."

(*a*) "The righteousness of God," i. e. "the Gospel dispensation, Christ's religion."

(*b*) v. 21. "Ingrafted word," i. e. what is called, verse 18. "The word of truth."

(*c*) v. 5. "Jesus said." Part of what our Saviour said at the last supper, the night he was betrayed. John was next him, and therefore an ear-witness.

(*d*) "I go my way, &c." A distinct intimation that his life was at its close; and a plain instance of his assuming to himself one of the divine characteristics, foreknowledge.

(*e*) v. 6. "Sorrow." They probably expected, even down to this time, that our Saviour's was to be a temporal kingdom, one of the kingdoms of this world. When he had told them before that he should be betrayed and killed, though he also told them he should be raised again the third day, they were exceeding sorry; (see ante, 143. note on Luke xxiv. 45.) and it appears that our Saviour made his communications to them according as he found they had strength of mind to receive them. See in this very Gospel, v. 12.

"that I go away: for if I go not away: the (*g*) Comforter will not come unto you; but if I depart, I (*h*) will send him (*i*) unto you. 8. And when he is come, he (*i*) will reprove (*k*) the world of (*l*) sin, and of (*m*) righteousness, and of (*n*) judgment: 9. Of (*l*) sin, because they believe not on me; 10. Of (*m*) righteousness, because I go

(*g*) v. 7. "The Comforter," i. e. "the Holy Ghost, whom the Father will send in my name," John xiv. 26. "the Spirit of truth," John xiv. 17. "the Spirit of truth, which proceedeth from the Father, whom I will send unto you from the Father," John xv. 26. And how is he spoken of throughout the whole of this discourse? Clearly as a distinct being.

(*h*) "I will send." See note on v. 14.

(*i*) v. 7, 8. & 13. "Him," and "He." *αὐτόν* — & *ἐκεῖνος* — *ἐκεῖνος*, τὸ πνεῦμα τῆς ἀληθείας.

(*k*) v. 8. "Reprove," i. e. "convince, establish to the rebuke of."

(*l*) "Of sin." "Because after the mighty works I have done, (and to which he had just been appealing, John xv. 24.) nothing but sin, a love of darkness rather than light, *because their deeds were evil*, John iii. 19. could have prevented their belief."

(*m*) "Righteousness," i. e. (perhaps) "the way to obtain eternal life, to be treated by God as righteous, viz. by believing in me, obeying my commandments, looking up to my atonement and mediation to obtain remission of sins, and having my righteousness imputed to them: for by going to my Father I shall establish beyond contradiction the truth of my religion, and the justice of my pretensions." See Locke, 153. Christianity, or the gospel dispensation, is often called "righteousness," and "the righteousness of God." See James i. 20. *supra*, in the epistle. In Rom. iii. 21, 22. it is called "the righteousness of God without the law" (i. e. without the Mosaic institutions) even the righteousness of God "which is by faith of Jesus Christ." See also Rom. i. 17. So Rom. x. 3. the gospel dispensation is called "the righteousness of God," and the Mosaic law "their (the Jews) own righteousness."

"to my Father, and ye see me no more; 11. Of (*n*) judgment, because the prince (*o*) of this world is (*p*) judged. 12. I have yet many things to say unto you, but ye cannot bear them now. 13. Howbeit when he (*i*), the Spirit of (*q*) truth, is come, he will guide you into all (*q*) truth: for he shall not speak of himself; but whatsoever he shall

(*n*) "Of judgment," i. e. (probably) "that God is not indifferent to man's conduct, but will judge every man according to his works: that he will take heavy vengeance upon the wicked, the worldly-minded, the opposers of his religion."

(*o*) v. 11. "The prince of this world," i. e. "the devil," so called John xii. 31. See 2 Hales, 11.

(*p*) "Is judged," i. e. (perhaps) is about to be, or shall be judged: the time of bruising the serpent's head is now commencing. The destruction of Jerusalem, one of the heaviest judgments since the world began; (perhaps a type of the vengeance to be inflicted at the last judgment,) came upon the great opposers of Christianity, the unbelieving Jews, within 40 years.

Dr. Hales's interpretation of the whole of this passage, of which I have availed myself, and which is better intitled to attention, is this: "He, (i. e. the Holy Spirit) shall convince the world of sin, of righteousness, and of judgment. Of sin, for not believing in Christ after he had done among them the works which no man did, (Matt. ix. 33. John ix. 32.) Of righteousness, or justification through Christ, as proved by his resurrection and ascension to the Father to be the advocate of mankind, by the imputation of his own righteousness to them, (Rom. iii. 26. Rom. v. 18. 2 Cor. v. 21.) And of judgment, or the future general judgment, in which Satan, the ruler of this world, is to be judged, with the world itself," (2 Cor. iv. 4. Rev. xx. 10. Acts xvii. 31.)

(*q*) v. 13. "Truth," or "the truth, the gospel truth." The article is in the original, which would not have been the case, especially after the word "all," except to limit its meaning. See Mark v. 33. Middl. 139. sec. 3.

"hear (*r*), that shall he speak:
 "and he will shew you things to
 "come. 14. He shall glorify me:
 "for he shall receive of (*s*) mine,
 "and shall shew it unto you.
 "15. All things that the Father
 "hath are (*t*) mine: therefore
 "said I, that he shall take of
 "mine, and shall shew it unto
 "you."

Fifth Sunday after Easter.

The Collect.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy

(*r*) "Hear," i. e. "either from the Father or me." "And in as much as all things that the Father hath are mine," it will be the same whether the communication is by him or me.

(*s*) v. 14. "Of mine." A strong proof of our Saviour's divinity, and of the personality of the Holy Ghost. If the Spirit was to receive of what was Jesus Christ's, and if all things were in common to the Father and the Son, so as to justify the expression, "All things that the Father hath are mine," could Jesus Christ be a subordinate being, a being of inferior nature? If Jesus Christ were not God, and the Spirit were an operation or quality only, but an operation or quality of God, would it receive or take what was Jesus Christ's? And how could it be sent by Jesus Christ? The superior, if the Spirit were the superior, would receive or take nothing from the inferior; and who but God could send or give of what is God's? And when the Spirit was come, whom was he to glorify, and of whom was he to testify? Jesus Christ! He was to speak, not of himself, but what he should hear: and to hear of whom? Jesus Christ! — "he shall receive of mine, and shew it unto you." So that if Jesus were less than God, the Spirit of Truth, which proceedeth from the Father, was to glorify, not the Father, but Jesus Christ; to testify, not of the Father, but of Jesus Christ; and was to speak, not what he should hear or receive from the Father, but what he should hear and receive from Jesus Christ!! And how can this be reconciled,

inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. James i. 22.

Be ye doers (*u*) of the word, and not hearers only, deceiving your own selves. 23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24. for (*x*) he beholdeth himself, and goeth his way, and straightway forgetteth (*y*) what manner of man he was. 25. But whoso

but by considering, as our church does, the Father as God, the Son as God, and the Holy Ghost as God? See Heber. 181 to 183. — and Waterland, 190 to 196.

(*t*) v. 15. "Are mine," his power my power, his works my works, his spirit my spirit: our perfections common, our nature equal, and our glory one. Waterl. 188. A claim none of an inferior nature could make. Waterl. 195, 196.; and see Bellarmine de Christo. Lib. 1. c. vi. p. 300.

(*u*) v. 22. "Doers." The necessity of good works is strongly pressed by our Saviour, and the apostles, (See ante, 37. note on Philipp. iv. 5.) And yet it should seem by one part of this Epistle, that there were some who taught that "faith without works" might suffice. In Jam. iii. 14. he says, "What doth it profit, my brethren, though a man say he hath faith, and have not works; can faith save him?" So, v. 17. "Faith, if it hath not works, is dead;" and, v. 19. "The devils believe," (that is, have faith) "and tremble." If the tree be good, it must produce good fruit. (See ante, 151. note on John xv. 2.)

(*x*) v. 24. "For he," i. e. "who;" it is not every one who forgets; the parallel only holds with those who do.

(*y*) "Forgetteth." A hearer, whose conduct is not influenced, is at least in as bad a situation as if he forgot. If the word, like a glass, shew him his defects, and he will not correct them, he in effect straightway forgetteth what manner of man he was.

looketh (*z*) into the perfect (*a*) law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his (*b*) deed. 26. If (*c*) any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. 27. Pure religion (*d*), and undefiled before God and (*e*) the Father, is this, "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

The Gospel. John xvi. 23. (*g*)

"VERILY, verily, I say unto you, Whatsoever ye shall ask the Father in my (*h*) name, he will give it you. 24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. 25. These things have I spoken unto you in proverbs: but the time co-

"meth when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. 26. At that day ye shall ask in my name: and I say not unto you that I will pray the (*i*) Father for you; 27. for the Father himself loveth you because ye have loved me, and have believed that I came out from God. 28. I (*k*) came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." 29. His disciples said unto him, "Lo, now speakest thou plainly, and speakest no proverb." 30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God." 31. Jesus answered them, "Do ye now believe? 32. Behold, the hour cometh, yea, is now come, that ye shall be scattered (*l*),

(*z*) v. 25. "Looketh into," i. e. "studies, attentively considers."

(*a*) "Perfect law of liberty," i. e. "the gospel dispensation;" he calls it again, *ch.* ii. v. 12. "the law of liberty;" and he might mean, that it was free from the bondage of ceremonial ordinances, and required inward purity and good works, and nothing more. St Paul, when he presses upon the Galatians to rely solely upon the gospel, and to pay no attention to the Mosaic institutions, says, (Gal. v. 1.) "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage." (i. e. the Mosaic institutions.)

(*b*) "His deed," i. e. "all he does."

(*c*) v. 26. "If, &c." One of the first requisites of a "doer of the word" is to keep his tongue under proper restraint. See ante, 92. note on Eph. v. 4.

(*d*) v. 27. "Pure religion, &c." The sum of religion is beneficence and purity. In Micah vi. 8. is another summary: "What doth the Lord require of thee, but

"to do justly, and to love mercy, and to walk humbly with thy God."

(*e*) "And," or "even."

(*g*) Part of what passed at the last supper, on the evening our Saviour was betrayed. St. John was present, and sat next him.

(*h*) v. 23. "In my name," i. e. "on the ground of being my disciples."

(*i*) v. 26. "Will pray the Father." I shall have no occasion; the Father shall do it of himself.

(*k*) v. 28. "I came forth, &c." An unequivocal assertion of his pre-existence; and a plain intimation that it was his own act to come from the Father, and to return again to him. Agreeably to what he says, John x. 17, 18. "I lay down my life, that I might take it again. I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

(*l*) v. 32. "Be scattered," i. e. "shall desert me." So Matt. xxvi. 31. "All

"every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. 33. These things I have spoken unto you, that in me ye might have peace. (*m*) In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

ASCENSION DAY.

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thine only-begotten Son, our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

For the Epistle. Acts i. 1.

THE former (*n*) treatise have I made, O Theophilus, of all that

"ye shall be offended because of me," (i. e. "shall fall off from me, shall be afraid to declare your adherence to me,") "this night," (i. e. the same night of which St. John speaks;) and accordingly, in the self-same night, they "all forsook him, and fled," and Peter three times denied knowing him. So speedily was this prediction verified!

(*m*) v. 33. "Peace," i. e. "comfort," from an assurance that your dependance on me shall not be vain.

(*n*) v. 1. "Former treatise," i. e. "St. Luke's Gospel." The Acts are supposed to have been written by St. Luke, and to have been published about A. D. 64. They do not record the actions of all the disciples, but are principally confined to the works of St. Peter and St. Paul, and to part of their works only. They state nothing of St. Peter after Herod's death, A. D. 44. though he lived twenty-four years afterwards, and but little of St. Paul till he went to Iconium, A. D. 46. twelve years after his conversion; nor do they

Jesus began both to do and teach 2. until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: 3. to whom also he shewed himself alive by many infallible proofs, being seen of them forty days, and speaking of things pertaining to the kingdom of God: 4. and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the (*p*) promise of the Father, "which," saith he, "ye have heard of me: 5. for (*q*) ye are truly baptized with (*r*) water; but ye shall be baptized with the Holy Ghost not (*s*) many days hence." 6. When they therefore were come together, he asked of them, saying, "I will that thou at this time (*t*) restore again the kingdom to Israel." 7. And he said unto them, "I

state any thing of St. Paul after his departure from Rome, A. D. 63. St. Luke was with St. Paul from A. D. 46. to A. D. 64.

(*o*) v. 3. "Forty days," not *uninterruptedly*, but *occasionally* during that time. The apostles mention eight distinct appearances.

(*p*) v. 4. "The promise," — "the Comforter, or Spirit of truth," mentioned repeatedly by our Saviour in his conversation at the last supper. John 17. 26. — xv. 26. — xvi. 7. 13. ante post, 167.

(*q*) v. 5. "John," i. e. "the Baptist."

(*r*) "With water." So said the Baptist himself, (Matt. iii. 11.) "I will baptize you with water unto repentance; but he that cometh after me" (i. e. the Messiah) "is mightier than I; he will baptize you with the Holy Ghost and with fire."

(*s*) "Not many days hence." It is reckoned from the day of Pentecost, i. e. "the Sunday," ten days after the Ascension.

(*t*) v. 6. "Restore, &c." Even so

"not for you to know the times
 "or the seasons which the Father
 "hath put in his own power. 8. But
 "ye shall receive power, after
 "that the Holy Ghost is come
 "upon you : and ye shall be wit-
 "nesses unto me both in Jerusa-
 "lem, and in all Judea, and in
 "Samaria, and unto the (u) utter-
 "most part of the earth." 9. And
 when he had spoken these things,
 while they beheld, he was taken
 up ; and a cloud received him out
 of their sight. 10. And while
 they looked stedfastly toward
 heaven, as he went up, behold,
 two men stood by them in white
 apparel, 11. which also said, "Ye
 "men of Galilee, why stand ye
 "gazing up into heaven? This
 "same Jesus, which is taken up
 "from you into heaven, shall so
 "come in like manner as ye have
 "seen him go into heaven."

time they seem to have expected that our Saviour was to restore *temporal* power to the Jews. They were not aware that the kingdom of heaven, Christ's kingdom, was, (as he says, John xviii. 36.) "*not of this world*," but (as he states, Luke xvii. 21.) "*the kingdom of God is within you*," i. e. "*a kingdom, and dominion over the heart, mind, passions, and propensities of man.*" (u) v. 8. "Uttermost part of the earth." Our Saviour had told them before his crucifixion, (in his prophecy of the destruction of Jerusalem, Matt. xxiv. 14.) "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end" (i. e. the end of the Jewish polity, the destruction of Jerusalem) "come;" and accordingly, the gospel was preached before the destruction of Jerusalem in Asia Minor, Greece, and Italy ; as far north as Scythia, south as Ethiopia, east as Parthia and India, and west as Spain and Britain. 2 Newt. Proph. 156. This shews the zeal of the apostles, their conviction of the truth of what they preached, and God's assistance to the cause. It shews too that

The Gospel. Mark xvi. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. 15. And he said unto them, "Go ye into
 "all the world, and (x) preach
 "the Gospel to every creature.
 "16. He that believeth and is
 "(y) baptized shall be saved ; but
 "he that believeth not shall be
 "damned. 17. And these signs
 "shall (z) follow them that be-
 "lieve : In my name shall they
 "cast out devils ; they shall speak
 "(a) with new tongues ; 18. they
 "shall take up serpents ; and if
 "they drink any deadly thing, it
 "shall not hurt them ; they shall
 "lay hands on the sick, and they
 "shall recover." 19. So then

the gift of tongues, the power of speaking languages they had never learnt, was not a mere display of God's power, nor a mere attestation from him that he was with them, but an essential requisite for their propagating the religion : for how could they have preached to the distant nations, unless they could have spoken their languages?

(x) v. 15. "Preach." See the preceding note.

(y) v. 16. "Is baptized," i. e. "takes upon himself my baptism : makes that public avowal of being my servant, and lives a suitable life." See 2 Cl. Attr. 206.

(z) v. 17. "Shall follow." Another prediction, which would put the truth of his religion to the test. The disciples would expect to possess these powers — the converts to see them exerted. Would either have adhered to Christianity had they not been possessed and exercised?

(a) "Speak, &c." So that this gift, which, according to Acts ii. (post, 166.) was conferred on the following Whitsunday, was here foretold.

after the (b) Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20. And they went forth, and preached every-where, the (b) Lord working with them, and confirming the word with signs following.

Sunday after Ascension Day.

The Collect.

O GOD, the King of Glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 1 Pet. iv. 7.

THE (c) end of all things is at

(b) v. 19. "The Lord," "ὁ Κύριος," & ἡ Κυρία, with the article.

(c) v. 7. "The end," i. e. probably one of the times so often signified by the expression, "the day of the Lord," the "coming of the Lord," the great period of the destruction of the Jews. See ante, 32. note on Luke xxi. 25. It is called "the end" several times in our Saviour's prediction, (Matt. xxiv. 6. 13, 14. — Luke xxi. 9.) and it did put an end to the temple, the sacrifices, the ceremonies, and the nation. Has the sceptre at any time since been in Judah, or a lawgiver between his feet? See Gen. xlix. 10. ante, 69. note (l) on Mal. iii. 1.

(d) v. 8. "Fervent charity," i. e. "warm, active benevolence." So our Saviour says, (John xiii. 35.) "by this shall all men know that ye are my disciples, if ye have love one to another." See ante, 28. note on Rom. xiii. 8. Christianity inculcates not only benevolence "among ourselves," to relations and neighbours, but general good-will to all mankind.

(e) "Cover," i. e. "either obtain remission for," (like Jam. v. 26.) or "over-

hand: be ye therefore sober, and watch unto prayer. 8. And above all things have fervent (d) charity among yourselves: for charity shall (e) cover the (g) multitude of sins. 9. Use hospitality one to another, without grudging. 10. As every man hath received the gift (h), even so minister the same one to another, as good stewards of the manifold (i) grace of God. 11. If any man speak, let him speak as the (k) oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. *Amen.*

The Gospel. John xv. 26. and part of Chap. xvi. (l)

"WHEN the (m) Comforter is come, whom I (n) will send

"look," in the first case, referring to our own sins; in the second, to those of others.

(g) "The," or "a." No article in the original: *πᾶσι*.

(h) v. 10. "The gift," i. e. "any gift." No article: *χάρισμα*.

(i) "Manifold grace," i. e. "whatever God has given."

(k) v. 11. "As the oracles, &c." Perhaps, in speaking, ministering, &c. ascribe to God your power so to speak, minister, &c.; and so, according to verse 10. you will be good stewards, &c. and the consequence desired, verse 11. will follow: "God will in all things be glorified."

(l) Part of our Lord's discourse at the last supper, the evening he was betrayed. St. John sat next him.

(m) v. 26. "The Comforter," i. e. "the Holy Ghost." Ante, 159. note on John xvi. 7.

(n) "I will send, &c." So that our Saviour, after his crucifixion, was to have this power. Some proof of his divinity! Who less than God could send his Comforter? See ante, 160. note on John xvi. 14.

"unto you from the Father, even
 "the Spirit of truth, which pro-
 "ceedeth from the Father, he shall
 "testify of me: 27. and ye also
 "shall bear witness, because ye
 "have been with (o) me from the
 "beginning. xvi. 1. These things
 "have I spoken unto you, that
 "ye should not be (p) offended.
 "2. They shall put (q) you out
 "of the synagogues: yea, the
 "time cometh, that whosoever
 "killeth you will think that he
 "doeth God service. 3. And these
 "things will they do unto you,
 "because they have not (r) known
 "the Father nor me. 4. But these
 "things have I told you, that,
 "when the time shall come, ye

"may (s) remember that I told
 "you of them."

 WHIT-SUNDAY.

The Collect.

God, who as at this time didst
 teach the hearts of thy faithful
 people, by the sending to them
 the light of thy Holy Spirit: Grant
 us by the same Spirit to have a
 right judgement in all things, and
 evermore to rejoice in his holy
 comfort, through the merits of
 Christ Jesus our Saviour, who
 liveth and reigneth with thee, in
 the unity of the same Spirit, one
 God, world without end. *Amen.*

However in another part of his discourse,
 (John xiv. 16.) he says, "I will pray the
 "Father, and *he* shall give you another
 "Comforter;" and John xiv. 26. he speaks
 of "the Comforter whom *the Father* will
 "send in my name."

(o) v. 27. "With me, &c." and have
 therefore seen the innocence of my life,
 and the mighty works I have wrought;
 have heard the warnings and predictions I
 have delivered, and my constant disclaimer
 of all worldly advantages.

(p) v. 1. "Offended," i. e. "drawn off
 "from your faith, deterred from acting as
 "my soldiers."

(q) v. 2. "Put you out, &c." Our Savi-
 our had repeatedly apprized them that they
 would meet with the strongest opposition,
 would have to undergo the bitterest per-
 secutions, and must give up all worldly
 prospects and attachments. When he
 sent out the twelve apostles two years be-
 fore his death, he told them, (Matt. x. 16,
 17, 18, 21, 22.) "I send you forth as sheep
 "in the midst of wolves. Beware of men,
 "for they will deliver you up to the coun-
 "cils, and they will scourge you in their
 "synagogues; and ye shall be brought
 "before governors and kings for my sake.
 "And the brother shall deliver up the
 "brother to death, and the father the
 "child; and the children shall rise up
 "against their parents, and shall cause
 "them to be put to death;—and ye shall
 "be *hated of all men* for my name's sake."

Again, in his prediction of the destruction
 of Jerusalem, (Matt. xxiv. 9.) he says,
 "then shall they deliver you up to be
 "afflicted, and shall kill you, and ye shall
 "be *hated of all men* for my name's sake."
 So in Luke xiv. 26. "If any come to me,
 "and hate not" (i. e. when his religion
 requires) "his father and mother, and
 "wife and children, and brethren, and
 "sisters, yea, and his own life also, he
 "cannot be my disciple. And whosoever
 "doth not bear his cross and come after
 "me, cannot be my disciple;" and, v. 33.
 "whosoever he be of you that forsaketh
 "not all that he hath, he cannot be my
 "disciple." (See also Luke xii. 11.—
 xxi. 12, 16, 17. and Matt. xvi. 24.) Are
 these the prospects and language of an im-
 postor; and what with these prospects
 could attach the apostles and disciples to
 Christ and his religion, but the full con-
 viction that he was the Messiah, and that
 God was with him?

(r) v. 3. "Known," i. e. "followed the
 "commandments of—esteemed." See 1
 John iv. 7, 8. "Every one that loveth, is
 "born of God, and *knoweth* God: he that
 "loveth not, *knoweth* not God."

(s) v. 4. "Remember," and therefore
 be confirmed in your faith. He here calls
 to their observation, that he is exercising
 what God describes (Is. xlv. 7.) as one
 of his own peculiar characteristics, fore-
 knowledge.

For the Epistle. Acts ii. 1.

WHEN the day of (*t*) Pentecost was fully come, they were all with one accord in one place. 2. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3. And there appeared unto them cloven (*u*) tongues like as (*x*) of fire, and it sat upon each of them: 4. and they were all filled with the Holy Ghost, and began to speak with other (*z*) tongues,

(*t*) v. 1. "Pentecost," i. e. "the feast of weeks," our Whit-sunday: the second of the three great solemnities in which (according to Deut. xvi. 16.) all the males were enjoined to appear before the Lord in the place which he should choose; which place was afterwards fixed to be Jerusalem. It was the fiftieth day after the feast of the passover. All the Jews therefore who had been at Jerusalem at the time of the crucifixion, would be there again at the time of this great miracle, would have the opportunity of personally witnessing its effects, would naturally carry an account of it to their own homes, and so would be themselves prepared, and would prepare others, to receive the truths of the gospel when it should be preached amongst them. An instance of God's wisdom in selecting appropriate times for accomplishing his purposes!

(*u*) v. 3. "Cloven tongues, &c." something visible: perhaps to intimate that the Holy Ghost was not merely an impulse from God, but a separate existence. When it descended upon our Saviour, it came down visibly; perhaps for the same reason. The Heaven was opened, and the Holy Ghost descended in a *bodily shape* like a dove upon him. Luke iii. 22. and see Matt. iii. 16. Mark i. 10.

(*x*) v. 3, 4. "As of fire," "with the Holy Ghost." The Baptist had declared, (Matt. iii. 11. Luke iii. 16.) that our Saviour should "baptize with the Holy Ghost and with fire." This therefore was a fulfilment of that prediction, and a proof that God was with the Baptist, to whom this power of prophecy was given, as well as with our Saviour. Our Saviour also assured the apostles in his conversation at

as the (*a*) Spirit gave them utterance. 5. And there were (*b*) dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6. Now when this was noised abroad, the multitude came together, and were confounded (*c*), because that every man heard them speak in his own language. 7. And they were all amazed, and marvelled, saying one to another, "Behold, are not all these which speak Galileans?" 8. And how "hear we every man in our own

the last supper, and after his resurrection, that he would "send the Comforter unto them, even the Spirit of truth;" that he would send "the promise of his Father unto them;" that "they should be endued with power from on high;" (John xiv. 16. 26.—xv. 26.—xvi. 7.—Luke xxiv. 49.) and this was a completion of these assurances.

(*z*) "Other tongues." This wonderful gift would naturally rivet the faith of those on whom it was conferred, and increase the number of believers, because it could not have been the effect of delusion or deceit: nothing but a preternatural power could have bestowed it. We are told, accordingly, (Acts ii. 41.) that on the same day there were added to the faith three thousand souls. It was not however merely to convince the disciples and those who witnessed its operation, that this miracle was performed; it was essential to enable the apostles to preach the gospel, as our Saviour had commanded them, *to all nations*. (See ante, 163. note on Acts i. 8.) According to Matt. xxviii. 19. he told them to "go, and teach *all nations*;" according to Mark xvi. 15. to "go into *all the world*," and preach the gospel to *every creature*;" (and see Luke xxiv. 49.) and according to Acts i. 8. that they should be "witnesses unto him, both in Jerusalem, and in all Judea, and in Samaria, and unto the *utmost part of the earth*."

(*a*) "The Spirit," i. e. "the Holy Ghost."

(*b*) v. 5. "Dwelling," rather "sojourning," abiding during the feast, *κατακλιθεῖς*.

(*c*) v. 6. "Confounded." What would be our feelings and convictions were we to witness such a miracle?

"tongue, wherein we were born ?
 "9. Parthians, and Medes, and
 "Elamites, and the dwellers in
 "Mesopotamia, and in Judea,
 "and Cappadocia, in Pontus, and
 "Asia, 10. Phrygia, and Pam-
 "phylia, in Egypt, and in the
 "parts of Libya about Cyrene,
 "and strangers of Rome, Jews
 "and proselytes, 11. Cretes and
 "Arabians, we do hear them
 "speak in our tongues the won-
 "derful works of God."

The Gospel. John xiv. 15. (d)

Jesus said unto his disciples, "If
 "ye love me, keep (e) my com-
 "mandments. 16. And I will

"pray the Father, and he shall give
 "you another (g) Comforter (h),
 "that he may abide with you
 "for (i) ever; 17. even the (k)
 "Spirit of truth; whom (l) the (m)
 "world cannot receive, because
 "it seeth (l) him (n) not, neither
 "knoweth him (l): but ye know
 "him (l); for he (l) dwelleth (o)
 "with you, and shall be in you.
 "18. I will not leave you comfort-
 "less: I will come to you. 19. Yet
 "a little while, and the world
 "seeth me no more; but ye see
 "me: because I live, ye (p) shall
 "live also. 20. At that day ye
 "shall know that I am (q) in my
 "Father, and you in me, and I

(d) Part of our Saviour's discourse at
 the last supper the night he was betrayed.
 St. John sat next him.

(e) v. 15. "Keep, &c." Obedience is
 the test God requires. Samuel told Saul,
 (1 Sam. xv. 22.) "To obey is better than
 sacrifice;" and St. John in his epistles
 (perhaps from a recollection of this dis-
 course) repeatedly presses obedience to
 God's commandments as the only true
 criterion of love to God. Thus, (1 John ii.
 5.) "Whoso keepeth his" (i. e. God's)
 "word, in him verily is the love of
 "God perfected." So, (1 John v. 3.)
 "This is the love of God, that we keep his
 "commandments." And, (2 John i. 6.)
 "This is love, that we walk after his com-
 "mandments." The similarity of senti-
 ment in St John's gospel and epistles affords
 an argument that they are rightly ascribed
 to the same person.

(g) v. 16. "Another," for Christ him-
 self had been one.

(h) "Comforter," or advocate, exhorter,
 "or guide. Hamm. παράκλητον."

(i) "For ever," not to depart, as I have
 done.

(k) v. 17. "The Spirit of truth," i. e.
 "the Holy Ghost."

(l) "Whom," or "which," "him,"
 (thrice) and "her," or "it." They are all
 neuters, not masculine, in the original:
 ἄλλον παράκλητον δώσει ὑμῖν, τὸ πνεῦμα τῆς ἀλη-
 θείας, ὃ ὁ κόσμος ὁ δόξαι λαβεῖν, οἱ δὲ θεοῦ
 αὐτὸ, ὅτι γινώσκουσιν αὐτὸ ὑμεῖς; δὲ γινώσκετε αὐτὸ, &c.

(m) "The world," i. e. "the worldly
 "minded," such as are wholly taken up
 with worldly pursuits, setting their whole
 affections upon things below. So 1 John
 ii. 15. "If any man love the world, the love
 "of the Father is not in him." And agree-
 ably to this is what our Saviour says in his
 sermon on the mount, "Ye cannot serve
 "God and mammon. Matt. vi. 24."

(n) "Seeth him not, &c." i. e. "has
 "not a disposition to see or know him."

(o) "Dwelleth," or "shall dwell," μένει.
 The spirit of holiness may be considered
 as dwelling within us, when our thoughts
 and actions are such as he would dictate,
 and when we endeavour to make our
 thoughts and actions conformable to God's
 will. St. Paul calls their bodies "the
 "temple of God," (1 Cor. iii. 16, 17.—
 vi. 19. and 2 Cor vi. 16.) to press upon
 their minds that God was to be considered
 as an inmate in their breasts, that their
 bodies were dedicated to his service, and
 to restrain them therefore from acts which
 he could not approve, or which, if his
 presence were visible, they could not dare
 to do.

(p) v. 19. "Ye shall live, &c." i. e. "ye
 "shall partake of the life and spirit I
 "possess."

(q) v. 20. "That I am in my Father,
 "&c." i. e. "that I really came from God,
 "that I am animated by his spirit, and
 "that you are animated by mine."

"in you. 21. He that hath my
"commandments, and keepeth
"them, he it is that loveth me:
"and he that loveth me shall be
"loved of my Father; and I will
"love him, and will (*r*) manifest
"myself to him." 22. Judas saith
unto him (not (*s*) Iscariot), "Lord,
"how is it that thou wilt manifest
"thyself unto us, and not unto
"the world?" 23. Jesus answered
and said unto him, "If a man
"love me, he will keep my words:
"and my Father will love him,
"and we will (*t*) come unto him,
"and make our abode with him.
"24. He that loveth me not,
"keepeth not my sayings: and
"the word which ye hear, is not
"mine, but the Father's which
"sent me. 25. These things have
"I spoken unto you, being yet

"present with you. 26. But the
"Comforter, which is the Holy
"Ghost, whom (*u*) the Father
"will send in my name, he shall
"teach you all things, and bring (*x*)
"all things to your remembrance,
"whatsoever I have said unto
"you. 27. Peace I leave with
"you, my peace I give unto you:
"not as the world giveth, give
"I unto you. Let not your heart
"be troubled, neither let it be
"afraid. 28. Ye have heard how
"I said unto you, I go away, and
"come again unto you. If ye
"loved me, ye would rejoice, be-
"cause I said, I go unto the
"Father: for my Father is (*y*)
"greater than I. 29. And now I
"have told you before it come
"to pass; that when it is come
"to pass, ye might (*z*) believe.

(*r*) v. 21. "Manifest," i. e. "not to the
'eye, but to the mind; will shew him
"that I still continue with him, that I
"have not forsaken him."

(*s*) v. 22. "Not Iscariot," but St. Jude,
the author of one of the epistles.

(*t*) v. 23. "Come, &c." i. e. "be as it
"were inmates in his breast." If he makes
his mind pure, without any wrong thoughts
or passions, fit for God's temple, God
will treat it accordingly. So, 1 John iii.
24. "he that keepeth his commandments,
"dwelleth in him, and he in him,"

(*u*) v. 26. "Whom," or "which," Gr. *ἡ*.
(*x*) "Bring, &c." There were many
things which our Saviour said unto them
before his crucifixion, which they did not
understand at the time, the force of which
they might afterwards see. See ante, 143.
note on Luke xxiv. 45. and 158, note on
John xvi. 6.

(*y*) v. 28. "Greater." St. Paul and St.
Peter both call him "the God," as well
as the Father of our Lord Jesus Christ.
"The God and Father of our Lord Jesus
"Christ knoweth that I lie not;" and
"Blessed be the God and Father of our
"Lord Jesus Christ." (2 Cor. xi. 31. and
1 Pet. i. 3.) and see post, — note on
Eph. iii. 14. In John v. 19. our Saviour
says, "The Son can do nothing of himself;

"but what he seeth the Father do;" and
v. 26, 27. "The Father hath given to the
"Son to have life in himself, and hath
"given him authority to execute judg-
"ment also;" and v. 36. "The works the
"Father hath given me to finish, bear wit-
"ness of me, that the Father hath sent me."
In John xii. 49. our Saviour says, "I have
"not spoken of myself, but the Father
"which sent me, he gave me a command-
"ment, what I should say, and what I
"should speak;" and again, John xiv. 10.
"The words that I speak unto you, I speak
"not of myself, but the Father that dwell-
"eth in me, he doeth the works." In John
xvii. 22, 24. he speaks of "the glory which
"God the Father hath given him." Su-
periority in the Father, is not (as far as
we can judge) inconsistent with divinity
in the Son. The Son may be God, though
as between himself and the Father, the
Father is superior, as an earthly father is
above his son.

(*z*) v. 29. "Might believe." See ante,
165. note on John xvi. 4. Foreknowledge
being peculiar to God, the fulfilment of
the prediction would prove he had God's
countenance when he made it, and would
therefore be a sufficient ground for their
belief.

"30. Hereafter I will (a) not talk
 "much with you: for the Prince
 "of this world cometh, and hath
 "nothing in me. 31. But that
 "the world may know that I love
 "the Father; and (b) as the Fa-
 "ther gave me commandment,
 "even so I do."

Monday in Whitsun-Week.

For the Epistle. Acts x. 34. (c)

THEN Peter opened his mouth,
 and said, "Of a truth I perceive
 "that God is no respecter of per-
 "sons: 35. but in every nation
 "he that feareth him, and worketh
 "righteousness, is accepted with
 "him. 36. The word which God
 "sent unto the children of
 "Israel, preaching peace by Jesus
 "Christ; (he is Lord (d) of all :)
 "37. that word, I say, ye know,
 "which was published through-
 "out all Judea, and began from
 "Galilee, after the baptism which
 "John (e) preached: 38. how
 "God (g) anointed Jesus of Na-

zareth with the Holy Ghost
 "and with power: who went
 "about doing good, and healing
 "all that were oppressed of the
 "devil: for God was with him.
 "39. And we are witnesses of all
 "things which he did, both in
 "the land of the Jews and in
 "Jerusalem; whom they slew
 "and hanged on a tree. 40. Him
 "God raised up the third day,
 "and shewed him openly; 41. not
 "to all the people, but unto wit-
 "nesses chosen before of God,
 "even to us, who did eat and
 "drink with him after he rose
 "from the dead. 42. And he com-
 "manded us to preach unto the
 "(h) people, and to testify that it
 "is he which was ordained of
 "God to be the Judge of quick
 "and dead. 43. To him give
 "all the prophets witness, that
 "through his name whosoever
 "believeth in him shall receive
 "remission (i) of sins." 44. While
 Peter yet spake these words, the
 Holy (k) Ghost fell on all them
 which heard the word. 45. And

(a) "Will," or "shall."

(b) v. 31. "And," or "even." Is not
 this the meaning? "I give that proof of
 "love towards my Father, which I require
 "of you; (v. 21.) I keep his command-
 "ments."

(c) See Easter Monday, where this por-
 tion of scripture also occurs, and is com-
 mented upon.

(d) v. 36. "He is Lord of all." A plain
 and unequivocal assertion of Christ's su-
 periority and divinity. This verse is not
 cited by Cyril, Tertullian or Jerome.

(e) v. 37. "John," i. e. "the Baptist."

(g) v. 38. "God anointed." So that our
 Saviour's powers are here described as
 conferred by God. So v. 40.

(h) v. 42. "Unto the people." ἵνα λαῶν
 to all.

(i) v. 43. "Remission, &c." The true
 Christian doctrine is this: that the sins of

those who are conscious of their own un-
 worthiness, who acknowledge that they
 have no colour to *claim* any recompence
 from God *as matter of right*, who are sen-
 sible that they have sinned, and who hum-
 bly look up for pardon through the merits
 and mediation of Jesus Christ, will be for-
 given; that their sins will not be imputed
 to (or brought into account against) them.
 Rom. iv. 8. (See ante, 77. note on Matt.
 xx. 2. According to Rom. iii. 23. "All
 "have sinned, and come short of the
 "glory of God;" and 1 John i. 8. "If we
 "say that we have no sin, we deceive our-
 "selves." It is in the humble, who feels
 the necessity of an Intercessor, that the
 true spirit of Christianity is to be found;
 not in the self-sufficient, who thinks he
 can stand upon his own merits. See post,
 — Luke xviii. 9 to 14.

(k) v. 44. "Ghost," i. e. "Spirit."

they (*l*) of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost; 46. for they heard them speak with tongues (*m*), and magnify God. Then answered Peter, 47. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" 48. And he commanded them to be baptized in the name (*n*) of the Lord. Then prayed they him to tarry certain days.

The Gospel. John iii. 16.

God so loved the world, that he (*o*) gave his (*p*) only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18. He that believeth (*q*) on him is not (*r*) condemned; but he that believeth not is condemned already, because (*s*) he hath not believed in the name of the only-begotten Son of God. 19. And this is (*t*) the condemnation, that

(*l*) v. 45. "They of the circumcision," i. e. "the Jews."

(*m*) v. 46. "Tongues," i. e. "languages they never learnt."

(*n*) v. 48. "Of the Lord, *ἡ Κυρία*," i. e. "of Jesus Christ;" but assuredly, not in his name alone, but according to the form he had prescribed, (Matt. xxviii. 19.) "in the name of the Father, and of the Son, and of the Holy Ghost." See Graves's Trinity, 16 to 19.

(*o*) v. 16. "Gave, &c." God shewed his abhorrence of sin, by requiring such a sacrifice; and he evinced his regard for man's salvation, by furnishing the victim, and accepting the atonement. According to Isaiah liii. 5. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." So 1 John iv. 9. "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him."

(*p*) "Only begotten Son." Him who alone stood in that relation to God the Father in which a human son stands to a human father, of the same nature, and with the same powers.

(*q*) v. 18. "Believeth on," i. e. "confideth in, trusteth to, relies upon," *πιστεύειν ἐν*, making Christ's atonement, not his own sufficiency, his only ground for hope.

(*r*) "Not condemned," i. e. "escapes condemnation; is exempted from the

"condemnation to which he would otherwise have been liable."

(*s*) "Because, &c." If all have sinned, (and who has not?) if condemnation is the ordinary consequence of sin, and faith in Christ the only condition upon which God will exempt from condemnation, it follows, that he who will not perform the condition (by believing in Christ) must continue in a state of condemnation. This corresponds with what St. Peter says, Acts iv. 12. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." And "how shall we escape, if we neglect so great salvation?" Hebr. ii. 3.

(*t*) v. 19. "This is the condemnation," i. e. (perhaps) "this justifies it, this shews its propriety and reasonableness, that it is *sin* only that obstructs belief; who ever has a good disposition, is ready to walk in God's commandments, and to do his will, must be convinced: so decisive are the proofs, it is only where the disposition to examine and judge is obstructed by sinful habits and sinful propensities, that belief can be withheld." If when our Saviour has put into our hands the power of driving out Satan, we on our parts do not choose to co-operate, but rather prepare ourselves to give him again a welcome reception, we have no right to complain if we are worse off than if this power had not been given. Matt. xii. 45. (See post, —) 2 Cor. iv. 3, 4. See also 1 Till. 29.

light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved: 21. But he that doeth (*u*) truth cometh to the light, that his deeds may be made manifest that they are wrought in God.

Tuesday in Whitsun-Week.

For the Epistle. Acts viii. 14.

WHEN the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John (*x*): 15. who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16. (for as yet he was fallen upon none of them; only they were baptized in the name of the (*y*) Lord Jesus.) 17. Then (*z*) laid they their hands on them, and they received the Holy Ghost.

(*u*) v. 21. "Truth," or "the truth," *ἡ ἀλήθεια* — with the article — i. e. "Righteousness, the Gospel duties."

(*x*) v. 14. "John," i. e. "the Evangelist."

(*y*) v. 16. "Of the Lord." See ante, 170. note on Acts x. 48.

(*z*) v. 17. "Laid, &c." This was a point in which the apostles could not be deceived.

(*a*) A continuation of our Saviour's reproof to the Pharisees, after he had restored to sight the man that was born blind. The Pharisees had been questioning the man: and upon his inferring from the miracle that Jesus must be of God, had cast him out.

(*b*) v. 1. "Not by the door, &c." i. e. "as a clandestine intruder; one who does not come in openly, or by the ordinary entrance, is naturally concluded to be a thief and a robber; so may you fairly conclude, that he does not come from

The Gospel. John x. 1. (a)

"VERILY, verily, I say unto you, "He that entereth (*b*) not by the "door into the sheepfold, but "climbeth up some other way, "the same is a thief and a robber. "2. But he that entereth in by "the door is the shepherd of the "sheep. 3. To him the porter "openeth; and the sheep hear "his voice: and he calleth his "own sheep by name, and leadeth "them out. 4. And when he "putteth forth his own sheep, he "goeth before them, and the "sheep follow him: for they "know his voice. 5. And a stran- "ger will they not follow, but "will flee from him: for they "know not the voice of stran- "gers." 6. This parable spake Jesus unto (*c*) them: but they understood not what things they were which he spake unto them. 7. Then said Jesus unto them again, "Verily, verily, I say unto "you, I am the (*d*) door of the "sheep. 8. All (*e*) that ever

"God, whose works are such as God "would never sanction. On the contrary, "as he who enters in by the door is rightly "supposed to be the shepherd, so if my "works are such as none but one who "came from God could do, you ought to "be convinced I really did come from "God. And I not only 'enter in by the "door,' (that is, do these works,) but "I am the door itself, (verse 7.); it is "through me alone that any can enter. "See infra, verse 7."

(*c*) v. 6. "Them," i. e. "the Pharisees."

(*d*) v. 7. "The door." Advancing one step farther. No other way to salvation but through him. So he says, (John xiv. 6.) "I am the way, and the truth, and the "life; no man cometh unto the Father, "but *by me*."

(*e*) v. 8. "All, &c." i. e. "persons who "pretended to be the Messiah; impos- "tors."

"came before me are (*g*) thieves and robbers: but the sheep did not hear them. 9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

TRINITY SUNDAY.

The Collect.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities; who livest and reignest, one God, world without end. *Amen.*

For the Epistle. Rev. iv. 1.

AFTER this I looked, and, behold, a door was opened in heaven: and the first voice which I

heard was as it were of a trumpet talking with me; which said, "Come up hither, and I will shew thee things which must be hereafter." 2. And immediately I was in the (*h*) spirit: and, behold, a throne (*i*) was set in heaven, and one sat on the throne. 3. And he that sat was to look upon like a jasper and a sardine-stone: and there was a rainbow round about the throne, in sight like unto an emerald. 4. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. 5. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. 6. And before the throne there was a sea of glass, like unto crystal: and in the midst of the throne, and round about the throne, were four (*k*) beasts, full of eyes before and behind. 7. And the first beast was like a (*l*) lion, and the second beast like a calf, and the third beast had a face as

(*g*) "Thieves, &c." Coming to serve themselves at the expense of others.

(*h*) v. 2. "In the spirit," i. e. "in a vision, or trance;" — "spiritualized."

(*i*) "A throne, &c." This seat, and those of the twenty-four elders, &c. &c. correspond exactly with the form of the encampments in the wilderness. See infra, note on v. 7. The throne answers to the tabernacle, the elders to the Levites and priests, and the beasts to the four camps of Israel. Mede, 37.

(*k*) v. 6. "Four beasts." These represent the Christian churches through the four quarters of the world. Mede, 35.

(*l*) v. 7. "A lion, &c." The Israelites

had four standards, that of Judah, Ephraim, Reuben, and Dan, and there were three tribes under each; Judah had the ensign of a lion, Ephraim that of an ox, Reuben that of a man, and Dan that of an eagle. In their encampments and marches in the wilderness, (according to Numb. ii.) Judah was to take the east, Ephraim the west, Reuben the south, and Dan the north; and the tabernacle and Levites were to be in the midst. Mede, 31, 32. So in Ezek. i. 10. the four living creatures which came from the north had the faces of a man towards the south, of an eagle towards the north, of a lion on one side, and of an ox on the other.

a man, and the fourth beast was like a flying eagle. 8. And the four beasts had each of them (*m*) six wings about him; and they were full of (*n*) eyes within: and they rest not day and night, saying, "Holy, (*o*) holy, holy, Lord "God Almighty, which was, and "is, and is to come." 9. And (*p*) when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, 10. the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, 11. "Thou art "worthy, O Lord, to receive

"glory and honour and power;
"for thou hast created all things,
"and for thy pleasure they are
"and were created."

The Gospel. John iii. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2. the same came to Jesus by (*q*) night, and said unto him, "Rabbi, we know that "thou art a teacher come from "God; for no man can do these "miracles that thou doest, except "God be with him." 3. Jesus answered and said unto him. "Verily (*r*), verily, I say unto "thee, Except a man be born "again (*s*), he cannot see the

(*m*) v. 8. "Six wings," to fly about every where to fulfil God's commands.

(*n*) "Of eyes," i. e. "sharpsighted," to understand God's mysteries. Mede, 36.

(*o*) "Holy, &c." thrice repeated, as *la. vi. 3.* Not, says Chrysostom, once or twice, or four times, but thrice, to manifest the one and equal glory of Father, Son and Holy Ghost. 3 Chrys. 909, 910. *De Trinitate Sermo.*

(*p*) v. 9. "When, &c." i. e. "when the "churches perform their services, the "elders fall down, &c." Mede, 36.

(*q*) v. 2. "By night," therefore probably "secretly, for fear of the Jews."

(*r*) v. 3. "Verily, &c." An intimation to Nicodemus that a secret acknowledgment was insufficient; a public avowal, and an open service required: that he must be born again, come under new relations, and undertake new duties: that he must be born *of water* by receiving baptism from Christ, and so publicly enrolling himself into his service, and putting off all carnal habits; and that he must be born *of the Spirit* by sacrificing all temporal views, disregarding all temporal dangers, and embarking with all his heart in the cause of Christianity. See *ante*, 163. And this is agreeable to Matt. x. 32. & Luke xiv. 26. "Whosoever shall "confess me before men, him will I also "confess before my Father which is in

"heaven: but whosoever shall deny me "before men, him will I also deny before "my Father which is in heaven:" and "If any man come to me, and hate not, "(in comparison to my service,) his father "and mother, and his wife and children, "and brethren and sisters, yea, and his "own life also, he cannot be my disciple."

(*s*) "Born again," i. e. "regenerate: "putting off all *carnal* habits and dispositions, and putting on *spiritual* ones." "Putting off, (according to Eph. iv. 22.) "the old man, which is corrupt, and putting on the new man, which after God "is created in righteousness and true holiness." The expressions of "being "renewed," "putting off the old man," and "putting on the new man," or "putting on Christ," are not unfrequent. Thus, Eph. iv. 23. post. — St. Paul tells the converts to put off the old man, and put on the new, and "to be renewed in "the spirit of your mind." So (Col. iii. 9. 10.) he speaks of them as having "put "off the old man with his deeds, and "having put on the new man, which is renewed in knowledge, after the image of "him that created him, (viz. God.)" In Rom. xii. 2. he tells them to be "transformed in the renewing of their mind." And Rom. xiii. 14. he exhorts them to "put on the Lord Jesus Christ, and not "make provision for the flesh, to fulfil

"kingdom of God." 4. Nicodemus saith unto him, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" 5. Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6. That which is born of the flesh (*t*) is flesh; and that which is born of the Spirit is (*t*) spirit. 7. Marvel not that I said unto thee, "Ye must be born (*u*) again." 8. The (*x*) wind (*y*)

"bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." 9. Nicodemus answered and said unto him, "How can these things be?" 10. Jesus answered and said unto him, "Art thou a master of Israel, and knowest not these things? 11. Verily, verily, I say unto thee, We speak that (*z*) we do know, and testify that we have seen; and ye receive not our witness. 12. If I have told you earthly (*a*)

"the lusts thereof." In Gal. iii. 27. he reminds them, that "as many of them as had been baptized into Christ, *had put on Christ.*" And Gal. vi. 15. he says, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a *new creature.*" And 2 Cor. v. 17. "If any man be in Christ, *he is a new creature.*" So in the Old Testament, Ezek. xi. 19. "I will give them one heart, and I will put a *new spirit* within you: and I will take the *stony* heart out of their flesh, and will give them a heart *of flesh.*" And, Ezek. xxxvi. 25, 26. "I will sprinkle clean water upon you, and you shall be clean, &c. a *new heart* also will I give you, and a *new spirit* will I put within you." So, Ps. li. 10. "Make me a clean heart, O God, and *renew* a right spirit within me." Persons admitted proselytes into the Jewish church were considered as putting off all their former relations, so that they who were before of kin to them were no longer to be considered so, and they were looked upon as "*new born.*"

(*t*) v. 6. "Is flesh," i. e. "is *carnally* disposed." "Is spirit," i. e. "is *spiritually* disposed." So Gal. v. 17. "The flesh lusteth against the spirit, and the spirit against the flesh." And Rom. viii. 5. "They that are after the flesh, do mind the things of the flesh, but they that are after the spirit, the things of the spirit; for to be carnally minded is death."

(*u*) v. 3. & 7. "Again," or "from above,"

ἀνεμῶν. Our Lord might intentionally use a word which would admit of both senses.

(*x*) v. 8. "The wind," or "the Spirit." It is the same word (*πνεῦμα*) as at the end of the verse and in verses 5 & 6. is rendered "Spirit." The French translation, (Mons edit. 1672,) is "l'Esprit souffle."

(*y*) "Bloweth, &c." The meaning probably is this: "Inability to account for a thing, is no conclusive proof it does not exist. You cannot account for the wind: you know not whence it cometh, or whither it goeth; yet its existence, its power, its operations, are plain. You cannot account for the Spirit, yet are its effects and influences clear; and if you cannot account for a man's being born again, or being born of the Spirit, do not conclude he is not so born. He has powers which prove he is. The existence of things depends upon God's will, not upon man's apprehension." "The effect," says Paley, "is obvious, though the mode of producing it is not. Pal. Serm. 381."

(*z*) v. 11. "That we do know, &c." Not upon conjecture, or with doubt; we have the assurance of knowledge and sight, and therefore speak with perfect confidence.

(*a*) v. 12. "Earthly things," i. e. (perhaps) "things to which you have some thing on earth that bears a resemblance:" as the notion of "being born again," prevailed upon the admission of a proselyte, and might therefore in this instance also be understood.

"things, and ye believe not, how
 "shall ye believe if I tell you of
 "heavenly things? 13. And no
 "man hath ascended up to heaven,
 "but (*b*) he that came (*c*) down
 "from heaven, even the Son of
 "man, which (*d*) is in heaven.
 "14. And (*e*) as Moses lifted up
 "the (*g*) serpent in the wilder-
 "ness, even so must the Son of
 "man be (*h*) lifted up; 15. that
 "(*i*) whosoever (*k*) believeth in
 "him should not perish, but have
 "eternal life."

First Sunday after Trinity.

The Collect.

O GOD, the strength of all them
 that put their trust in thee, merci-
 fully accept our prayers; and be-
 cause through the weakness of

(*b*) v. 13. "But he, &c." Therefore
 who but, or so well as, he can tell you
 of heavenly things, can know God's plans,
 the scheme of man's redemption, the ne-
 cessity of being born again, &c.

(*c*) "Came down:" so that he existed
 there before. Bellarmine de Christo, 319.

(*d*) "Which is in heaven," or "whose
 proper home is heaven," or "who is in
 heaven the self-existent Being: ὁ ὢν ἐν τῷ
 οὐρανῷ." Christ could hardly speak of him-
 self as being in heaven at the time he was
 here on earth, but he might properly
 point to heaven as his *domicile*, and might
 well describe what his character *there* was.
 "O" is the proper description of the self-
 existent Being.

(*e*) v. 14. "As, &c." Our Saviour ap-
 prizes him that his crucifixion was part of
 God's scheme,—one of the "heavenly
 things" mentioned in verse 12.

(*g*) "The serpent, &c." God had sent
 serpents amongst the Israelites, which bit
 them so that they died. Moses, at their in-
 stance, interceded with God, and by God's
 command he made a serpent of brass,
 and put it upon a pole; "and it came to
 pass, that if a serpent had bitten any
 man, when he beheld the serpent of
 brass he lived, Numb. xxi. 7, 8, 9." As
 therefore the serpent had been lifted up

our mortal nature we can do no
 good thing without thee, grant
 us the help of thy grace, that in
 keeping thy commandments we
 may please thee, both in will and
 deed, through Jesus Christ our
 Lord. Amen.

The Epistle. 1 John iv. 7.

BELOVED, let us love one another :
 for love is of God; and every (*l*)
 one that loveth, is born (*m*) of
 God, and knoweth God. 8. He
 that loveth not, knoweth not God;
 for God is love. 9. In (*n*) this
 was manifested the love of God
 toward us, because that God sent
 his only-begotten Son into the
 world, that we might (*o*) live
 through him. 10. Herein (*p*) is
 love, not that we loved God, but

to save from *temporal* death, so should
 Christ be lifted up to save from death
eternal.

(*h*) "Be lifted up." A prediction which
 his crucifixion verified!

(*i*) v. 15. "That, &c." i. e. "to extri-
 cate true believers from destruction: to
 procure for them eternal life."

(*k*) "Believeth," i. e. "has such a be-
 lief as thoroughly influences his con-
 duct." See ante, 160. note on James i. 22.

(*l*) v. 7. "Every one, &c." This is a
 test: no one can be altogether "of God,"
 such as God would have him, who has
 not perfect love and benevolence to man.

(*m*) "Born of God," i. e. "a child of
 God, with his temper and disposition;
 walking in his steps."

(*n*) v. 9. "In this, &c." St. John points
 out this transcendent instance of God's
 benevolence to man, to enforce the duty
 of benevolence from one man to another,
 and he accordingly draws the conclusion
 in verse 11.

(*o*) "Live," i. e. "have life; be re-
 cued from the curse of death."

(*p*) v. 10. "Herein, &c." This sets his
 love in a striking light, that when by sin
 we had shewn our enmity to God, he sent
 his Son to redeem us from the punishment
 of sin. According to Rom. v. 8. "God

that he loved us, and sent his Son to be the propitiation for our sins. 11. Beloved, if God so loved us, we ought also to love one another. 12. No man hath (*q*) seen God at any time. If (*r*) we love one another, God dwelleth in us, and his love is perfected in us. 13. Hereby know we that we dwell in him, and he in us, because he hath given us of his (*s*) Spirit. 14. And we have (*t*) seen, and do testify that the Father sent the Son to be the Saviour of the world. 15. Whosoever shall (*u*) confess that Jesus is the (*x*) Son of God, God dwelleth in him, and

he in God. 16. And we have (*y*) known and (*z*) believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. 17. Herein (*a*) is our love made perfect, that we may have boldness in the day of (*b*) judgement: because as he is, so are we in this world. 18. There is no (*c*) fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love. 19. We love him, (*d*) because he first loved us. 20. If a man say, I love God, and hateth his brother, he is a (*e*)

"commended his love towards us, in that *while we were yet sinners*, Christ died *for us*."

(*q*) v. 12. "Hath seen, &c." So that attachment to God cannot proceed from what causes attachment amongst men — acquaintance and personal knowledge: obedience to his commands is the only test. One of his chief commands is, that we love one another: he therefore that keeps this commandment shews, in the only way he can, that he loves God: he that does not keep it, shews the reverse, that he does not love God. See ante, 167. note on John xiv. 15.

(*r*) "If, &c." Though we have not seen God, yet if we have perfect love to man, God fills our hearts: his love has its perfection in our minds: he makes our hearts his dwelling-place: we are animated by his Spirit; our conduct is what his Spirit would suggest. So, Rom. viii. 8. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you: now if any man have not the Spirit of Christ," (i. e. the temper he would inspire,) "he is none of his."

(*s*) v. 13. "Spirit," i. e. "of universal love and benevolence." So 1 John iii. 24. post, 179. "Hereby we know that he abideth in us, by the Spirit which he hath given us."

(*t*) v. 14. "Have seen, &c." So that we have the *fullest* assurance of this great instance of God's love: it admits of no doubt. See ante, 46. note on 1 John i. 1.

(*u*) v. 15. "Shall confess," i. e. "in defiance of all danger;" making this return for God's love. This is another test. See v. 2.

(*x*) "The Son," ὁ υἱός, with the article, even though it follows the word τέκνον.

(*y*) v. 16. "Have known," i. e. "have had the most perfect proof:" so that we ought boldly to stand by him, as he has stood by us: to suffer for his sake, as he suffered for ours.

(*z*) "Believed," or "placed our confidence upon." Belief is less than knowledge, and St. Paul could not mean to express the less, after he had expressed the greater; but he might mean, that the love he had before experienced and known, gave him the surest grounds for future confidence: ἐγνώκαμεν καὶ πιστεύσαμεν.

(*a*) v. 17. "Herein, &c." The meaning seems to be this: this is perfect love to God, to be bold before earthly tribunals for his sake, and in his cause; to avow Christianity in defiance of all danger: to allow nothing to deter us.

(*b*) "Of judgment," i. e. (perhaps) "of trial, of danger."

(*c*) v. 18. "No fear in love," i. e. "the two are inconsistent: perfect love is above all fear; disregards all danger." He whom dread of peril would deter, has not reached the standard of love.

(*d*) v. 19. "Because, &c." i. e. "a strong inducement for bold and fearless attachment." It is a debt of gratitude, a mere return for previous love in God.

(*e*) v. 20. "A liar," i. e. "advances

liar; for he (*g*) that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 21. And this commandment have we from him, "That he who loveth God love his brother also."

The Gospel. Luke xvi. 19.

THERE (*h*) was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20. and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21. and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. 22. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23. and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom: 24. and he cried and said, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." 25. But Abraham said, "Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things:

"but now he is comforted, and thou art tormented. 26. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." 27. Then he said, "I pray thee therefore, father, that thou wouldest send him to my father's house; 28. for I have five brethren: that he may testify unto them, lest they also come into this place of torment." 29. Abraham saith unto him, "They have Moses and the prophets; let them hear them." 30. And he said, "Nay, father Abraham: but if one went unto them from the dead, they will repent." 31. And he said unto him, "If (*i*) they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Second Sunday after Trinity.

The Collect.

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of

"inconsistent propositions." So St. James says, (James iii. 14.) "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth," i. e. do not say you are Christians; you are not.

(*g*) "For he that loveth not, &c." See note (*r*) on v. 12.

(*h*) v. 19. "There was, &c." This follows the parable of the unjust steward, where our Lord had recommended such a disposition of wealth, as would ensure a reward in the life to come: and this

parable might (in part) be intended to intimate, that the application of riches to a man's own luxuries, with a total disregard of the necessities of the poor, was not innocent, and would not be unpunished.

(*i*) v. 31. "If, &c." The common grounds for confidence in God, and obedience to his commands, are so strong, that it could hardly be expected that *any* thing would operate where these did not; but admitting that other means might have a greater influence, it is for God alone to decide what means he will supply.

thy holy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 John iii. 13.

MARVEL not, my brethren, if the world (*k*) hate you. 14. We know that we have passed from (*l*) death unto life, because (*m*) we love the brethren. He that loveth not his brother, abideth in (*n*) death. 15. Whosoever hateth his brother is a (*o*) murderer: and ye know that no murderer hath eternal life abiding in him. 16. Hereby (*p*) perceive we the love of God, because he (*q*) laid down his (*r*) life for us: and we ought to lay down our lives for the brethren. 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels

of compassion from him, how dwelleth (*s*) the love of God in him? 18. My little children, let us not love in word, neither in tongue; but in deed and in truth. 19. And hereby (*t*) we know that we are of the truth, and shall assure our hearts (*u*) before him. 20. For if our heart condemn us, God is greater (*x*) than our heart, and knoweth all things. 21. Beloved, if our heart condemn us not, then have we confidence toward God: 22. And (*y*) whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 23. And this is his commandment, "That we should believe on the name of his Son Jesus Christ, and

(*k*) v. 13. "Hate." He had just been stating as the reason why Cain slew Abel, that Cain's works were evil, and Abel's righteous: he insinuates, therefore, that it will be no wonder if the world, that is, the wicked, hate them for the same reason.

(*l*) v. 14. "From death, &c." i. e. "from an unchristian to a Christian state." From what would terminate in death, to what will lead to life.

(*m*) "Because," i. e. "this convinces us; this is our assurance." So v. 24. and *ch.* iv. v. 13.

(*n*) "In death," i. e. "in an unchristian state; the same state as if our Saviour had not appeared: without the benefits of his mediation."

(*o*) v. 15. "Is a murderer," i. e. "has a disposition which would lead to murder: is as bad as a murderer in the sight of him who forbids the first step towards sin, and foresees all its consequences."

(*p*) v. 16. "Hereby, &c." St. John presses the same argument here as in 1 John iv. 9—11. (*ante*, 175, 176), that the transcendency of God's love to man should make men love one another. If God has demonstrated in so strong a way that mankind in general, the whole human race, is so much the object of his love, how can we justify making any one of that race the fixed object of our hatred? "If God so

"loved us, we ought also to love one another. 1 John iv. 11."

(*q*) "He laid down, &c." So that our Saviour is here distinctly referred to by the name of "God." Bellarmine de Christo lib. 1. c. 7. p. 314. — So 1 Tim. iii. 16. "God was manifest in the flesh, &c." And Acts xx. 28. "The church of God, which he hath purchased with his own blood."

(*r*) "His life," or "his own life." *ἡ ἀγάπη τοῦ Θεοῦ, ἧς ἑαυτοῦ ὑπὲρ ἑαυτῶν τὸν ψυχῆς αὐτοῦ ἔδωκε.*

(*s*) v. 17. "How dwelleth, &c." If, according to v. 16., we ought even to lay down our lives for the brethren, how far short does he fall, who will not even supply their necessities?

(*t*) v. 19. "Hereby," i. e. "by loving in deed and in truth."

(*u*) "Assure our hearts before him." i. e. as expressed in v. 21. shall "have confidence towards God:" "give our hearts assurance."

(*x*) v. 20. "Greater," i. e. "he knows as completely, and judges more correctly."

(*y*) v. 22. "Whatsoever, &c." If we keep his commandments, he rewards us by granting what we ask; but then (according to v. 23.) it is one of his commandments that we should believe on Christ, and love one another: we cannot expect the reward, unless we perform the condition.

"love one another, as he gave us commandment." 24. And he that keepeth his commandments dwelleth (z) in him, and he in him. And hereby we know that he abideth in us, by the Spirit (a) which he hath given us.

The Gospel. Luke xiv. 16.

A CERTAIN (b) man made a great supper, and bade many: 17. and sent his servant at supper-time to say to them that were bidden, "Come; for all things are now ready." 18. And they all with one consent began to make excuse. The first said unto him, "I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused." 19. And another said, "I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused." 20. And another said, "I have married a wife, and therefore I cannot come." 21. So that servant came, and shewed his Lord these things. Then the master of the house, being angry, said to his servant, "Go out quickly into the streets

"and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." 22. And the servant said, "Lord, it is done as thou hast commanded, and yet there is room." 23. And the Lord said unto the servant, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." 24. For I say unto you, That none of those men which were bidden shall taste of my supper."

Saint Barnabas the Apostle.

The Collect.

O LORD God Almighty, who didst endue thy holy apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xi. 22.

TIDINGS (c) of these things came unto the ears of the Church which

(z) v. 24. "Dwelleth in him, &c." The idea of God's dwelling in us, is often noticed by St. John. Thus, 1 John iv. 12. "If we love one another, God dwelleth in us." And John xiv. 23. "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

(a) "The Spirit," i. e. "the temper and disposition." He may be truly said to abide in us, when our temper is that which his would be, when, to use St. Paul's expression, (Philip. ii. 5.) "the same mind is in us, which was also in Christ Jesus." In the occurrences of life, might it not often be of service to us, to refer to this rule, "Is the mind, the temper, the disposition in which we now are, a godlike

"mind, temper, and disposition? Can God be considered as now abiding in us?" See ante, 167. note on John xiv. 17.

(b) v. 16. "A certain man, &c." This parable refers to the conduct of the Jews in rejecting our Saviour; it expresses God's indignation at those who, upon frivolous grounds, or worldly motives, turned their backs upon the great preparations which had been making for their sakes, and intimates distinctly that they should be utterly excluded from the benefits of Christ's coming. A warning to us not to suffer ourselves to be drawn off from religious duties!!

(c) v. 22. "Tidings, &c." The persecution which followed immediately after the death of St. Stephen (Acts vii. 60.

was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. 23. Who, when he came, and had seen the grace of (*d*) God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the (*e*) Lord. 24. For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the (*e*) Lord. 25. Then departed Barnabas to Tarsus, for to seek (*g*) Saul: 26. and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people. And the disciples were called Christians first in Antioch. 27. And in these days came prophets from Jerusalem unto Antioch. 28. And there stood up one of them, named Agabus, and signified by the (*h*) Spirit that there should be great dearth throughout all the (*i*) world:

drove many of the disciples to very distant parts; some of them went as far as Phœnice, and Cyprus, and Antioch. At Antioch they preached unto the Grecians: and "the hand of the Lord was with them: and a great number believed, and "turned unto the Lord. Acts xi. 19, 20, "21." It was the intelligence of this success that is here mentioned. It is observable, that the very steps which were taken to suppress Christianity extended the limits of its propagation. The disciples were so fully convinced of its truth, that nothing could deter them from preaching it; and when they were driven from Jerusalem, and other places, they exerted themselves in the distant parts to which they were driven.

(*d*) v. 23. "The grace of God," i. e. "the success of their preaching. The "number of believers."

(*e*) v. 23, 24. "The Lord, ὁ Κύριος." i. e. "Christ." In the 16th verse of this chapter, the term "Lord" is distinctly applied to

which came (*k*) to pass in the days of Claudius Cesar. 29. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: 30. which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel. John xv. 12. (*l*)

"THIS is my commandment,
"That ye (*m*) love one another,
"as I have loved you. 13. Greater
"love hath no man than this, that
"a man lay down his life for his
"friends. 14. Ye are my friends,
"if ye do whatsoever I command
"you. 15. Henceforth I call you
"not servants; for the servant
"knoweth not what his Lord
"doeth: but I have called you
"friends; for all things that I
"have heard of my Father I
"have made known unto you.
"16. Ye have not chosen me,
"but I have chosen you, and
"ordained you, that ye should go

our Saviour, "then remembered I the word
"of the Lord, how he said, 'John indeed
"baptized with water,' &c." and it is not
probable the same word would again have
been used, had any other than our Saviour
been meant.

(*g*) v. 25. "Saul," i. e. "St. Paul."

(*h*) v. 28. "The Spirit," i. e. "Inspiration."

(*i*) "World," i. e. "the land of Judea."

(*k*) "Came to pass." It is noticed as occurring in Jewry (i. e. Judea). Josephus Antiq. lib. 20. c. 3. in Claudius's time, A.D. 44.

(*l*) Part of our Lord's discourse at the last supper, just before he was betrayed. St. John sat next to him: he records therefore what he himself heard.

(*m*) v. 12. "That ye love, &c." This injunction seems to have made a strong impression upon St. John. He urges this duty with great earnestness in his epistles. See ante, 175, 176. 1 John iv. and ante, 178. 1 John iii.

"and bring forth fruit, and that
"your fruit should remain; that
"whatsoever ye shall ask of the
"Father in my name, he may
"give it you."

Third Sunday after Trinity.

The Collect.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Peter v. 5.

ALL of you be subject one to another, and be clothed with humility: for God (*n*) resisteth the proud, and giveth grace to the humble. 6. Humble yourselves therefore under the (*o*) mighty hand of God, that he may exalt you in due time: 7. casting (*p*) all your care upon him; for he careth for you. 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: 9. whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your (*q*) brethren that are in

(*n*) v. 5. "God resisteth, &c." A quotation from Prov. iii. 34. Exhortations to humility occur repeatedly in the Old and New Testament. See Matt. v. 3.—xviii. 4.

(*o*) v. 6. "The mighty hand, &c." i. e. (probably) "the afflictions and persecutions which were to put their sincerity to the test," what St. Peter calls (1 Pet. iv. 12) "the fiery trial which was to try them."

(*p*) v. 7. "Casting, &c." See Matt. vi. 25. post, —

(*q*) v. 9. "Brethren that are in the world," i. e. "Christian converts in other places."

(*r*) v. 2. "Sinners, &c." Upon another

the world. 10. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 11. To him be glory and dominion for ever and ever. *Amen.*

The Gospel. Luke xv. 1.

THEN drew near unto him all the publicans and sinners, for to hear him. 2. And the Pharisees and Scribes murmured, saying, "This man receiveth (*r*) sinners, and "eateth with them." 3. And he spake this parable unto them, saying, 4. "What man of you, "having an hundred sheep, if he "lose one of them, doth not "leave the ninety and nine in the "wilderness, and go after that (*s*) "which is lost, until he find it? "5. And when he hath found it, "he layeth it on his shoulders, rejoicing. 6. And when he cometh "home, he calleth together his "friends and neighbours, saying "unto them, "Rejoice with me; "for I have found my sheep "which was lost." 7. I say unto you, that "likewise joy shall be "in heaven over one sinner that "repenteth, more than over ninety "and nine just persons which need

occasion, when the disciples were questioned, why our Saviour ate with publicans and sinners, his answer was, "They "that be whole need not a physician, but "they that are sick: I am not come to "call the righteous, but sinners to repentance. Matt. ix. 12, 13. — Luke v. "31, 32." And the parable which follows shews that the redemption of sinners, the recovery of those who were in a lost state, was the great object of his coming. See post, — note on Matt. ix. 12.

(*s*) v. 4. "That which is lost." Making it the great topic of his anxiety, while lost; the great topic of his rejoicing, when found.

"no repentance. 8. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 9. And when she hath found it, she calleth her friends and her neighbours together, saying, 'Rejoice with me; for I have found the piece which I had lost.' 10. Likewise I say unto you, 'There is (t) joy in the presence of the angels of God over one sinner that repenteth.'"

Fourth Sunday after Trinity.

The Collect.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy, that thou being our

ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Epistle. Rom. viii. 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the (u) glory which shall be revealed in us. 19. For the earnest expectation of the (x) creature waiteth for the (y) manifestation of the sons of God. 20. For the (z) creature was made subject to vanity, not (a) willingly, but by (b) reason of him who hath subjected the same in hope; 21. because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22. For we know that the

(t) v. 10. "Joy, &c." A strong additional motive for sinners to repent, and for others to lead them to repentance! This joy is well intimated in the parable of the prodigal son. Luke xv. 3 to 32.

(u) v. 18. "The glory, &c." See ante, 73. note (t) on 1 John iii. 2. Many other passages hold out the prospect of some eminent glory as an encouragement to the converts to bear the persecutions and trials to which they were exposed.

(x) v. 19. "The creature, &c." The meaning of this (not very clear) passage may be this: there is an earnest expectation of the period so often referred to, as "the coming, or day of the Lord," when God shall shew who are his, and who are not; whom he adopts as sons, and whom not. For mankind was not made subject to sin and death, the bondage of corruption, (from which Christ's coming is to set them free,) from any thing in which their own choice and will concurred, but it was God's appointment: and God also gave them the hope that they should be delivered, and again admitted into the glorious liberty of the children of God: and so strong is this expectation, that the world

may be compared to a woman in labour, in great uneasiness, but looking anxiously for deliverance; and this is the case even with us, who have the first gifts of the Spirit, the beginnings of these spiritual blessings. — This sense of the passage falls in with the context, and is in unison with those many other passages where the prospect of "the coming, or day of the Lord," is pressed as an argument to encourage the converts to brave their sufferings.

(y) "The manifestation, &c." i. e. (probably) "the time when it shall be manifest whom God will treat as his children."

(z) v. 20. "The creature," i. e. (probably) "mankind."

(a) "Willingly," i. e. (perhaps) "from any act in which *their will* concurred."

(b) "By reason of him, &c." This suggestion, that evils were not always imputable to misconduct in those who suffered them, but arose from God's appointment, (where the object might be to try man's merit, and put his virtues to a test) was admirably calculated to raise their spirits, and fortify their resolution.

whole creation groaneth and travaileth in pain together until now. 23. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. Luke vi. 36.

"**BE** ye therefore merciful as (c) "your Father also is merciful. "37. Judge (d) not, and ye shall "not be judged: condemn not, "and ye shall not be condemned: "forgive, and ye shall be forgiven: "38. give, and it shall be given "unto you: good measure, pressed "down, and shaken together, and "running over, shall men give "into your bosom. For with the "same measure that ye mete

"withal, it shall be measured to "you again." 39. And he spake a parable unto them: "Can the (e) "blind lead the blind? shall they "not both fall into the ditch? "40. The disciple is not above his "master: but every one that is "perfect shall be as his master. "41. And (g) why beholdest thou "the mote that is in thy brother's "eye, but perceivest not the "beam that is in thine own eye? "42. Either how canst thou say to "thy brother, Brother, let me "pull out the mote that is in thine "eye, when thou thyself beholdest "not the beam that is in thine "own eye? Thou hypocrite! cast "out first the beam out of thine "own eye, and then shalt thou "see clearly to pull out the mote "that is in thy brother's eye."

(c) v. 36. "As, &c." Let your mercy and benevolence be as extensive as his. It had just been stated, that God "is kind "to the unthankful, and to the evil."

(d) v. 37. "Judge not, &c." Christianity requires us to look to *our own faults*, that we may compare *our own* actions with God's rules, and correct *our own* failings; it does not allow us officiously to inquire into the faults of others, or to contrast our conduct with theirs. We may form a very wrong estimate of *other men's* actions, because we cannot tell accurately what has influenced their conduct, and we are referring to a wrong standard, when we draw the comparison between theirs and ours; ours may be relatively better than theirs, and yet they may not come up to the standard God has fixed. Bringing our actions to the test of God's commands shews us our own unworthiness, teaches us humility, makes us *think worse* of ourselves, and *become better*; contrasting them with those of others gives us a degree of pride to which we have no claim, makes us think more highly of ourselves than we ought to think, encourages us to conclude we are as good as we need be, and has a tendency to prevent our endeavours to im-

prove. Our Saviour strongly condemns this conduct in his parable of the Pharisee and the publican. (Luke xviii. 10., &c. post, —) The practice of judging others is condemned by St. Paul, (Rom xiv. 4.) "Who art thou that judgest another man's "servant? to his own master he standeth "or falleth." So St. James, (ch. iv. 12.) "Who art thou that judgest another?" and see 1 Cor. iv. 5. And before any one assumes to himself the right of deciding upon another's conduct, let him recollect our Saviour's answer to those who brought before him the woman taken in adultery, (John viii. 7.) "He that is without sin "among you, let him first cast a stone at "her."

(e) v. 39. "Can the blind, &c." If the *conduct of other men*, instead of *God's command*, is to be your guide, you have a blind guide, one who is continually taking a wrong course himself, and will therefore never lead you right.

(g) v. 41. "And why, &c." The same conduct is censured in Hor. lib. i. sat. 3. l. 25.

"Cum tua pravedas oculis mala lippus inunctis
"Cur in amicorum vitiis tam cernis acutum
"Quam aut Aquila, aut serpens Epidaurius."

Saint John the Baptist's Day.
The Collect.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah xl. 1. (*h*)

"**COMFORT** ye, comfort ye my "people," saith your God. 2. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. 3. The voice (*i*) of him that crieth in the wilderness, "Prepare ye the way of the (*k*)

"Lord, make straight in the "desert a highway for our God."

4. Every (*l*) valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: 5. and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord (*k*) hath spoken it. 6. The voice said, "Cry." And he said "What shall I cry?" "All "flesh (*m*) is grass, and all the "goodliness thereof is as the "flower of the field: 7. the grass "withereth, the flower fadeth: "because the Spirit of the Lord "bloweth upon it: surely the "people is grass. 8. The grass "withereth, the flower fadeth; "but the word of our God shall "stand for ever." 9. O (*n*) Zion, that bringest good tidings, get thee up into the high mountain; O (*n*) Jerusalem, that bringest

(*h*) A spirited prophecy, intimating the coming of some extraordinary personage from God, to communicate unusual blessings to God's people. It is generally considered as applying to the coming of the Messiah.

(*i*) v. 3. "The voice, &c." It was the practice of Eastern monarchs, when they went upon an expedition or journey, to send pioneers before them, to open the passes, level the ways, and remove all impediments. The supposition here, that proclamation was made in the wilderness for such a preparation, implies that some uncommon personage was to be expected. St. John the Baptist applies this part of the prophecy to himself; when he was asked who he was, his answer was, "I am "the voice of one crying in the wilderness, "Make straight the way of the Lord, as "said the prophet Esaias, John i. 23." ante, 88.

(*k*) "The Lord." Gr. "*Kypte.*" Hebr. "Jehovah," "the incommunicable name of "God." An intimation that he for whom the way was to be prepared was intitled to

that name: and yet this is the cry of Christ's forerunner, and it was for Christ the way was to be prepared. See Bellarm. de Christo. lib. i. c. 4. p. 283. & Vaill. 11.

(*l*) v. 4. "Every valley, &c." Baruch v. 7. has the same idea. "For God hath "appointed that every high hill and banks "of long continuance should be cast down, "and vallies filled up, to make even the "ground, that Israel may go safely in the "glory of God." According to Diodorus Siculus, Semiramis, in her journey through Asia, had the mountains and precipices levelled, and raised causeways in the vallies wherever she went. 2 Lowth's Isaiah, 253, 254.

(*m*) v. 6. "All flesh, &c." The object seems to be to contrast the vanity and weakness of all *earthly things*, with the certainty and stability of what *God promises*.

(*n*) v. 9. "O Zion, &c." or "O thou "that bringest good tidings to Zion, &c." and "O thou that bringest good tidings to "Jerusalem." Wilson's Hebr. Gram. 329. Bp. Lowth in loco.

good tidings, lift up thy voice with strength: lift it up, be not afraid; say unto the cities of Judah, "Behold your God!" 10. Behold, the Lord (*o*) God will come with strong hand, and his (*p*) arm shall rule for him: behold his reward is with him, and his work before him. 11. He shall feed his flock like a (*q*) shepherd; he shall (*r*) gather the lambs with his arm, and carry them in his bosom, and gently lead those that are with young.

The Gospel. Luke i. 57. (*s*)

ELISABETH'S full time came that she should be delivered; and she brought forth a son. 58. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. 59. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. 60. And his mother answered and said, "Not so; but he shall be called 'John.'" 61. And they said unto her, "There is none of thy kindred that is called by this name." 62. And they made signs to his father, how he would have him called. 63. And he asked for a writing-table, and wrote, saying, "His name is John." And they

marvelled all. 64. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. 65. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill-country of Judea: 66. and all they that heard them laid them up in their hearts, saying, "What manner of child shall this be?" And the hand of the Lord was with him. 67. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, 68. "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, 69. and hath raised up an horn of salvation for us in the house of his servant David; 70. as he spake by the mouth of his holy prophets, which have been since the world began: 71. that we should be saved from our enemies, and from the hand of all that hate us; 72. to perform the mercy promised to our fathers, and to remember his holy covenant, 73. the oath which he sware to our father Abraham, 74. that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, 75. in holiness and righteousness before him, all the days

(*o*) v. 10. "The Lord God." Hebr. "Adonai Jehovah." "Adonai," which is applied to the Messiah in the two prophetic Psalms, Ps. ii. 4. and Ps. cx. 1. and "Jehovah," which is never applied but to the Father, Son, or Holy Ghost. See post, — note on Ps. ii. 4. and — note on Ps. cx. 1. Does not this imply that it was to be one of the persons of the Godhead who was to come? The same is to be inferred from the exclamation, "Behold your God."

(*p*) "His arm." So Is. liii. 1. "To whom is the arm of the Lord revealed?"

(*q*) v. 11. "Shepherd." The Messiah is elsewhere spoken of under the name of a shepherd. See ante, 58. note (*g*) on Matt. ii. 5. and ante, 149. on John x. 11.

(*r*) "Shall gather, &c." i. e. shall be to his followers what a shepherd who so treats his lambs is to his flock: full of tender attention and care.

(*s*) See ante, p. 7. where this passage occurs, and is commented upon.

"of our life. 76. And thou, Child, " shalt be called, 'The Prophet " of the Highest:' for thou shalt " go before the face of the Lord " to prepare his ways; 77. to give " knowledge of salvation unto " his people, by the remission of " their sins, 78. through the ten- " der mercy of our God; whereby " the Day-spring from on high " hath visited us, 79. to give light " to them that sit in darkness and " in the shadow of death, to guide " our feet into the way of peace." 80. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Fifth Sunday after Trinity.

The Collect.

GRANT, O LORD, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly

quietness, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Peter iii. 8.

BE ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: 9. not rendering evil (*t*) for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. 10. For (*u*) "he that will love life, " and see good days, let him re- " frain his tongue from evil, and " his lips that they speak no guile: " 11. let him eschew evil, and do " good; let him seek peace, and " ensue it. 12. For the eyes of " the Lord are over the righteous, " and his ears are open unto their " prayers: but the face of the " Lord is against them that do " evil." 13. And who is (*x*) he that will harm you, if ye be fol- lowers of that which is good? 14. But and if ye suffer for righte- ousness' sake, (*y*) happy are ye: and " be (*z*) not afraid of their terror,

(*t*) v. 9. "Evil for evil." St. Paul gives the same advice to the Roman converts, (Rom xii. 17.) "Recompence to no man "evil for evil;" and to the Thessalonians, (1 Thess. v. 15.) "See that none render "evil for evil unto any one." Christianity does not sanction *retaliation*; on the contrary, it inculcates *forgiveness of injuries* as an essential duty, and treats the right to avenge as the *peculiar privilege of God*. "Vengeance is mine: I will repay, saith "the Lord, Rom. xii. 19." The example in this respect is furnished by our Saviour, who (according to 1 Pet. ii. 23.) "when "he was reviled, reviled not again; when "he suffered, he threatened not."

(*u*) v. 10. "For, &c." What follows to the end of verse 12. is transcribed from Ps. xxxiv. 12. &c. St. Peter therefore uses *that authority* to enforce the duty he was recommending.

(*x*) v. 13. "Who is he, &c." To follow

good, is the surest way to avoid persecu- tion; but even if the good are persecuted, they have this for their comfort, their per- secutors are not "of God," and have not God's sanction.

(*y*) v. 14. "Happy." Our Saviour has given this assurance in his Sermon on the mount, Matt. v. 10, 11. post, — "Blessed "are they which are persecuted for righte- "ousness sake, for theirs is the kingdom "of heaven; blessed are ye when men "shall revile you, and persecute you, and "shall say all manner of evil against you, "falsely, for my sake: rejoice and be ex- "ceeding glad, for great is your reward "in heaven." So 1 Pet. iv. 14. "If ye be "reproached for the name of Christ, happy "are ye."

(*z*) "Be not afraid, &c." Transcribed from Is. viii. 12, 13. God said unto Isaiah, "Say ye not a confederacy, to all them "to whom this people shall say a con-

"neither be troubled; 15. but
"sanctify the Lord God in your
"hearts."

The Gospel. Luke v. 1.

It came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of (a) Gennesaret, 2. and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. 3. And he entered into one of the ships, which was (b) Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. 4. Now, when he had left speaking, he said unto Simon, "Launch out into the deep, and let down your nets for a draught." 5. And Simon answering said unto him, "Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net." 6. And when they had this done, they inclosed a great multitude of fishes: and their net brake. 7. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. 8. When Simon Peter

saw it, he fell down at Jesus' knees, saying, "Depart from me; for I am a sinful man, (c) O Lord." 9. For he (d) was astonished, and all that were with him, at the draught of the fishes which they had taken: 10. and so was also (e) James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, "Fear not; from henceforth thou shalt catch men." 11. And when they had brought their ships to land, they forsook all, and followed him.

Saint Peter's Day.

The Collect.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same; that they may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xii. 1.

ABOUT that time, Herod the king stretched forth his hands, to vex

"federacy, neither fear ye their fear, nor be afraid; sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread, and he shall be for a sanctuary." The meaning therefore here is, "disregard all earthly persecutions, fear none but God, and he shall be a sanctuary against all evils."

(a) v. 1. "The Lake of Gennesaret." The same as the sea of Galilee or Tiberias, near which Jesus chiefly lived, appointed his disciples, and performed his miracles.

(b) v. 3. "Simon's," i. e. "St. Peter's."

(c) v. 8. "O Lord." The change of ap-

pellation is observable: before the miracle Peter addresses him by the lower title, *Κύριε*, Master: after it by the divine title, *Κύριε*, Lord.

(d) v. 9. "Astonished." The miracle was likely to make the stronger impression, because, according to verse 5., they had been toiling all night, and had caught nothing. It was therefore well timed 1 Stanh. 405.

(e) v. 10. "James and John," i. e. that James, who according to Acts xii. 2. was afterwards killed by Herod, and St John the Evangelist.

certain of the Church. 2. And he killed (*g*) James the brother of John with the sword. 3. And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened (*h*) bread. 4. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. 5. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. 6. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two (*i*) chains: and the keepers before the door kept the prison. 7. And, behold, the (*k*) angel of the (*l*) Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, "Arise up quickly." And his chains fell off from his hands. 8. And the angel said unto him, "Gird thyself, and bind on thy sandals:" and so he did. And he saith unto him, "Cast thy garment about

"thee, and follow me." 9. And he went out, and followed him; and wist not that it was true which was done by the angel: but thought he saw a vision. 10. When they were passed the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. 11. And when Peter was come to himself, he said, "Now I (*m*) know of a surety that the Lord (*l*) hath sent his (*n*) angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

The Gospel. Matt. xvi. 13. (*o*)

WHEN Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, "Whom do men say that I, the Son of man, am?" 14. And they said, "Some say that thou art John the Baptist; some, (*p*) Elias; and others, Jeremias, or one of the prophets." 15. He saith

(*g*) v. 2. "James," i. e. the son of Zebedee, the brother of St. John the Evangelist.

(*h*) v. 3. "The days of unleavened bread," i. e. "the time of the passover," corresponding with our Easter. (See Deut. xvi. 1, 2, 3.) So that all who came to the feast would be likely to hear of this miracle, and to carry an account of it to their own neighbourhoods. See ante, 166. note on Acts ii. 1.

(*i*) v. 6. "Bound with two chains." The practice was to fasten one end of a chain to a soldier, and the other end to the prisoner.

(*k*) v. 7. "The," or "an," ἀγγελος, without the article.

(*l*) v. 7. 11. "The Lord," i. e. (pro-

bably) "Christ." So Rev. xxii. 16. "I, Jesus, have sent my angel."

(*m*) v. 11. "I know, &c." This miraculous deliverance was a reward to Peter for his recent intrepidity, and an assurance that he was so much under God's care, that where God thought fit, he would even work a miracle to preserve him.

(*n*) "His," or "his own," αὐτοῦ.

(*o*) See Clarke's 18th Sermon, 213.

(*p*) v. 14. "Elias." Why Elias? Because the Jews were expecting the Messiah, from the prophecy, Dan. ix. 25. ante, 69. and because they took in a literal sense the prophecy in Mal. iv. 5. "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord."

unto them, "But whom say ye that I am?" 16. And Simon Pe-

ter answered and said, "Thou art the (*q*) Christ, the Son of

(*q*) v. 16. "The Christ, the Son," ὁ Χριστός, ὁ υἱός: with the article in each place. It is probable our Saviour had never told *this* to his disciples in direct terms, but had left it to them to draw the conclusion from his life and works. Indeed there seems to have been great caution in our Saviour, especially in Judea, to avoid any such assertion: and his motives might have been, because it might have drawn around him such a concourse of people as would have interfered with the plan of his life, and the progress of his ministry; and because it might have exposed him to the Roman power as a person setting himself up against the established government: and then, his death, without some special intervention of Providence, might have been earlier than it was, before his ministry was complete, and might have appeared the act rather of the Roman governor than of the heads of the Jewish nation. Tiberius, the Roman emperor, was particularly jealous of any one who pretended to encroach upon his government; and as it was the expectation that the Messiah was to be a *temporal* prince, the Roman governor would not have dared to have left him unmolested, had Jesus assumed that character. With the example of Herod before him, in destroying the children in Bethlehem, and the coasts thereof, (Matt. ii. 16.) he would never have suffered Jesus to have continued at large, had he known that he claimed to be the Messiah. Our Saviour's preaching was, not that he was the Christ, but that "the kingdom of Heaven was at hand, Matt. iv. 17. — Mark i. 15." When he called Peter and Andrew to be apostles, what he said was, not that he was the Messiah, but "Follow me, and I will make you fishers of men, Matt. iv. 19. — Mark i. 17." To the other apostles, all he is recorded to have said is, "Follow me, Matt. ix. 9." When he sent out the twelve apostles with power over unclean spirits, &c. all that he commanded them to preach was, "The kingdom of Heaven is at hand, Matt. x. 1. 7." The seventy he afterwards sent out, had no directions to preach more than this, "the kingdom of God is come nigh unto you, Luke x. 1. 9." When he healed the leper, (Matt. viii. 3, 4. — Mark i. 43.) he said unto him, "See thou tell no man." When he saw

great multitudes about him at Capernaum, (Matt. viii. 18.) he gave commandment to depart unto the other side (i. e. of the sea of Galilee). When John the Baptist sent to ask him, "Art thou he that should come, or do we look for another?" he does not in terms say that he is, but he refers John to the miracles he was performing, Matt. xi. 3. 5. When he healed multitudes, he charged them that they should not make him known. Matt. xii. 15, 16. and see Mark vii. 36. — Mark viii. 26. When the unclean spirits recognized him as the Son of God, he strictly charged them that they should not make him known. Mark iii. 11, 12. and see Luke iv. 35. 41. When he raised the daughter of the ruler of the synagogue, he charged them straitly that no man should know it. Mark v. 42. — Luke viii. 56. When Peter had said to him, "Thou art the Christ, the Son of the living God," he charged his disciples that they should tell no man that he was Jesus the Christ. Matt. xvi. 16. 20.: and see Mark viii. 30. — Luke ix. 21. When Herod the tetrarch heard of his fame, and concluded it was John the Baptist, and that John had risen from the dead, Jesus departed by ship into a desert place apart. Matt. xiv. 1, 2. 13. When he found that the Pharisees had heard that he made and baptized more disciples than John, he left Judea, and departed into Galilee. John iv. 1. 3. When he healed the impotent man, (John v. 13.) he conveyed himself away, a multitude being in that place. John v. 8. 13. When he was pressed to go up to the feast of tabernacles, he refused, because the Jews sought to kill him, and his time was not yet full come: and though he did go up, it was in secret, not openly. John vii. 1. 10. When the Pharisees asked a sign of him, which would naturally have attached multitudes to him, he refused to give one. Matt. xii. 38, 39. — Mark viii. 11, 12. — Luke xi. 29. When they sought to destroy him, he withdrew himself. Mark iii. 6, 7. After his transfiguration, he charged the disciples who had been with him, "Tell the vision to no man, until the Son of man be risen again from the dead." Matt. xvii. 9. — Mark ix. 9." He paid tribute that he might not give offence. Matt. xvii. 27. When the chief priest

"the living God." 17. And Jesus answered and said unto him, "Blessed art thou, Simon Barjona (*r*): for flesh (*s*) and blood hath not revealed it unto thee, but my Father which is in heaven. 18. And I say also unto thee, That thou art (*t*) Peter; and upon (*u*) this rock I will build my Church; and the

"gates (*x*) of hell shall not (*y*) prevail against it. 19. And I will give unto thee the (*z*) keys of the kingdom of heaven: and (*a*) whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."

and elders questioned him, by what authority he acted, and who gave him that authority, he evaded giving them an answer. Matt. xxi. 23. 27. — Mark xi. 28. 33. — Luke xx. 2. 8. When asked whether it was lawful to give tribute to Cæsar, he answered in such a way as could furnish no ground of accusation against him. Matt. xxii. 17. 21. — Mark xii. 14. 17. — Luke xx. 22. 25. When the Scribes and Pharisees brought to him the woman taken in adultery, that if he ventured to condemn her, they might have ground of accusing him for incroaching upon the civil power, his conduct was such as to induce the Scribes and Pharisees to leave him. John viii. 2 to 11. When he was desired to speak to a man's brother, to divide the inheritance with him, his answer was, "Who made me a judge or a divider over you? Luke xii. 13, 14." For observations on these passages, see Locke on Christianity, 55 to 142. This cautious conduct of our Saviour corresponds with the character foretold of him, Is. xlii. 2. "He shall not cry, nor lift up, nor cause his voice to be heard in the street." And the manner in which these passages are scattered in the Gospels, with scarce any allusion to the motive, contribute to a critical mind to shew the real character of the Gospels, an artless and genuine relation of the facts they contain.

(*r*) v. 17. "Barjona," i. e. "the son of Jona;" he is called the son of Jona or Jonas, John i. 42. — xxi. 15, 16, 17.

(*s*) "Flesh and blood, &c." i. e. "you have collected it, not from human testimony, but from the miracles I have wrought, which are the testimony of God. Hamm."

(*t*) v. 18. "Peter," i. e. "a rock, or foundation stone:" he was at first called Simon only (see Matt. x. 4. — John i. 42.)

† when Jesus saw him, he said unto

him, "thou shalt be called Cephas," which is, by interpretation, "a stone." John i. 42.

(*u*) "Upon this rock," i. e. "upon such faith, courage, and constancy, as thine." In Eph. ii. 20. the church is considered as "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto a holy temple in the Lord."

(*x*) "Gates of hell," i. e. "the councils and powers of darkness;" it was usual to hold councils over the gates of cities.

(*y*) "Shall not prevail, &c." This prophecy has been fulfilled near 1800 years, and is still fulfilling; and let mankind know assuredly that "The Lord will be king, be the people never so impatient; and with his own right hand, and with his holy arm, will he get to himself the victory. Ps. xcix. 1. — Ps. xcvi. 2."

(*z*) v. 19. "The keys, &c." The rules of admission or exclusion: the gospel.

(*a*) "Whatsoever, &c." In Matt. xviii. 18. our Saviour says to his disciples generally, not confining the power to any individual, "Verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven;" and in one of his appearances to his disciples after his resurrection, he said unto them, "Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained. John xx. 23." These passages do not imply that the apostles were to have either an arbitrary or a discretionary power to remit or retain sins, but that the gospel, according to which sins were or were not to be forgiven, the keys of the kingdom of heaven, to admit, or to exclude, were entrusted to their care.

Sunday after Trinity.

The Collect.

who hast prepared for
love thee such good
pass man's understand-
r into our hearts such
rd thee, that we loving
e all things, may obtain
ises, which exceed all
an desire, through Jesus
r Lord. Amen.

Epistle. Rom. vi. 3.

e not, that so many of
ere baptized into Jesus
ere baptized (*b*) into his
4. Therefore we are (*c*)
th him by baptism into
at like as Christ was
from the dead by the
the Father, even so we

"Baptized into his death," i. e.
as far as they could, to for-
he objects of his death; and so
fying themselves with him, as
d to whatsoever he was dead."
of Christ's death was to turn
ature sin, and to redeem him
sequences of the past: by his
ined the victory over sin, and
rom sin's bondage. To become
again, therefore, of that sin
Christ has gained the victory,
nit to that bondage from which
ed us, to that enemy he has
is to make that victory of his,
gards us, of none effect, and to
the same situation as if he had
r us — and then, however bap-
re not baptized into his death,
t gained that victory over our
hich he did over sin in general;
t acquired, in the language of
ism, "a death unto sin, and a
unto righteousness."
"Buried with him, &c." St.
here considers the converts as
ith our Saviour in his crucifix-
th, and his resurrection." Thus
12, &c.) "Ye are circumcised
circumcision made without
n putting off the body of the
flesh, by the circumcision
buried with him in baptism,
also you are risen with him

also should walk in newness of
life. 5. For (*d*) if we have been
planted together in the likeness of
his death, we shall be also in
the likeness of his resurrection:
6. knowing this, that our old (*e*)
man is crucified with him, that
the body of sin might be de-
stroyed, that henceforth we should
not serve sin. 7. For he that is
dead is freed (*g*) from sin. 8. Now
if we be dead (*h*) with Christ, we
believe that we shall also live with
him: 9. knowing that Christ, be-
ing raised from the dead, dieth
(*i*) no more; death hath no
more dominion over him. 10. For
in that he died, he died unto (*k*)
sin once: but in that he liveth,
he liveth unto God. 11. Likewise
reckon ye also yourselves to be

"through the faith of the operation of
"God, who hath raised him from the
"dead." So (Col. iii. 1.) "if ye then be
"risen with Christ, &c.;" and St. Peter
states it as the object of our Saviour's suf-
fering, (1 Pet. ii. 24.) "that we being
"dead to sin, should live unto righteous-
"ness." See also Gal. ii. 20.

(*d*) v. 5. "If, &c." i. e. "if our figura-
"tive death unto sin is like Christ's death,
"our resurrection, our future life, will be
"like his, in holiness and purity. If we
"have died so as to resemble his death,
"our newness of life will be like his, en-
"tirely free from sin."

(*e*) v. 6. "Old man," i. e. "sinful pro-
"pensities."

(*g*) v. 7. "Freed from sin." "No longer
"under its power: exempt from its do-
"minion: he that is dead, can no longer
"commit sin." See page 193. Rom. vi.
20. 22.

(*h*) v. 8. "Dead with Christ," i. e. "if
"our death unto sin resembles his: if we
"are as dead unto sin as we ought."

(*i*) v. 9. "Dieth no more, &c." As he
"dieth no more, so must our death unto
"sin be complete also: and as death hath
"no more dominion over him, we must
"take care that sin hath no more do-
"minion over us." See ante, 136. notes
on 10, 11.

(*k*) v. 10. "Unto," i. e. "on account
"of; to satisfy the demands of."

dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

The Gospel. Matt. v. 20. (l)

JESUS said unto his disciples, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. 21. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: 22. but I say unto you, That whosoever is (m) angry with his brother without a cause shall be in danger of the judgement (n): and whosoever shall say to his

"brother, 'Raca,' shall be in danger of the council: but whosoever shall say, 'Thou fool,' shall be in danger of hell fire. 23. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, 24. leave there thy gift before the altar, and go thy way; first be reconciled (o) to thy brother, and then come and offer thy gift. 25. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26. Verily I say unto thee, Thou shalt by no

(l) Part of that discourse of our Saviour, called his Sermon on the Mount. This sermon contains rules of such peculiar wisdom, so truly calculated to advance the happiness of man, that the late Mr. Soame Jenyns (who was no enthusiast) considers them as furnishing most satisfactory evidence that the Christian religion came from God. His chief grounds are these, that it contains a system entirely new, both with regard to the object and the doctrines, infinitely superior to any thing which had ever before entered into the mind of man; that it carries every moral precept founded on reason to a higher degree of purity and perfection than any system of the wisest philosophers of preceding ages; that it totally omits every moral precept founded on false principles; that it adds many new precepts, peculiarly corresponding with its object; and that it is such a system as could not possibly have been the work of man, and therefore must have derived its origin from God.

(m) v. 22. "Angry." Our Saviour meant that anger should be restrained, though it proceeded not beyond *thoughts* or *words*: if it proceeded to *acts* of violence, it was punishable before.

(n) "The judgment," "the council," and "hell fire;" i. e. Either, first, Jewish punishments, gradually increasing in seve-

rity (the first, the being put to death by the sword; the second, being stoned to death, which was worse; and the last, the being burnt alive in the valley of Hinnom, Grotius in loco); or, secondly, Jewish tribunals, competent to inflict these punishments. The object seems to be, to mark the difference between divine and human justice: the latter being necessarily confined to offences *committed*, and not being always able to proportion the punishment exactly to the guilt, whereas the former extends to offences which are *conceived only but not executed*, and is suited to the degree of guilt with the most accurate nicety. If it rest in anger only, and is confined merely to the inward workings of the mind, subjecting to one degree of punishment; if it advances and breaks forth into words, increasing that degree, and even varying that increase, according to the character of the words, making it more penal to say "thou fool" than "raca," because "thou fool" was the more opprobrious.

(o) v. 24. "Be reconciled," i. e. "obtain reconciliation from." The case supposed is, that thy brother hath something against thee. And this is the Scriptural meaning of the phrase, "avert the displeasure of," not giving up our own indignation, but allaying that which is against us. 1 Magee, 26. 28. and note 20.

"means come out thence (*p*), till
"thou hast paid the uttermost
"farthing."

Seventh Sunday after Trinity.

The Collect.

LORD of all power and might,
who art the author and giver of
all good things; Graft in our
hearts the love of thy Name, in-
crease in us true religion, nourish
us with all goodness, and of thy
great mercy keep us in the same,
through Jesus Christ our Lord.
Amen.

The Epistle. Rom. vi. 19.

I SPEAK (*q*) after the manner of
men, because of the infirmity of
your flesh: for as ye have yielded
(*r*) your members servants to un-
cleanness and to iniquity unto
(*s*) iniquity; even so now yield
your members servants to right-
eousness unto (*s*) holiness. 20. For
when ye were the servants of sin,
ye were free from righteousness
(*t*). 21. What fruit had ye then

(*p*) v. 26. "Come out thence." The
meaning probably is this, if you make no
concession, do nothing to bring your ad-
versary to reconciliation, but stand upon
strict right, you must look for nothing be-
yond strict right: as law is invariable, ad-
mitting no relaxation, you must expect no
relaxation; you can receive nothing but
what the strictness of law allows, and you
must pay whatever the strictness of law
requires.

(*q*) v. 19. "I speak, &c." i. e. "I adopt
"a similitude from common life, the obe-
"dience of servants, because your under-
"standings are at present weak as to these
"matters: I shall therefore be more intel-
"ligible."

(*r*) "As ye have yielded, &c." i. e.
"Serve God to the same extent to which
"you heretofore served sin."

(*s*) "Unto," i. e. "in the practice of."

(*t*) v. 20. "Free from righteousness,"
i. e. "owning no submission to it, paying
"it no regard."

in those things whereof ye are
now ashamed? for the end of
those things is death. 22. But
now being made free from (*u*) sin,
and become servants to God, ye
have your fruit unto holiness; and
the end, everlasting life. 23. For
the wages (*x*) of sin is death; but
the gift of God is eternal life,
through Jesus Christ our Lord.

The Gospel. Mark viii. 1. (y)

IN those days, the multitude be-
ing very great, and having nothing
to eat, Jesus called his disciples
unto him, and saith unto them,
"2. I have compassion on the
"multitude, because they have
"now been with me three days,
"and have nothing to eat: 3. and
"if I send them away fasting to
"their own houses, they will faint
"by the way:" for divers of
them came from far. 4. And his
disciples answered him, "From
"whence can a man satisfy these
"men with bread here in the wil-
"derness (*z*)?" 5. And he asked

(*u*) v. 22. "Free from," i. e. "discharged
"from the service of."

(*x*) v. 23. "Wages, &c." Sin brings
death, as a debt of justice: Righteousness
produces eternal life, as the free gift of
God: the former, death, due as of right,
the latter, eternal life, conferred gratui-
tously: the former corresponding exactly
with our demerits, the latter abundantly
exceeding all we can deserve.

(*y*) A similar miracle is recorded, ante,
96. John vi. 1. The two miracles are de-
tailed, Matt. xiv. 15. and Matt. xv. 32.
and referred to, Matt. xvi. 9, 10. "Do
"ye not remember the five loaves of the
"five thousand, and how many baskets ye
"took up? neither the seven loaves of
"the four thousand, and how many baskets
"ye took up?" St Matthew was prob-
ably present at both miracles, and St.
John at that which he records. If so, we
have the testimony of two eye-witnesses.

(*z*) v. 4. "The wilderness." According
to Matt. xv. 29. near the sea of Galilee

them, "How many loaves have 'ye?' And they said, "Seven." 6. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. 7. And they had a few small fishes: and he blessed, and commanded to set them also before them. 8. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. 9. And they that had eaten were about four thousand: and he sent them away.

Eighth Sunday after Trinity.

The Collect.

O God, whose never-failing providence ordereth all things both

This miracle, like that of the five loaves was peculiarly *well timed*: the people had been with our Saviour three days, and had nothing to eat; and they were *in the wilderness*, where nothing was likely to be procured. It was also a miracle of *compassion and mercy*, and it was *typical*, implying a like power in our Saviour to supply their *spiritual* wants. In John vi. 35. our Saviour suggests this application: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Our Saviour had been healing their lame and blind, their dumb and maimed, during the three days the multitude had been with him, so that even without this miracle they would have had the fullest assurance of his power.

(a) v. 12. "Are debtors," i. e. "have a duty upon us."

(b) v. 13. "After the flesh," i. e. "in sin, in the unrestrained indulgence of carnal propensities."

(c) "Through the Spirit," i. e. "for the sake of Christianity, from a sense of duty."

(d) "Mortify," i. e. "overcome, resist the gratification of."

(e) "The deeds of the body," i. e. "carnal propensities."

in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. viii. 12.

BRETHREN, we are debtors (a), not to the flesh, to live after the flesh. 13. For if ye live after the flesh (b), ye shall die: but if ye through the Spirit (c) do mortify (d) the deeds of the body (e), ye shall live. 14. For as many as are led by the Spirit of God (g), they are the sons of God. 15. For ye have not (h) received the spirit of bondage again (i), to fear (k); but ye have received the Spirit of adoption, whereby (l) we cry, "(m) Abba, Father." 16. The Spirit (n) itself beareth witness with our (n) spirit, that we are the

(g) v. 14. "Led by the Spirit of God," i. e. "influenced by a sense of duty to God, to live righteously. Cl. Attrib. 89." See post, —. Gal. v. 24.

(h) v. 15. "Have not received, &c." i. e. "are not put in the situation of bond-men, to act from fear, but of sons, to act from higher motives."

(i) "Again," i. e. "as was the case under the Mosaic law, which was a law of bondage."

(k) "To fear," So 2 Tim. i. 7. "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." And St. John says, 1 John iv. 18. "Perfect love casteth out fear." See ante, 176. note (c).

(l) "Whereby, &c." i. e. "whereby we are entitled to call God our Father, and are in the character of sons to him."

(m) "Abba, Father." St. Paul uses the same form of expression, Gal. iv. 6. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

(n) v. 16. "The Spirit itself," i. e. "the Holy Spirit." "Our Spirit," i. e. "our mind, or understanding."

children (o) of God: 17. and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer (p) with him, that we may be also glorified together (q).

The Gospel. Matt. vii. 15. (r)

BEWARE of false prophets, which come to you in sheep's clothing (s), but inwardly they are ravening wolves: 16. ye

shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18. A good tree cannot (t) bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19. Every tree that bringeth not forth good fruit, is hewn down (u), and cast into the fire.

(o) "Children of God." Christians are repeatedly called "the children or sons of God." Thus (1 John xi. 12.) "He," (i. e. "the Word," our Saviour) "came unto his own, but his own received him not: but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." So (1 John iii. 1.) "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God." And again (1 John v. 1.) "Whosoever believeth that Jesus is the Christ, is born of God." And our Saviour, in his sermon on the Mount, Matt. v. 44. presses his hearers to "love their enemies, and practise other virtues," with this view, "that ye may be the children of your Father which is in heaven."

(p) v. 17. "If so be that we suffer." Suffering is a test of sincerity: St. Paul, therefore, after noticing the high character to which Christianity would exalt them, that of being "heirs of God, and joint heirs with Christ," reminds them, that to acquire a full title to that character, they must not only "mortify the deeds of the body," by abstaining from actual sin, but must bear manfully and without wavering whatever distresses the profession of Christianity should bring. This was a common topic both with him, and the other apostles; and their frequent recurrence to it implies strongly that the then professors of Christianity were exposed, on account of their profession, to many hardships. Our Saviour holds out a powerful motive to a courageous avowal of his religion, (Matt. x. 32.) "Whosoever shall confess me before men, him will I confess also before my Father which is in

heaven." In 2 Tim. ii. 12. St. Paul says, "If we suffer, we shall also reign with him." And St. Peter, (1 Pet. iv. 12, 13.) says, "Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." Should not the courage and constancy with which the apostles and first converts adhered to their profession, animate us also? Is it not our duty to shew boldly by our lives and conduct that we also profess Christianity, that we shrink from nothing to increase its influence and promote its success?

(q) "Glorified together." See 1 Pet. i. 11. 13. and 1 Pet. iv. 5. 13.

(r) Part of "the Sermon on the Mount." See ante, 192. note on Matthew v.

(s) v. 15. "In sheep's clothing." "With specious appearances and professions."

(t) v. 18. "Cannot, &c." Not that it cannot change from good to bad, or from bad to good, but that so long as it remains good, it cannot bring forth evil fruit, nor so long as it remains corrupt, can it bring forth good fruit.

(u) v. 19. "Hewn down, &c." The Baptist held the same language whilst he was preaching in the wilderness, before our Saviour publicly professed himself to be the Messiah. Matt. iii. 10. "Every tree which bringeth not forth good fruit, is hewn down, and cast into the fire;" and so did our Saviour, in his discourse at the last supper, (John xv. 2.) "Every branch in me that beareth not fruit, he" (viz. God) "taketh away." See ante, 151. note on John xv. 2.

"20. Wherefore by their fruits ye shall know them. 21. Not every one that saith (*x*) unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Ninth Sunday after Trinity.

The Collect.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful;

(*x*) v. 21. "Saith," i. e. "I require not professions, but acts." The antithesis is between "saith," and "doeth."

(*y*) St. Paul's object seems to be, to convince the Corinthian converts that no interpositions of God's protection, however great, no pledges of adoption however strong, would be a security to them against future visitations of God's wrath, if they deserved it: Unless they acted up to their duty, and placed the fullest confidence in him from whom they had received so much, they might still be objects of his vengeance: and with this view he reminds them, that though God had displayed the most signal instances of his power in delivering their forefathers from the Egyptians, yet when they were disobedient, he visited them with signal punishments. His favours, however mighty, are no pledge for continuing blessings, unless man does his part to deserve them; on the contrary, the man on whom such blessings are bestowed ought to have the fullest conviction of God's power, the firmest reliance on his protection, the highest gratitude for what he has vouchsafed: and if he on whom God has the strongest claims is found wanting, it is to be expected that on him the punishment will be most exemplary; for "to whom much is given, of him also will much be required." St. Paul had just been stating what he, who had been so highly favoured, thought himself bound to do, lest he should be a cast-away, and this naturally led him to press upon the converts, that they also, notwithstanding what they had received, might be cast-aways likewise, if they relapsed into sin, distrusted God's protection, or in any respect shrunk back from their duty. The same argument occurs, Jude 5. post. —

[I will therefore put you in remembrance,

that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. x. 1. (y)

BRETHREN, I would not that ye should be ignorant, how that all (*x*) our fathers were under (*a*) the cloud, and all passed (*b*) through the sea; 2. and were all (*c*) baptized unto Moses in the cloud and in the sea; 3. and did all eat the

"though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not: and the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." See Jones's Lect. 160. See also Heb. vi. 4. 6. Heb. x. 26. 2 Pet. ii. 20.

(*z*) v. 1. "All." This term, which occurs five times in this and the three following verses, was probably used, to shew that the very persons who were afterwards so signally destroyed were amongst those upon whom these singular instances of protection were conferred.

(*a*) "Under the cloud," i. e. "partakers of God's extraordinary interposition on the departure from Egypt:" when (according to Exod. xiii. 21.) he "went before them by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire, to give them light, to go by day and night:" or he might refer to what is mentioned, Numb. ix. 15. &c. that in the subsequent journeyings through the wilderness there was a cloud which rested upon the tabernacle when they were to stop, and which was taken up from the tabernacle and went before them, when they were to move.

(*b*) "Passed through the sea," i. e. "in the well-known instance, when God divided the waters of the Red Sea, to open a passage for the Israelites, when the Egyptians pursued them." See Exod. xiv. 21.

(*c*) v. 2. "Baptized unto Moses," i. e. "ranged under him, put under his banners, in a degree identified with him, so as to have on that account an additional prospect of God's favour."

same spiritual (*d*) meat; 4. and did all drink the same spiritual drink; for they drank of that (*e*) spiritual Rock that followed them: and that Rock was (*g*) Christ. 5. But (*h*) with many (*i*) of them God was not well pleased; for they were overthrown (*k*) in the wilderness. 6. Now these things were our examples, to the intent we should not lust after evil

things, as they also lusted (*l*). 7. Neither be ye idolators (*m*), as were some of them; as it is written, "The people sat down to eat and drink, and rose up to play." 8. Neither let us commit fornication, as some of them committed, and (*n*) fell in one day three and twenty thousand. 9. Neither let us tempt Christ, as some of them also tempted (*o*), and were de-

(*d*) v. 3. "Spiritual meat," i. e. "The quails and manna, Exod. xvi. 11., &c." called spiritual, (perhaps,) from the miraculous manner in which they were produced, and from their tendency on that account to inspire the people with gratitude and confidence towards God.

(*e*) v. 4. "Spiritual rock." This refers to the miraculous supply of water to the Israelites whilst they were wandering in the wilderness; they had no water, and murmured greatly for want thereof, and God commanded Moses to take his rod and smite the rock in Horeb, and told him that water should come out of it so that the people might drink; and Moses struck the rock and the water came out abundantly, and the congregation drank, and their beasts also. Exod. xvii. 1 to 6. Numb. xx. 1 to 12.

(*g*) "Was Christ," i. e. (probably) "a type or resemblance of Christ;" for as it gave them a constant supply of natural water, so Christ constantly supplies his proselytes with spiritual water; with what, spiritually, prevents future thirst. As our Saviour says, (John iv. 14.) "Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water springing up into everlasting life;" and (John vi. 35.) "he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst."

(*h*) v. 5. "But, &c." i. e. "Notwithstanding these signal marks of favour generally to all, he took vengeance upon such of them as offended."

(*i*) "Many," in opposition to "all" in the four preceding verses.

(*k*) "Overthrown, &c." God had promised the Israelites the land of Canaan; but because they were terrified at the gigantic appearance of the inhabitants, he kept them in the wilderness forty years,

until all the people that were men of war when they came out of Egypt were consumed. See ante, 3. note on Ps. xcv. 8.

(*l*) v. 6. "Lusted." This probably alludes to their lusting for flesh, notwithstanding the supply of manna. According to Numb. xi. 4. the mixed multitude that was among them fell a lusting; and the children of Israel wept, and said, who shall give us flesh to eat? and God gave them a supply of quails, but before they had finished eating them, he smote them with a very great plague; and he called the name of the place Kibroth Hattaavah, because they buried there the people that lusted. Numb. xi. 32 to 34.; and see Ps. cvi. 14.

(*m*) v. 7. "Idolators, &c." Alluding to their worshipping the golden calf: when the calf was made, they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt;" and after Aaron had built an altar before it, and proclaimed a feast on the morrow to the Lord, "they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings, and the people sat down to eat and to drink, and rose up to play." Exod. xxxii. 4 to 6.

(*n*) v. 8. "Fell, &c." i. e. "by the plague which visited them for their intercourse with the daughters of Moab." See Numb. xxv. 1 to 9.

(*o*) v. 9. "Tempted, &c." i. e. "dis-trusted." This occurred also in the wilderness. The people spake against God, and against Moses, saying, "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water, and our soul loatheth this light bread, (viz. the manna)," "and the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died." Numb. xxi. 5, 6.

stroyed of serpents. 10. Neither murmur ye, as some of them also (*p*) murmured, and were destroyed of the destroyer. 11. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the (*q*) ends of the world are come. 12. Wherefore (*r*) let him that thinketh he standeth take heed lest he fall. 13. There hath no (*s*) temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. Luke xvi. 1. (*t*)

JESUS said unto his disciples, "There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. 2. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

(*p*) v. 10. "Murmured, &c." In the instance of the men who were sent to look at the land of Canaan, and who made an ill report of it, who "died by the plague before the Lord. Numb. xiv. 37."

(*q*) v. 11. "The ends of the world." The time when the Jewish establishment was drawing towards its close. One of the periods often referred to under the expression of "the day of the Lord," called (1 John ii. 18.) "the last time." See ante, 28. note on Rom. xiii. 11.

(*r*) v. 12. "Wherefore, &c." Let none assume from what has been conferred upon him that he is beyond the chance of falling; let each take heed.

(*s*) v. 13. "Temptation," i. e. "trial," *πειρασμός*, the same word as is used, 1 Pet. iv. "the fiery trial, which is to try you."

(*t*) The object of this parable seems to be, by drawing into notice the foresight

"3. Then the steward said within himself, 'What shall I do, for my lord taketh away from me the stewardship? I cannot dig; to beg I am ashamed. 4. I am resolved what to do, that, when I am put out of the stewardship, they (*u*) may receive me into their houses.'" 5. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? 6. And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. 7. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. 8. And he said unto him, Take thy bill, and write fourscore. 9. And the lord (*x*) commended the unjust steward (*y*), because he had done wisely: for the children of this world are in their (*z*) generation wiser than the children of light. 9. And I say unto you, Make (*a*) to yourselves friends of the mam-

worldly men display to advance their temporal interests, to inculcate it as a duty upon Christians to use as much prudence, wisdom, and exertion to promote their future spiritual welfare. See 2 Tillot. 481. Clarke's 18 Sermons, p. 341.

(*u*) v. 4. "They, &c." i. e. impersonally, "you may be received into men's houses."

(*x*) v. 8. "Commended." Not that he approved of his dishonesty, but admired his foresight.

(*y*) "Because," i. e. "in as far as" It was his prudence only that was applauded.

(*z*) "In their generation," i. e. "in the concerns of this life; with a view to their temporal interests."

(*a*) v. 9. "Make, &c." i. e. "so use your riches, as to make him your friend, who, when you are put out of your earthly stewardship, will receive you into heaven."

"mon (*b*) of unrighteousness;
"that, when ye (*c*) fail, they (*d*)
"may receive you into everlast-
"ing (*e*) habitations (*g*)."

St. James the Apostle.

The Collect.

GRANT, O merciful God, that as
thine holy Apostle Saint James,
leaving his father and all that he
had, without delay was obedient
unto the calling of thy Son Jesus
Christ, and followed him; so we,
forsaking all worldly and carnal
affections, may be evermore ready
to follow thy holy Command-
ments, through Jesus Christ, our
Lord. Amen.

*For the Epistle. Acts xi. 27. and part of
ch. xii. (h)*

In those days came prophets from
Jerusalem unto Antioch. 28. And
there stood up one of them,
named Agabus, and signified by
the Spirit that there should be
great dearth throughout all (*i*)

(*b*) "Mammon of unrighteousness,"
i. e. "riches."

(*c*) "Fail," i. e. "die."

(*d*) "They may receive you," i. e. "you
may be received."

(*e*) "Everlasting habitations," i. e.
"heaven, eternal life."

(*g*) It may be of service to add our Sa-
viour's comments upon this parable, and
to explain such parts as require it.

10 "He that is faithful in that which
"is least, is faithful also in much: and
"he that is unjust in the least, is unjust
"also in much.

11 "If therefore ye have not been
"faithful to the unrighteous * mammon,
"who will commit to your trust † the true
"riches?

12 "And if ye have not been faithful

* v. 11. "Unrighteous mammon," i. e. "the
"riches of this world."

† "The true riches," i. e. "the riches of the
"world to come."

the world: which came to pass
in the days of Claudius Cesar.
29. Then the disciples, every man
according to his ability, deter-
mined to send relief unto the
brethren which dwelt in Judea:
30. which also they did, and sent
it to the elders by the hands of
Barnabas and Saul. xii. 1. Now
about that time, Herod the king
stretched forth his hands to vex
certain of the Church. 2. And
he killed James the brother of
John (*k*) with the sword. 3. And
because he saw it pleased the
Jews, he proceeded further to
take Peter also.

The Gospel. Matt. xx. 20.

THEN came to him the mother of
Zebedee's children with her sons
(*l*), worshipping (*m*) him, and
desiring a certain thing of him.
21. And he said unto her, "What
"wilt thou?" She saith unto
him, "Grant that these my two
"sons may sit, the one on thy
"right hand, and the other on

"in that † which is another man's, who
"shall give you that § which is your own?"

(*h*) For Acts xi. 27 to 30. see ante, 180.
and for Acts xii. 1 to 3. see ante, 187, 188.

(*i*) v. 28. "The world," i. e. "Judea."

(*k*) v. 2. "John," the Evangelist. See
the next note.

(*l*) v. 20. "Her sons," i. e. James, who
was killed by Herod, (Acts xii. 2.) and St.
John the Evangelist.

(*m*) "Worshipping," "προσκυνῶσα." Ano-
ther instance in which our Saviour allowed
this homage to be paid.

† v. 12. "That which is another man's," i. e.
"the riches of this world, which no man can truly
"call his own. They may be lost: the proprietor
"is under God a steward only and accountable
"for their use, and, at death, they must be left."

§ "That which is your own," i. e. "the riches
"of the world to come: which, if obtained, may
"truly be called your own: "Treasures in heaven,
"where neither moth nor rust doth corrupt, and
"where thieves do not break through and steal."
Matt. vi. 20.—Luke xii. 33.

"the left, in thy kingdom." 22. But Jesus answered and said, "Ye know not what ye ask. Are ye able to drink (*n*) of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" They say unto him, "We are able." 23. And he saith unto them, "Ye shall (*o*) drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." 24. And when the ten heard it, they were moved with indignation against the two brethren. 25. But Jesus called them unto him, and said, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26. But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27. and whoso-

ever will be chief among you, let him be your servant: 28. even as the Son of man came not to be ministered (*p*) unto, but to minister, and to give his life a ransom (*q*) for many (*r*)."

Tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xii. 1. (*s*)

CONCERNING spiritual gifts (*t*), brethren, I would not have you ignorant. 2. Ye know that ye were Gentiles (*u*), carried away unto (*x*) these dumb idols, even as ye were led. 3. Wherefore I give you to understand, that no (*y*) man speaking by the Spirit of God calleth Jesus accursed; and

(*n*) v. 22. "To drink, &c." i. e. "to bear whatever I shall bear."

(*o*) v. 23. "Shall, &c." St. James was accordingly killed by Herod. See Acts xii. 2.

(*p*) v. 28. "Not to be ministered unto, &c." i. e. "not to live in worldly pomp, but to serve and benefit mankind: not to receive homage, but to do good."

(*q*) "A ransom, &c." See ante, 52. note (*p*) on Matt. i. 21. See also Is. liii. 10. — Matt. xxvi. 28. — Rom. iv. 25. — Rom. v. 6. — 1 Cor. xv. 3. — 2 Cor. v. 21. — Gal. iii. 13. — Eph. v. 2. — 1 Tim. ii. 6. — Tit. ii. 14. — Hebr. ix. 28. — 1 Pet. iii. 18. and Magee, i. 464.

(*r*) "For many." Not indiscriminately for all mankind, but for many; such as should look up to his intercession, endeavour to obey his commands, and rely not on their own works, but on his atonement and intercession. See ante, Mark xiv. 24. page 110.

(*s*) The object of this part of St. Paul's

epistle was, to remind the Corinthians converts that the extraordinary powers then conferred, were far beyond anything they had before witnessed; to satisfy them that no powers had God's co-operation but those which tended to advance Christianity; to apprise them that those powers were conferred by God, and that they were all given to advance the true religion, and for no other purpose.

(*t*) v. 1. "Spiritual gifts," i. e. "the extraordinary powers conferred upon the first preachers and converts; such as healing and speaking languages."

(*u*) v. 2. "Were Gentiles, &c." When neither you, nor any of your teachers, had any such powers; so that you may be satisfied these are new, appropriated to the religion of Christ, not acquired by man, but given by God.

(*x*) Omit "these," ἃ ἐδωλεν ἡ ἀρετή.

(*y*) v. 3. "No man, &c." This is the test of each man's powers: if his object

that no man can say that Jesus is the Lord, but by the Holy Ghost. 4. Now there are diversities (*z*) of gifts, but the same (*a*) Spirit; 5. And there are differences of administrations, but the same Lord: 6. And there are diversities of operations; but it is the same God which worketh all in all. 7. But the manifestation (*b*) of the Spirit is given to every man to profit withal (*c*). 8. For to one is (*d*) given, by the Spirit, the word of wisdom; to another the word of knowledge, by the

same Spirit; 9. to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; 10. to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11. But all these worketh that (*e*) one and the self-same Spirit, dividing (*g*) to every man severally as (*h*) he will.

The Gospel. Luke xix. 41.

AND when he was come near, he

is purely to advance Christ's religion; if he says, Jesus is the Lord, boldly professes his faith; they proceed from God, and are conferred by the Holy Ghost; but if this be not his object, if he calleth Jesus accursed, speaks disrespectfully of him; his powers, be they what they may, are not of God.

(*z*) v. 4. "Diversities, &c." i. e. "how much soever the powers in different persons vary, they all proceed from the same high original, viz. God."

(*a*) "Spirit," i. e. "the Holy Ghost." The article is expressed in the original, and unless the terms "Lord," in verse 5. and "God," in verse 6. apply to the Holy Ghost, verses 4, 5, 6. must refer, in an inverted order, to Father, Son, and Holy Ghost. The 4th and 5th verses are evidently defective in naming the Spirit, and the Lord, without ascribing any function or operation to either; and it can hardly be doubted but that the "worketh," in verse 6. is intended to apply to "the Spirit," and "the Lord," as much as to God. And what is to be said as to verse 11. where, after a specification of the gifts, administrations, and operations, spoken of generally in verses 4, 5, 6. the working as to all is distinctly ascribed to the Spirit? See Middl. in loco.

(*b*) v. 7. "The manifestation of the Spirit," i. e. "these extraordinary powers."

(*c*) "To profit withal." Not to be displayed for ostentation; not to aggrandize the persons on whom they are conferred, but to advance what is God's cause, the religion of Christ. In the parable of the talents, (Matt. xxv. 14. and Luke xix. 12.)

our Saviour inculcates it as a duty upon every one, to employ in such a way as may be satisfactory to God, whatever is entrusted to his care; and would it not be well for every man to consider, in the use he makes of his abilities or wealth, how far he satisfies this duty?

(*d*) v. 8. "Given." St. Paul had been at Corinth a year and six months, (Acts xviii. 11.) and could he thus have written, had not such gifts been conferred? Marsh's Lectures, v. 10. And if they were, are they not a decisive proof of the foundation of Christianity? Who but God could have conferred them? and would he have conferred them to sanction any thing but truth? See post, — note on 1 Cor. i. 7.

(*e*) v. 11. "That one and the self-same Spirit." Can it be doubted but that this applies to the Holy Ghost? and who but an Omnipotent Being could distribute these gifts according to his will? The word here used for "worketh," *ἐνεργεῖ*, is never applied in the New Testament but to an agent, and that commonly one of great power. Middl. 225, 226.

(*g*) "Dividing, &c." Some persons occasionally valued themselves upon the spiritual powers conferred on themselves, or their immediate teachers, because they were of a superior nature; and *this conduct* St. Paul censures, by reminding them that all the gifts are *conferred*, and *that too* at the mere will of the Holy Spirit. See ante, 59. note (*s*) on Rom. xii. 3, 4.

(*h*) "As he will." So that he is free from all control, which is one of the marks of divinity. Bellarmine de Christo, lib. i. c. ix. 327.

beheld the city, and wept over it, 42. saying, "If (i) thou hadst known, even thou, at least in this thy day (k), the things which belong unto thy peace; but now they are hid from thine eyes. 43. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass (l) thee round, and keep thee in on every side, 44. and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone (m) upon another; because thou knewest not the time of thy visitation." 45. And he went into the temple, and began to cast out them that sold therein, and them that bought; 46. saying unto them, "It is written, 'My house is the house of prayer:' but ye have made it a den of thieves." 47. And he taught (n) daily in the temple.

(i) v. 42. "If, &c." A mode of expressing an earnest wish, "O that thou hadst." When Moses made his anxious prayer to God, to forgive the Israelites for their sin in making the golden calf, his expression was, "Yet now, *if thou wilt*, forgive their sin; and if not, blot me, I pray thee, out of thy book. Exod. xxxii. 31."

(k) "Thy day," i. e. "the time of thy trial or visitation." In Ps. cxxxvii. 7. the time when Jerusalem was taken by the Babylonians, is called "the day of Jerusalem." See ante, 32. note on Luke xxi. 25.

(l) v. 43. "Compass, &c." This was literally fulfilled: Titus surrounded the city with a wall 39 furlongs in length, and strengthened it with 13 forts, so that no persons could escape from the city, nor could any provision be carried in. The Christians had before had the opportunity of escaping, and had done so. See ante, 76. note (i) on Matt. xxiv. 31.

(m) v. 44. "One stone, &c." This, though a figurative expression, was literally fulfilled. The Jewish writer, Josephus, has given a full account of the

Eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xv. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: 2. by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures (o); 4. and that he was

destruction of Jerusalem, according to which every thing foretold by our Saviour, in Matthew xxiv. — Mark xiii. and Luke xix. and xxi. was fully verified. Each of these gospels was promulgated many years before the event. The exact completion of our Saviour's predictions, was a strong proof of the truth of his religion, calculated to confirm the faith of those who had embraced it, and to bring over those who were examining its pretensions; and as these predictions were reduced into writing, and publicly circulated some years before the event which completed them occurred, it could not be objected to them, (as it might, had they rested in memory only,) that they were made to correspond with the events after they had happened.

(n) v. 47. "Taught, &c." This fulfilled the prophecies in Hagg. ii. 7. 9. See ante, 121. note on Luke xxii. 53. and Mal. iii. 1. ante, 69.

(o) v. 3. "According to the Scriptures." Is. liii. and see ante, 143. note on Luke xxiv. 46.

buried, and that he rose again the third day according to the Scriptures (*p*): 5. and that he was seen of Cephas (*q*), then of the twelve: 6. after that, he was seen of above five hundred brethren at once; of whom the greater part remain (*r*) unto this present, but some are fallen asleep. 7. After that, he was seen of (*s*) James; then of all (*t*) the Apostles. 8. And last of all he was seen of (*u*) me also, as of one born out of due time. 9. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the church of God. 10. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I (*x*), but the grace of God which was with me. 11. Therefore whether it were I or they, so we preach, and so ye believed.

The Gospel. Luke xviii. 9. (*y*)

JESUS spake this parable unto certain which trusted in themselves that they were righteous,

(*p*) v. 4. "According to the Scriptures." See ante, 137. note on John xx. 9.

(*q*) v. 5. "Cephas," i. e. "St. Peter." Our Lord gave him the name of Cephas when first he saw him, John i. 42.—One appearance to St. Peter, the day of the resurrection, is mentioned, Luke xxiv. 34. "They found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon;" another in Galilee, at the sea of Tiberias, is detailed in John xxi. 1 to 25.

(*r*) v. 6. "Unto this present." So that this epistle was written, whilst many who had seen our Saviour at his resurrection continued alive.

(*s*) v. 7. "James;" who (probably) was with Cleophas at Emmaus. See Luke xxiv. 13. &c. ante, 139.

and despised others: 10. "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are (*z*), extortioners, unjust, adulterers, or even as this publican: 12. I fast twice in the week, I give tithes of all that I possess." 13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner." 14. I tell you, This man went down to his house justified (*a*) rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Twelfth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us

(*t*) See Luke xxiv. 36. ante, 142.

(*u*) v. 8. "Of me." After the ascension, at St. Paul's conversion. See Acts ix. 1 to 20. ante, 65, 66.

(*x*) v. 10. "Not I, &c." Throwing the merit from himself upon God's gracious interposition.

(*y*) See ante, 169. note on Acts x. 43. and ante, 183. note on Luke vi. 37.

(*z*) v. 11. "As other men are, &c." Referring to a false standard. The true test is, not whether we are better than others, but whether we are as good as God has required us to be? If we are not, we have sinned, and it is no excuse for us that others have sinned more. See ante, 183. note on Luke vi. 37.

(*a*) v. 14. "Justified." In a condition to be treated by God's mercy as just, with his sins forgiven, cleared, absolved.

the abundance of thy mercy; forgiving us those things whereof our conscience is afraid; and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. 2 Cor. iii. 4.

SUCH trust have we through Christ to God-ward: 5. not that we are sufficient of ourselves to (b) think anything, as of ourselves; but our sufficiency is of God; 6. who also hath made us able ministers of the new testament (c); not of the letter (d), but of the Spirit; for the letter killeth (e), but the Spirit giveth life. 7. But if the ministration of (g) death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face (h) of Moses for the glory of his countenance; (which glory was to be done away;) 8. how shall not the ministration

of the Spirit be rather glorious? 9. For if the ministration of condemnation be glory, much more doth the ministration of (i) righteousness exceed in glory.

The Gospel. Mark vii. 31.

JESUS departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. 32. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. 33. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; 34. and looking up to heaven, he sighed, and saith unto him, "*Ephphatha*," that is, "Be opened." 35. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. 36. And he charged them that they should tell no man: but the more

(b) v. 5. "Think," i. e. "reason out, collect." 1. Barr. 412.

(c) v. 6. "Testament," or "covenant," or dispensation," διαθήκη.

(d) "Not of the letter, &c." ἡ γράμματις, ἀλλὰ πνεύματος—not of a ceremonial, but of a spiritual religion; not of a ritual, in which many things are ordained which have no goodness in themselves, but of a system in which there is nothing which has not a tendency to make man happier and better, and to purify him, even as God is pure; not of Mosaic institutions, but of Christian virtues. — See Benson's introduction, xvii.

(e) "Killeth," i. e. leadeth to death rather than life, to punishment rather than reward, because it requires uniformly and invariably a strict and literal performance. See Kidd. 423. Though the law of Moses contained a blessing, upon obedience, it contained a curse also, if they did not observe to do all the commandments and statutes which that law contained. — See

Deut. xi. 26. 28.; and Deut. xxviii. 1 to 68.

(g) v. 7. "The ministration of death," i. e. "the Mosaic law;" called in verse 9. "the ministration of condemnation," in opposition to what is called in verse 8. "the ministration of the Spirit;" and in verse 9. "the ministration of righteousness," viz. the religion of Christ, the Christian dispensation.

(h) "Behold the face, &c." This alludes to what occurred when Moses came down from Mount Sinai with the two tables, after he had been forty days and forty nights receiving the law from God: "Behold, the skin of his face shone; and Aaron and the children of Israel were afraid to come nigh him: and he put a veil on his face, till he had done speaking with them. Exod. xxxiv. 29 to 35."

(i) v. 9. "Of righteousness," because it treats its followers as if they had never sinned; as if they were righteous.

he charged them, so much the more a great deal they published it; 37. and were beyond measure astonished, saying, "He hath done 'all things well: he maketh both 'the deaf to hear, and the dumb 'to speak."

Thirteenth Sunday after Trinity.

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain

(k) The better to understand this short portion of Scripture, it is necessary to see what precedes it, and to attend to the drift of St. Paul's argument. He is endeavouring to convince the Galatian converts, that it is unnecessary for them to observe the Mosaic ordinances; he therefore reminds them that it was through faith, (i. e. belief in Christ,) and not from any observance of those ordinances, that they received the Holy Ghost. He notices that it was to Abraham, long before the Mosaic law, that the promise was made; that it was made to him as a reward of faith, and that that law had nothing in its nature which could procure that absolution from sin which faith in Christ would; and he lays it down as an axiom, that a promise or covenant once confirmed cannot be annulled, and then he proceeds with this passage. The argument is this—as God had made the promise to Abraham 430 years before the law was given, the giving of the law could not abridge or qualify that promise—that in truth it was given, not with a view to any such abridgement or qualification, but was an additional bargain between God and the Israelites, to prepare the Israelites at least for the coming of the Messiah, and was intended to operate only till his coming, and to be, as he expresses it in v. 24. "a schoolmaster to bring them 'unto Christ." It was not binding upon the Gentile converts, and there was no reason they should adopt it. See a good explanation of this passage, 1. Towns. lxix.

thy heavenly promises, through the merits of Jesus Christ our Lord. Amen.

The Epistle. Gal. iii. 16. (k)

TO Abraham and his seed were the promises (l) made. He saith not (m), "And to seeds," as of many; but as of one, "And to 'thy seed," which is Christ (n). 17. And this I say, That the covenant (o) that was confirmed before of God in (p) Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise (q) of none effect. 18. For if the inheritance (r) be of the law (s),

(l) v. 16. "Promises." One promise occurs in Gen. xii. 3. "In thee shall all families of the earth be blessed:" and another, Gen. xxii. 18. "In thy" (i. e. "Abraham's) seed shall all the nations of 'the earth be blessed." St. Paul recites the former of these promises, in ver. 8. of this chapter.

(m) "He saith not," i. e. "it is not said."

(n) "Which is Christ." So that Christ, and Christ only, is that seed in whom the nations shall be blessed, and it is upon all his people, without distinction, upon the whole Christian church, that this blessedness shall come.

(o) v. 17. "The covenant," i. e. "the 'first promise to Abraham and his seed," which was made 430 years before the law was delivered to Moses. The promise in Gen. xii. was made about 1920 years before the time of Christ. The law was delivered to Moses about 1490 years before that æra: so that the interval between the promise and the giving of the law was just 430 years.

(p) "In Christ," i. e. "with reference to 'him," *ἐν Χριστῷ*. "In Christ" is omitted in the King's MSS.

(q) "The promise," what is called in the beginning of the verse, "the covenant."

(r) v. 18. "Inheritance," i. e. "the 'right of partaking of the blessedness 'mentioned in the promises."

(s) "Of the law, &c." i. e. "if it be 'confined to those who observe the Mo- 'saic institutions, it is no longer referable

it is no more of promise: but God gave it to Abraham by promise (*t*). 19. Wherefore then serveth the law? It was added because of transgressions (*u*), till (*x*) the seed should come to whom the promise was made; and it (*y*) was ordained (*z*) by angels in (*a*) the hand of a mediator (*b*). 20. Now a mediator is not a mediator of one (*c*); but God is one (*d*).

"to the promise: but as God gave it expressly by the promise, it cannot be so confined."

(*t*) "By promise," so that it cannot be of the law.

(*u*) v. 19. "Of transgressions," i. e. "on account of the corruption and wickedness of man." *Jura inventa metu injusti*. Hor. Sat. Lib. 1. Sat. iii. l. 3. The object of the Mosaic law was to keep them to the worship of the one true God, and to prevent their being led into idolatry or the practice of sin. It was, therefore, as expressed, v. 24. "their schoolmaster to bring them unto Christ."

(*x*) "Till, &c." This implies that it was then to be abandoned.

(*y*) "It," i. e. "the Mosaic law."

(*z*) "Ordnained, &c." The meaning perhaps is this: in giving the law a mediator was employed, viz. Moses, which implies that there were two parties, between whom the mediation was effected, God on the one hand, and the Israelites on the other, and that something was bargained for or agreed upon between them, whereas in the promises there was no mediator or bargain, but the whole proceeded from God: and the law, which was matter of bargain, could not supersede the promises, because the promises were to extend to persons who were no parties to the bargain: all the nations of the earth were within the scope of the promises, and their rights could not be compromised by a bargain in which no nation but the Israelites were included. That the law was matter of bargain between God and the Israelites, see Exod. xxiv. 3.; xxxiv. 10.; and Deuter. xxviii. 1 to 68.

(*a*) "In the hand," or "by the interposition."

(*b*) "A mediator," i. e. Moses.

(*c*) v. 20. "Of one," i. e. "where a mediation occurs, there must at least be

21. Is the law then against the promises of God? God forbid: for if there had been a law (*e*) given which could have given life, verily righteousness (*g*) should have been by the law. 22. But the Scripture hath concluded all under sin, that the promise (*h*) by faith of Jesus Christ might be given to them that believe.

"two parties, and the mediator must have power from all, whose interests he is to bind."

(*d*) "But God is one." In the Mosaic dispensation, therefore, it could have been on God's part only that the power to Moses to annul the promise was complete: he had no authority from "all the nations of the earth." Allusion might further be intended to the immutability of God's word. He never annuls what he once has promised. "He is not a man that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Numb. xxiii. 19."

(*e*) v. 21. "If, &c." *ἐἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ἀντὶ τοῦ ἀνθρώπου ἢ τῆς δικαιοσύνης*. The meaning probably is this—Had a law been given, which, considering man's frailties and the nature of the law, could have given life, righteousness would, no doubt, have depended upon compliance with that law, and none would have been treated as righteous, who had not complied; but as such a law was not given, the Scripture concluded that every one was under sin, and then introduced another system, by which through the grace and gift of God, even sinners were, under certain conditions, to be treated as righteous, and to receive the reward of righteousness.

(*g*) "Righteousness," i. e. "justification, being in the situation of a righteous person."

(*h*) v. 22. "Faith of Jesus Christ," i. e. "a full belief that he was the Messiah, and an implicit conviction that it is only through his atonement and intercession, his merits and mediation, that we can hope to have our sins blotted out, to be treated as righteous, and to have that blessedness in a future state, which was mentioned in God's promise to Abraham."

The Gospel. Luke x. 23.

"BLESSED (*i*) are the eyes which
 "see the things that ye see: 24. for
 "I tell you, That many prophets
 "and kings have desired to see
 "those things which ye see, and
 "have not seen them; and to hear
 "those things which ye hear, and
 "have not heard them." 25. And,
 behold, a certain lawyer stood up,
 and tempted him, saying, "Master,
 "what shall I do to inherit eternal
 "life?" 26. He said unto him,
 "What is written in the law (*k*)?
 "how readest thou?" 27. And he
 answering said, "Thou (*l*) shalt
 "love the Lord thy God with all thy
 "heart, and with all thy soul, and
 "with all thy strength, and with all
 "thy mind; and thy neighbour as
 "thyself." 28. And he said unto
 him, "Thou hast answered right:
 "this do, and thou shalt live (*m*)."
 29. But he, willing to justify him-
 self, said unto Jesus, "And who
 "is my neighbour?" 30. And
 Jesus answering said, "A certain
 "man went down from Jerusalem
 "to Jericho, and fell among thieves,

"which stripped him of his rai-
 "ment, and wounded him, and
 "departed, leaving him half dead.
 "31. And by chance there came
 "down a certain priest that way:
 "and when he saw him, he passed
 "by on the other side. 32. And
 "likewise a Levite, when he was
 "at the place, came and looked
 "on him, and passed by on the
 "other side. 33. But a certain
 "Samaritan (*n*), as he journeyed,
 "came where he was: and when
 "he saw him, he had compassion
 "on him, and went to him, 34. and
 "bound up his wounds, pouring
 "in oil and wine, and set him on
 "his own beast, and brought him
 "to an inn, and took care of him.
 "35. And on the morrow when he
 "departed, he took out two pence,
 "and gave them to the host, and
 "said unto him, Take care of him;
 "and whatsoever thou spendest
 "more, when I come again I will
 "repay thee. 36. Which now of
 "these three, thinkest thou, was
 "neighbour unto him that fell
 "among the thieves?" 37. And

(*i*) v. 23. "Blessed, &c." Had we lived in our Saviour's time, who would not have been desirous to have seen his miracles, and to have heard his discourses? And yet, if the well-authenticated accounts we have of them do not make a strong impression upon our minds and conduct, have we any right to conclude that the very seeing his miracles, and hearing his discourses, would have had upon us the influence they ought? We are apt to think stronger evidence would have been irresistible, without considering the strength of what we have: till we do our duty by examining to the utmost what God has vouchsafed, we have no right to speculate upon the probable effect of more convincing proofs. Let a man investigate the light God has given, and instead of complaining it is *too little*, he will find occasion to be thankful because it is *so great*.

(*k*) v. 26. "The law," i.e. "the five
 "books of Moses."

(*l*) v. 27. "Thou, &c." In Deut. vi. 4, 5. is this passage, "Hear, O Israel, the Lord
 "our God is one Lord: And thou shalt
 "love the Lord thy God with all thine
 "heart, and with all thy soul, and with all
 "thy might;" and Lev. xix. 18. is as fol-
 "lows: "Thou shalt not avenge, nor bear
 "any grudge against the children of thy
 "people, but thou shalt love thy neighbour
 "as thyself: I am the Lord;" and it was
 probably to these passages the lawyer's
 answer referred. See post, — Matt. xxii. 35.

(*m*) v. 28. "Live," i.e. "have eternal
 "life." The question asked v. 25. was, what
 he should do to inherit *eternal life*; and
 this concludes the answer.

(*n*) v. 33. "A Samaritan," and therefore
 a decided enemy to a Jew. "The Jews"
 (John iv. 9.) "had no dealings with the
 "Samaritans."

he said, "He that shewed mercy
"on him." Then said Jesus unto
him, "Go, and do thou likewise."

Saint Bartholomew the Apostle.

The Collect.

O ALMIGHTY and everlasting God,
who didst give to thine Apostle
Bartholomew grace truly to believe
and to preach thy Word; Grant,
we beseech thee, unto thy Church,
to love that Word which he be-
lieved, and both to preach and
receive the same, through Jesus
Christ our Lord. *Amen.*

For the Epistle. Acts v. 12. (o)

By the hands of the apostles
were many signs (*p*) and wonders
wrought among the people; (and
they were all with one accord in
Solomon's porch (*q*)). 13. And of
the rest durst no man join (*r*) him-
self to them: but the people mag-
nified them. 14. And believers were
the more added to the (*s*) Lord,
multitudes both of men and wo-
men;) 15. insomuch that they
brought forth the sick into the
streets, and laid them on beds and

couches, that at the least the sha-
dow of Peter passing by might over-
shadow some of them. 16. There
came also a multitude out of the
cities round about unto Jerusalem,
bringing sick folks, and them which
were vexed with unclean spirits: and
they were healed (*t*) every one.

The Gospel. Luke xxii. 24. (u)

AND there was also a strife among
them, which of them should be
accounted the greatest. 25. And
he said unto them, "The kings of
"the Gentiles exercise lordship
"over them; and they that exer-
"cise authority upon them are
"called Benefactors. 26. But ye (*x*)
"shall not be so: but he that is
"greatest among you, let him be
"as the younger; and he that is
"chief, as he that doth serve.
"27. For whether is greater, he
"that sitteth at meat, or he that
"serveth? is not he that sitteth at
"meat? but I am (*y*) among you
"as he that serveth. 28. Ye are
"they which have continued with
"me in my temptations: 29. and I
"appoint (*z*) unto you a kingdom,

(*o*) What is here stated is supposed to
have occurred very shortly after the apos-
tles had received the gift of the Holy Ghost.

(*p*) v. 12. "Signs, &c." These were
points in which the apostles could not be
deceived, and the conviction they neces-
sarily produced accounts for the zeal and
intrepidity with which they propagated the
gospel, and withstood all opposition.

(*q*) "Solomon's porch," "one of the
"entrances into the temple at Jerusa-
"lem:" where every one might see what
they did, and where the chief priests and
rulers would be able to find them: they did
not withdraw from public view, or hide
themselves from their opposers.

(*r*) v. 13. "Join," i. e. "assume to act
"as they did, or put themselves upon a
"footing with them." *καὶ λαβεῖν αὐτοῖς.*

(*s*) v. 14. "The Lord," *τῷ Κυρίῳ*, i. e. Christ."

(*t*) v. 16. "Healed, &c." The miracles

of the disciples therefore agreed in cha-
racter with those of our Saviour; they were
acts of mercy, in opposition to Satan's power,
typical, implying power over men's souls;
and *done publicly*, in the sight of multitudes.

(*u*) Ante, 119, 120. where this passage also
occurs.

(*x*) v. 26. "Ye, &c." The object is to
contrast *his* kingdom with those of *this*
world—his being a dominion over *the mind*,
the appetites, and *the passions*.

(*y*) v. 27. "I am, &c." Follow the ex-
ample therefore I have set—submit to *serve*,
instead of coveting to *rule*.

(*z*) v. 29. "I appoint, &c." assuming to
himself this power, meaning, perhaps, that
their reward would be in the *life to come*, not
in this; that they were not to look for
recompence or distinction *here*. He had
declared, (John xviii. 36.) "My kingdom
"is not of this world."

"as my Father hath appointed unto me; 30. that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."

Fourteenth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. v. 16.

I SAY then, Walk in the Spirit (*a*), and ye shall not fulfil (*b*) the lust of the flesh. 17. For the flesh lusteth against the Spirit, and the (*c*) Spirit against the flesh: and these are contrary the one to the other;

so that ye cannot do the things that ye would. (*d*) 18. But if ye be led (*e*) of the Spirit, ye are not under the law. (*g*) 19. Now the works of the flesh (*h*) are manifest; which are these; Adultery, fornication, uncleanness, lasciviousness, 20. idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21. envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 22. But the fruit of the Spirit (*i*) is love (*k*), joy, peace, long-suffering, gentleness, goodness, faith, 23. meekness, temperance: against such there is no law. (*l*) 24. And they that are Christ's have crucified (*m*) the flesh with the affections and lusts.

(*a*) v. 16. "In the Spirit," i.e. "according to the rules of Christianity," or "according to the dictates of the Spirit of God."

(*b*) "Ye shall not fulfil," i.e. either, imperatively, "fulfil not," or "you shall have power to resist the temptations of the flesh."

(*c*) v. 17. "The Spirit lusteth, &c." So Rom. vii. 22, 23.

(*d*) "The things that ye would," i.e. "every thing you wish;" both what the Spirit and the flesh suggest, because they dictate opposite things. See Rom. vii. 14 to 25.

(*e*) v. 18. "Led of the Spirit," i.e. "follow the dictates of the Spirit of God," or "the rules of Christianity."

(*g*) "Under the law." "Under an obligation to conform to the Mosaical institutions." The great drift of this epistle is to satisfy the converts that they were free from the bondage of those institutions. The first verse of this chapter is, "Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage," (meaning the regulations and ordinances of the Mosaic law,) and see ante, 205. note on Gal. iii.

(*h*) v. 19. "The works of the flesh," i.e. "carnal indulgences."

(*i*) v. 22. "The fruit of the Spirit," i.e. "the things to which the dictates of the Spirit lead."

(*k*) "Love, &c." The character of the gospel virtues affords strong internal evidence of its divine origin. It inculcates whatever has a tendency to promote the private happiness of individuals, the general comfort of mankind, and the glory of God, and it inculcates nothing else. If men were in all instances to act up to its precepts, how much of private and of national misery would be avoided! how greatly would the happiness of individuals and of states be advanced! See ante, 192. note on Matt. v. 20.

(*l*) v. 23. "No law." These are principles and practices no law can censure.

(*m*) v. 24. "Have crucified." "This is a test: real Christians, they who are to have any benefit from Christianity, without stand the impulse of sinful propensities." According to Rom. viii. 13. "They who live after the flesh, shall die; but they who through the Spirit mortify the deeds of the body, shall live." See ante, 194. note on Rom. viii. 14.

beheld the city, and wept over it, 42. saying, "If (*i*) thou hadst known, even thou, at least in "this thy day (*k*), the things "which belong unto thy peace; "but now they are hid from "thine eyes. 43. For the days "shall come upon thee, that "thine enemies shall cast a "trench about thee, and compass "(*l*) thee round, and keep thee "in on every side, 44. and shall "lay thee even with the ground, "and thy children within thee; "and they shall not leave in thee "one stone (*m*) upon another; "because thou knewest not the "time of thy visitation." 45. And he went into the temple, and began to cast out them that sold therein, and them that bought; 46. saying unto them, "It is "written, "My house is the house "of prayer:" but ye have made "it a den of thieves." 47. And he taught (*n*) daily in the temple.

(*i*) v. 42. "If, &c." A mode of expressing an earnest wish, "O that thou hadst." When Moses made his anxious prayer to God, to forgive the Israelites for their sin in making the golden calf, his expression was, "Yet now, *if thou wilt*, forgive their sin; and if not, blot me, I pray thee, out of thy book. Exod. xxxii. 31."

(*k*) "Thy day," i. e. "the time of thy trial or visitation." In Ps. cxxxvii. 7. the time when Jerusalem was taken by the Babylonians, is called "the day of Jerusalem." See ante, 32. note on Luke xxi. 25.

(*l*) v. 43. "Compass, &c." This was literally fulfilled: Titus surrounded the city with a wall 39 furlongs in length, and strengthened it with 13 forts, so that no persons could escape from the city, nor could any provision be carried in. The Christians had before had the opportunity of escaping, and had done so. See ante, 76. note (*i*) on Matt. xxiv. 31.

(*m*) v. 44. "One stone, &c." This, though a figurative expression, was literally fulfilled. The Jewish writer, Josephus, has given a full account of the

Eleventh Sunday after Trinity.

The Collect.

O GOD, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xv. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: 2. by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures (*o*); 4. and that he was

destruction of Jerusalem, according to which every thing foretold by our Saviour, in Matthew xxiv. — Mark xiii. and Luke xix. and xxi. was fully verified. Each of these gospels was promulgated many years before the event. The exact completion of our Saviour's predictions, was a strong proof of the truth of his religion, calculated to confirm the faith of those who had embraced it, and to bring over those who were examining its pretensions; and as these predictions were reduced *into writing*, and publicly circulated some years before the event which completed them occurred, it could not be objected to them, (as it might, had they rested in *memory* only,) that they were made to correspond with the events after they had happened.

(*n*) v. 47. "Taught, &c." This fulfilled the prophecies in Hagg. ii. 7. 9. See ante, 121. note on Luke xxii. 53. and Mal. iii. 1. ante, 69.

(*o*) v. 3. "According to the Scriptures." Is. liii. and see ante, 143. note on Luke xxiv. 46.

buried, and that he rose again the third day according to the Scriptures (*p*): 5. and that he was seen of Cephas (*q*), then of the twelve: 6. after that, he was seen of above five hundred brethren at once; of whom the greater part remain (*r*) unto this present, but some are fallen asleep. 7. After that, he was seen of (*s*) James; then of all (*t*) the Apostles. 8. And last of all he was seen of (*u*) me also, as of one born out of due time. 9. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the church of God. 10. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I (*x*), but the grace of God which was with me. 11. Therefore whether it were I or they, so we preach, and so ye believed.

The Gospel. Luke xviii. 9. (*y*)

JESUS spake this parable unto certain which trusted in themselves that they were righteous,

(*p*) v. 4. "According to the Scriptures." See ante, 137. note on John xx. 9.

(*q*) v. 5. "Cephas," i. e. "St. Peter." Our Lord gave him the name of Cephas when first he saw him, John i. 42.—One appearance to St. Peter, the day of the resurrection, is mentioned, Luke xxiv. 34. "They found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon;" another in Galilee, at the sea of Tiberias, is detailed in John xxi. 1 to 25.

(*r*) v. 6. "Unto this present." So that this epistle was written, whilst many who had seen our Saviour at his resurrection continued alive.

(*s*) v. 7. "James;" who (probably) was with Cleophas at Emmaus. See Luke xxiv. 13. &c. ante, 139.

and despised others: 10. "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are (*z*), extortioners, unjust, adulterers, or even as this publican: 12. I fast twice in the week, I give tithes of all that I possess." 13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner." 14. I tell you, This man went down to his house justified (*a*) rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Twelfth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us

(*t*) See Luke xxiv. 36. ante, 142.

(*u*) v. 8. "Of me." After the ascension, at St. Paul's conversion. See Acts ix. 1 to 20. ante, 65, 66.

(*x*) v. 10. "Not I, &c." Throwing the merit from himself upon God's gracious interposition.

(*y*) See ante, 169. note on Acts x. 43. and ante, 183. note on Luke vi. 37.

(*z*) v. 11. "As other men are, &c." Referring to a false standard. The true test is, not whether we are better than others, but whether we are as good as God has required us to be? If we are not, we have sinned, and it is no excuse for us that others have sinned more. See ante, 183. note on Luke vi. 37.

(*a*) v. 14. "Justified." In a condition to be treated by God's mercy as just, with his sins forgiven, cleared, absolved.

the abundance of thy mercy; forgiving us those things whereof our conscience is afraid; and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. Amen.

The Epistle. 2 Cor. iii. 4.

SUCH trust have we through Christ to God-ward: 5. not that we are sufficient of ourselves to (b) think any thing, as of ourselves; but our sufficiency is of God; 6. who also hath made us able ministers of the new testament (c); not of the letter (d), but of the Spirit; for the letter killeth (e), but the Spirit giveth life. 7. But if the ministration of (g) death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face (h) of Moses for the glory of his countenance; (which glory was to be done away;) 8. how shall not the ministration

of the Spirit be rather glorious? 9. For if the ministration of condemnation be glory, much more doth the ministration of (i) righteousness exceed in glory.

The Gospel. Mark vii. 31.

JESUS departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. 32. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. 33. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; 34. and looking up to heaven, he sighed, and saith unto him, "*Ephphatha*," that is, "Be opened." 35. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. 36. And he charged them that they should tell no man: but the more

(b) v. 5. "Think," i. e. "reason out, collect." 1. Barr. 412.

(c) v. 6. "Testament," or "covenant," or dispensation," διαθήκη.

(d) "Not of the letter, &c." ἢ γράμματος, ἀλλὰ πνεύματος—not of a ceremonial, but of a spiritual religion; not of a ritual, in which many things are ordained which have no goodness in themselves, but of a system in which there is nothing which has not a tendency to make man happier and better, and to purify him, even as God is pure; not of Mosaic institutions, but of Christian virtues. — See Benson's introduction, xvii.

(e) "Killeth," i. e. leadeth to death rather than life, to punishment rather than reward, because it requires uniformly and invariably a strict and literal performance. See Kidd. 423. Though the law of Moses contained a blessing, upon obedience, it contained a curse also, if they did not observe to do all the commandments and statutes which that law contained. — See

Deut. xi. 26. 28.; and Deut. xxviii. 1 to 68.

(g) v. 7. "The ministration of death," i. e. "the Mosaic law;" called in verse 9. "the ministration of condemnation," in opposition to what is called in verse 8. "the ministration of the Spirit;" and in verse 9. "the ministration of righteousness," viz. the religion of Christ, the Christian dispensation.

(h) "Behold the face, &c." This alludes to what occurred when Moses came down from Mount Sinai with the two tables, after he had been forty days and forty nights receiving the law from God: "Behold, the skin of his face shone; and Aaron and the children of Israel were afraid to come nigh him: and he put a veil on his face, till he had done speaking with them. Exod. xxxiv. 29 to 35."

(i) v. 9. "Of righteousness," because it treats its followers as if they had never sinned; as if they were righteous.

he charged them, so much the more a great deal they published it; 37. and were beyond measure astonished, saying, "He hath done all things well: he maketh both the deaf to hear, and the dumb to speak."

Thirteenth Sunday after Trinity.

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain

(*k*) The better to understand this short portion of Scripture, it is necessary to see what precedes it, and to attend to the drift of St. Paul's argument. He is endeavouring to convince the Galatian converts, that it is unnecessary for them to observe the Mosaic ordinances; he therefore reminds them that it was through faith, (i. e. belief in Christ,) and not from any observance of those ordinances, that they received the Holy Ghost. He notices that it was to Abraham, long before the Mosaic law, that the promise was made; that it was made to him as a reward of faith, and that that law had nothing in its nature which could procure that absolution from sin which faith in Christ would; and he lays it down as an axiom, that a promise or covenant once confirmed cannot be annulled, and then he proceeds with this passage. The argument is this—as God had made the promise to Abraham 430 years before the law was given, the giving of the law could not abridge or qualify that promise—that in truth it was given, not with a view to any such abridgement or qualification, but was an additional bargain between God and the Israelites, to prepare the Israelites at least for the coming of the Messiah, and was intended to operate only till his coming, and to be, as he expresses it in v. 24. "a schoolmaster to bring them unto Christ." It was not binding upon the Gentile converts, and there was no reason they should adopt it. See a good explanation of this passage, 1. Towns. lxix.

thy heavenly promises, through the merits of Jesus Christ our Lord. Amen.

The Epistle. Gal. iii. 16. (*k*)

To Abraham and his seed were the promises (*l*) made. He saith not (*m*), "And to seeds," as of many; but as of one, "And to thy seed," which is Christ (*n*). 17. And this I say, That the covenant (*o*) that was confirmed before of God in (*p*) Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise (*q*) of none effect. 18. For if the inheritance (*r*) be of the law (*s*),

(*l*) v. 16. "Promises." One promise occurs in Gen. xii. 3. "In thee shall all families of the earth be blessed:" and another, Gen. xxii. 18. "In thy" (i. e. "Abraham's") seed shall all the nations of "the earth be blessed." St. Paul recites the former of these promises, in ver. 8. of this chapter.

(*m*) "He saith not," i. e. "it is not said."

(*n*) "Which is Christ." So that Christ, and Christ only, is that seed in whom the nations shall be blessed, and it is upon all his people, without distinction, upon the whole Christian church, that this blessedness shall come.

(*o*) v. 17. "The covenant," i. e. "the first promise to Abraham and his seed," which was made 430 years before the law was delivered to Moses. The promise in Gen. xii. was made about 1920 years before the time of Christ. The law was delivered to Moses about 1490 years before that æra: so that the interval between the promise and the giving of the law was just 430 years.

(*p*) "In Christ," i. e. "with reference to him," *ἐν Χριστῷ*. "In Christ" is omitted in the King's MSS.

(*q*) "The promise," what is called in the beginning of the verse, "the covenant."

(*r*) v. 18. "Inheritance," i. e. "the right of partaking of the blessedness mentioned in the promises."

(*s*) "Of the law, &c." i. e. "if it be confined to those who observe the Mosaic institutions, it is no longer referable

it is no more of promise: but God gave it to Abraham by promise (*t*). 19. Wherefore then serveth the law? It was added because of transgressions (*u*), till (*x*) the seed should come to whom the promise was made; and it (*y*) was ordained (*z*) by angels in (*a*) the hand of a mediator (*b*). 20. Now a mediator is not a mediator of one (*c*); but God is one (*d*).

"to the promise: but as God gave it expressly by the promise, it cannot be so confined."

(*t*) "By promise," so that it cannot be of the law.

(*u*) v. 19. "Of transgressions," i. e. "on account of the corruption and wickedness of man." *Jura inventa metu injusti*. Hor. Sat. Lib. 1. Sat. iii. l. 3. The object of the Mosaic law was to keep them to the worship of the one true God, and to prevent their being led into idolatry or the practice of sin. It was, therefore, as expressed, v. 24. "their schoolmaster to bring them unto Christ."

(*x*) "Till, &c." This implies that it was then to be abandoned.

(*y*) "It," i. e. "the Mosaic law."

(*z*) "Ordained, &c." The meaning perhaps is this; in giving the law a mediator was employed, viz Moses, which implies that there were two parties, between whom the mediation was effected, God on the one hand, and the Israelites on the other, and that something was bargained for or agreed upon between them, whereas in the promises there was no mediator or bargain, but the whole proceeded from God: and the law, which was matter of bargain, could not supersede the promises, because the promises were to extend to persons who were no parties to the bargain: all the nations of the earth were within the scope of the promises, and their rights could not be compromised by a bargain in which no nation but the Israelites were included. That the law was matter of bargain between God and the Israelites, see Exod. xxiv. 3.; xxxiv. 10.; and Deuter. xxviii. 1 to 68.

(*a*) "In the hand," or "by the interposition."

(*b*) "A mediator," i. e. Moses.

(*c*) v. 20. "Of one," i. e. "where a mediation occurs, there must at least be

21. Is the law then against the promises of God? God forbid: for if there had been a law (*e*) given which could have given life, verily righteousness (*g*) should have been by the law. 22. But the Scripture hath concluded all under sin, that the promise (*h*) by faith of Jesus Christ might be given to them that believe.

"two parties, and the mediator must have power from all, whose interests he is to bind."

(*d*) "But God is one." In the Mosaic dispensation, therefore, it could have been on God's part only that the power to Moses to annul the promise was complete: he had no authority from "all the nations of the earth." Allusion might further be intended to the immutability of God's word. He never annuls what he once has promised. "He is not a man that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?," Numb. xxiii. 19."

(*e*) v. 21. "If, &c." *ἂν γὰρ ἐδόθη νόμος ἰσχυρὸς ζωοποιῶν, ὁ νόμος ἀντὶ τῆς ἐπαγγελίας*. The meaning probably is this—Had a law been given, which, considering man's frailties and the nature of the law, could have given life, righteousness would, no doubt, have depended upon compliance with that law, and none would have been treated as righteous, who had not complied; but as such a law was not given, the Scripture concluded that every one was under sin, and then introduced another system, by which through the grace and gift of God, even sinners were, under certain conditions, to be treated as righteous, and to receive the reward of righteousness.

(*g*) "Righteousness," i. e. "justification, being in the situation of a righteous person."

(*h*) v. 22. "Faith of Jesus Christ," i. e. "a full belief that he was the Messiah, and an implicit conviction that it is only through his atonement and intercession, his merits and mediation, that we can hope to have our sins blotted out, to be treated as righteous, and to have that blessedness in a future state, which was mentioned in God's promise to Abraham."

The Gospel. Luke x. 23.

"BLESSED (*i*) are the eyes which
 "see the things that ye see: 24. for
 "I tell you, That many prophets
 "and kings have desired to see
 "those things which ye see, and
 "have not seen them; and to hear
 "those things which ye hear, and
 "have not heard them." 25. And,
 behold, a certain lawyer stood up,
 and tempted him, saying, "Master,
 "what shall I do to inherit eternal
 "life?" 26. He said unto him,
 "What is written in the law (*k*)?
 "how readest thou?" 27. And he
 answering said, "Thou (*l*) shalt
 "love the Lord thy God with all thy
 "heart, and with all thy soul, and
 "with all thy strength, and with all
 "thy mind; and thy neighbour as
 "thyself." 28. And he said unto
 him, "Thou hast answered right:
 "this do, and thou shalt live (*m*)."
 29. But he, willing to justify him-
 self, said unto Jesus, "And who
 "is my neighbour?" 30. And
 Jesus answering said, "A certain
 "man went down from Jerusalem
 "to Jericho, and fell among thieves,

"which stripped him of his rai-
 "ment, and wounded him, and
 "departed, leaving him half dead.
 "31. And by chance there came
 "down a certain priest that way:
 "and when he saw him, he passed
 "by on the other side. 32. And
 "likewise a Levite, when he was
 "at the place, came and looked
 "on him, and passed by on the
 "other side. 33. But a certain
 "Samaritan (*n*), as he journeyed,
 "came where he was: and when
 "he saw him, he had compassion
 "on him, and went to him, 34. and
 "bound up his wounds, pouring
 "in oil and wine, and set him on
 "his own beast, and brought him
 "to an inn, and took care of him.
 "35. And on the morrow when he
 "departed, he took out two pence,
 "and gave them to the host, and
 "said unto him, Take care of him;
 "and whatsoever thou spendest
 "more, when I come again I will
 "repay thee. 36. Which now of
 "these three, thinkest thou, was
 "neighbour unto him that fell
 "among the thieves?" 37. And

(*i*) v. 23. "Blessed, &c." Had we lived in our Saviour's time, who would not have been desirous to have seen his miracles, and to have heard his discourses? And yet, if the well-authenticated accounts we have of them do not make a strong impression upon our minds and conduct, have we any right to conclude that the very seeing his miracles, and hearing his discourses, would have had upon us the influence they ought? We are apt to think stronger evidence would have been irresistible, without considering the strength of what we have: till we do our duty by examining to the utmost what God has vouchsafed, we have no right to speculate upon the probable effect of more convincing proofs. Let a man investigate the light God has given, and instead of complaining it is *too little*, he will find occasion to be thankful because it is *so great*.

(*k*) v. 26. "The law," i.e. "the five books of Moses."

(*l*) v. 27. "Thou, &c." In Deut. vi. 4, 5. is this passage, "Hear, O Israel, the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might;" and Lev. xix. 18. is as follows: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord;" and it was probably to these passages the lawyer's answer referred. See post, — Matt. xxii. 35.

(*m*) v. 28. "Live," i.e. "have eternal life." The question asked v. 25. was, what he should do to inherit *eternal life*; and this concludes the answer.

(*n*) v. 33. "A Samaritan," and therefore a decided enemy to a Jew. "The Jews" (John iv. 9.) "had no dealings with the Samaritans."

he said, "He that shewed mercy
"on him." Then said Jesus unto
him, "Go, and do thou likewise."

Saint Bartholomew the Apostle.

The Collect.

O ALMIGHTY and everlasting God,
who didst give to thine Apostle
Bartholomew grace truly to believe
and to preach thy Word; Grant,
we beseech thee, unto thy Church,
to love that Word which he be-
lieved, and both to preach and
receive the same, through Jesus
Christ our Lord. *Amen.*

For the Epistle. Acts v. 12. (o)

By the hands of the apostles
were many signs (*p*) and wonders
wrought among the people; (and
they were all with one accord in
Solomon's porch (*q*)). 13. And of
the rest durst no man join (*r*) him-
self to them: but the people mag-
nified them. 14. And believers were
the more added to the (*s*) Lord,
multitudes both of men and wo-
men;) 15. insomuch that they
brought forth the sick into the
streets, and laid them on beds and

(*o*) What is here stated is supposed to
have occurred very shortly after the apos-
tles had received the gift of the Holy Ghost.

(*p*) v. 12. "Signs, &c." These were
points in which the apostles could not be
deceived, and the conviction they neces-
sarily produced accounts for the zeal and
intrepidity with which they propagated the
gospel, and withstood all opposition.

(*q*) "Solomon's porch," "one of the
"entrances into the temple at Jerusa-
"lem:" where every one might see what
they did, and where the chief priests and
rulers would be able to find them: they did
not withdraw from public view, or hide
themselves from their opposers.

(*r*) v. 13. "Join," i. e. "assume to act
"as they did, or put themselves upon a
"footing with them." καλλῶσθαι αὐτοῖς.

(*s*) v. 14. "The Lord," ἰησοῦ κυρίου, i. e. Christ."

(*t*) v. 16. "Healed, &c." The miracles

couches, that at the least the sha-
dow of Peter passing by might over-
shadow some of them. 16. There
came also a multitude out of the
cities round about unto Jerusalem,
bringing sick folks, and them which
were vexed with unclean spirits: and
they were healed (*t*) every one.

The Gospel. Luke xxii. 24. (u)

AND there was also a strife among
them, which of them should be
accounted the greatest. 25. And
he said unto them, "The kings of
"the Gentiles exercise lordship
"over them; and they that exer-
"cise authority upon them are
"called Benefactors. 26. But ye (*x*)
"shall not be so: but he that is
"greatest among you, let him be
"as the younger; and he that is
"chief, as he that doth serve.
"27. For whether is greater, he
"that sitteth at meat, or he that
"serveth? is not he that sitteth at
"meat? but I am (*y*) among you
"as he that serveth. 28. Ye are
"they which have continued with
"me in my temptations: 29. and I
"appoint (*z*) unto you a kingdom,

of the disciples therefore agreed in cha-
racter with those of our Saviour; they were
acts of mercy, in opposition to Satan's power,
typical, implying power over men's souls;
and *done publicly*, in the sight of multitudes.

(*u*) Ante, 119, 120. where this passage also
occurs.

(*x*) v. 26. "Ye, &c." The object is to
contrast *his* kingdom with those of *this*
world—his being a dominion over *the mind*,
the appetites, and *the passions*.

(*y*) v. 27. "I am, &c." Follow the ex-
ample therefore I have set—submit to *serve*,
instead of coveting to *rule*.

(*z*) v. 29. "I appoint, &c." assuming to
himself this power, meaning, perhaps, that
their reward would be in the *life to come*, not
in this; that they were not to look for
recompence or distinction *here*. He had
declared, (John xviii. 36.) "My kingdom
"is not of this world."

our Father hath appointed me; 30. that ye may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel."

teenth Sunday after Trinity.

The Collect.

Almighty and everlasting God, increase in us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Christ our Lord. Amen.

The Epistle. Gal. v. 16.

Men, Walk in the Spirit (a), ye shall not fulfil (b) the lusts of the flesh. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other;

so that ye cannot do the things that ye would. (d) 18. But if ye be led (e) of the Spirit, ye are not under the law. (g) 19. Now the works of the flesh (h) are manifest; which are these; Adultery, fornication, uncleanness, lasciviousness, 20. idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21. envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 22. But the fruit of the Spirit (i) is love (k), joy, peace, long-suffering, gentleness, goodness, faith, 23. meekness, temperance: against such there is no law. (l) 24. And they that are Christ's have crucified (m) the flesh with the affections and lusts.

1. "In the Spirit," i.e. "according to the dictates of Christianity," or "according to the dictates of the Spirit of God." 2. "Ye shall not fulfil," i.e. either, "fulfil not," or "you shall endeavour to resist the temptations of."

17. "The Spirit lusteth, &c." So 22, 23.

"The things that ye would," i.e. "the things which you wish;" both what the flesh suggest, because they are opposite things. See Rom. vii. 14

8. "Led of the Spirit," i.e. "folloved by the dictates of the Spirit of God," or "led by the dictates of Christianity."

Under the law." "Under an obligation to conform to the Mosaic law." The great drift of this epistle is to inform the converts that they were not to be under the bondage of those institutions. The verse of this chapter is, "Stand therefore, in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage (meaning the regulations and precepts of the Mosaic law,) and see ante, on Gal. iii.

(h) v. 19. "The works of the flesh," i.e. "carnal indulgences."

(i) v. 22. "The fruit of the Spirit," i.e. "the things to which the dictates of the Spirit lead."

(k) "Love, &c." The character of the gospel virtues affords strong internal evidence of its divine origin. It inculcates whatever has a tendency to promote the private happiness of individuals, the general comfort of mankind, and the glory of God, and it inculcates nothing else. If men were in all instances to act up to its precepts, how much of private and of national misery would be avoided! how greatly would the happiness of individuals and of states be advanced! See ante, 192. note on Matt. v. 20.

(l) v. 23. "No law." These are principles and practices no law can censure.

(m) v. 24. "Have crucified." "This is a test: real Christians, they who are to have any benefit from Christianity, will stand the impulse of sinful propensities." According to Rom. viii. 13. "They who live after the flesh, shall die; but they who through the Spirit mortify the deeds of the body, shall live." See ante, 194. note on Rom. viii. 14.

The Gospel. Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. 12. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off (*n*): 13. and they lifted up their voices, and said, "Jesus, (*o*) Master, have mercy on us." 14. And when he saw them, he said unto them. "Go, shew (*p*) yourselves unto the priests." And it came to pass, that, as they went, they were cleansed. 15. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God; 16. and fell down on his face at his feet, giving him thanks: and he was a Samaritan. (*q*) 17. And Jesus answering said, "Were there not ten cleansed? but where are the nine? 18. There are not found that returned to give glory to God, save this stranger." 19. And he said unto him, "Arise, go thy way: thy faith hath made thee whole."

(*n*) v. 12. "Afar off." By the Levitical law, (Levit. xiii. 45, 46.) a leper was bound to cry, "Unclean, unclean," to guard all persons against approaching him, and he was "to dwell alone:" "without the camp shall be his habitation."

(*o*) v. 13. "Master," *κύριε*, not "Lord."

(*p*) v. 14. "Shew, &c." Whoever was cured of a leprosy, was bound to appear before the priest, to satisfy him of the cure, Levit. xiv. Our Saviour's command therefore implied, that before they reached the priest, they should be cleansed. See Matt. viii. 4. ante, 64.

(*q*) v. 16. "A Samaritan;" and therefore thought contemptuously of by the Jews: and it peculiarly suited the purpose of St. Luke, who wrote for *Gentiles*, to shew that a *stranger*, not a Jew, was among those our Saviour healed, and that *his* con-

Fifteenth Sunday after Trinity.

The Collect.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. Amen.

The Epistle. Gal. vi. 11.

YE see how large a letter I have written unto you with mine own hand. 12. As many as desire to make a fair shew (*r*) in the flesh, they constrain you to be circumcised, only (*s*) lest they should suffer persecution for the cross (*t*) of Christ. 13. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. (*u*) 14. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world (*x*) is crucified unto me, and I unto the world. 15. For in Christ

duct received our Saviour's approbation. 1 Towns. 190.

(*r*) v. 12. "To make a fair shew, &c." "To keep up appearances with the Jews;" or, "to live in outward honour, worldly consequence."

(*s*) "Only, &c." "This is their sole object, to avoid persecution;" for according to v. 13. they do not keep or act up to the Mosaic law.

(*t*) "For the cross, &c." For preaching that alone as sufficient, and decrying circumcision and the Mosaic institutions; for professing a dependance upon Christ alone. See Gal. v. 11.

(*u*) v. 13. "In your flesh," i. e. "in having you conform to the Mosaic rites."

(*x*) v. 14. "The world," i. e. "all worldly pursuits and advantages."

Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. (*y*) 16. And as many as walk according to this rule (*z*), peace be on them, and mercy, and (*a*) upon the Israel of God. 17. From henceforth let no man trouble me (*b*); for I bear in my body the marks of the (*c*) Lord Jesus. 18. Brethren, the grace of our Lord (*c*) Jesus Christ be with your Spirit. *Amen.*

The Gospel. Matt. vi. 24. (*d*)

"No man (*e*) can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot

(*y*) v. 15. "A new creature," i. e. "with change of habits and dispositions," according to John iii. 3. "born again." See ante, 173. note on John iii. 3.

(*z*) v. 16. "This rule," i. e. "of glorying in the cross of Christ, and in that only, and of becoming 'a new creature.'"
(*a*) "And," or "even."

(*b*) v. 17. "Trouble me," i. e. "by calling in question whether I tolerate and sanction a compliance with the Mosaic institutions; for I have upon my body the marks of what I have suffered for standing up for the sufficiency of Christ, and the criminality of depending in any respect upon the Mosaic institutions." St. Paul was a fearless professor, in defiance of all danger and persecution, knowing that if he "confessed Christ before men, Christ would confess him also before God, Matt. x. 32." and he accordingly preached (what was likely to exasperate the unbelieving Jews at least to the uttermost,) that the Mosaic institutions were not only of no use, but that the placing any the least confidence in them, would take away all chance of assistance from the Gospel. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing, Gal. v. 2." The earnestness with which St. Paul presses this point, the extent to which he dwells upon it, and the manner in which he exhorts the converts to bear up against all persecutions and difficulties, afford very

"serve God and Mammon. (*g*)
"25. Therefore I say unto you,
"Take no thought (*h*) for your
"life, what ye shall eat, or what
"ye shall drink; nor yet for your
"body, what ye shall put on. Is
"not the life more than meat,
"and the body than raiment?
"26. Behold the fowls of the air:
"for they sow not, neither do
"they reap, nor gather into
"barns; yet your heavenly Father
"feedeth them. Are ye not much
"better than they? 27. Which of
"you by taking thought can add
"(*i*) one cubit unto his stature?
"28. And why take ye thought
"for raiment? Consider the lilies
"(*k*) of the field, how they grow;

strong internal evidence that these Epistles were written whilst the Jews still continued in power, before the destruction of Jerusalem. The date ascribed to this Epistle is A.D. 52. eighteen years before the destruction of Jerusalem.

(*c*) v. 17, 18. "The Lord," and "our Lord," *τὸ Κύριον, & τὸ Κύριον ἡμῶν*. So v. 14.

(*d*) Part of "the Sermon on the Mount."

(*e*) v. 24. "No man, &c." Our Saviour had just been exhorting them to lay up for themselves treasures, not upon earth, but in heaven; and the object here is to guard against being too much engrossed by *worldly pursuits*.

(*g*) "Mammon," i. e. "wealth, riches," called in the parable of the unjust steward, (ante, 198. Luke xvi. 9 11.) "the Mammon of unrighteousness," "the unrighteous Mammon."

(*h*) v. 25. "Take no thought," not literally, but *comparatively*; be not over anxious about it; let it not occupy so much of your time, as to prevent your attention to weightier matters.

(*i*) v. 27. "Can add, &c." The meaning is, can any thing, however unimportant, be done *by man*, without the sanction, or against the will of God? And if not, God, if he thinks fit, will frustrate all your *worldly pursuits*. They are under *his* control.

(*k*) v. 28. "The lilies, &c." Many of our Saviour's expressions arose from objects in his view: the sentiment would be

" Then for that morning in that
 " spot, so early, so early, when
 " you had been thinking of all
 " the good was not arrived the
 " one of these, O, Venerable,
 " that a certain the grass of the
 " field, which was in and the
 " morning of the day, the week,
 " shall be for much more than
 " you, O, of the little child,
 " O, Therefore said, in thought,
 " saying, What shall we say,
 " O, What shall we say,
 " O, Wherever shall we be
 " chosen? O, for after all these
 " things of the children were,
 " for your heavenly father know-
 " eth that ye have need of all
 " these things, O, for now ye
 " first the kingdom of God, and
 " the righteousness: and all these
 " things shall be added unto you
 " O, Take therefore no thought
 " for the morrow: for the mor-
 " row shall take thought for the

הנהגתו היתה כדלהלן: הוא היה מורה על ידי חסידיו
ללכת אל המלך ולבקש ממנו להקנות להם חסות.

“*Act. x. 13.*—“*Tribulations for you.*” When “*I suffer for your sake.*” This Epistle is supposed to have been written by St. Paul whilst he was in confinement at Rome. It was owing to his exertions among the Gentiles, and to his preaching amongst them, “that the Jews were no longer “*God’s peculiar people, and that the “Mosaic institutions were no longer to be “considered essential,”* that the tumult was raised against him at Jerusalem, which led to his confinement at Cæsarea, and afterwards at Rome. See *Acta* xxi. 28.—xxii. 22. he might well therefore describe his tribulations, as tribulations *for them*, they bring Gentiles, and he presents them to glory in what he suffered, not to make it ground for despondency. It proved his sincerity—his conviction he was right: that he was no impostor, and had no earthly views: It should therefore inspire confidence, not despair.

(m) v. 14. "For this cause," i. e. (looking forward to v. 16.) "that God would give "you strength, &c."

(ii) "The Father, &c." with the article

• ~~THREE OF THE~~ ~~WOMEN~~
• ~~AT THE~~ ~~IN THE~~ ~~WOMEN~~

SECRET ARMED FOR SECRET

THE POWER

(C) "LOVE WE REEPLY THE
THE COMMISSION OF DEATH AND
AND THE "HUMAN" AND REPLY
SHOULD COMING IN WITH THE
THE SUCCESSFUL DEATHS I AM
IN THE HAND AND COMING TO
JESUS CHRIST OUR LOVE AND

The United States

I declare that we have not a
 subscription for Vol. 2, with
 your copy, as I in the same
 have not taken into the
 Father of our Lord Jesus C
 in of whom the whole family
 in heaven and earth is re
 ceiving the world's peace
 according to the riches of his
 grace by which we are now

to Father & Son again. — Some names have already been made. Since all upon the time we remember give our Saviour. of — The Son of God they acquire additional strength for instances in which God is in a manner spoken of as in Father. In xv. 6. St. Paul speaks of — God, or "Father of our Lord Jesus Christ" the God and Father, τῷ Θεῷ καὶ Πατρί. So 2 Cor. i. 3. Eph. i. 3. — Blessed be even the Father of our Lord Jesus Christ, (or, "the God and Father" τῷ Θεῷ καὶ Πατρί. So Col. i. 3. Again 2 Cor. xi. 31. "God and Father. (τῷ Θεῷ καὶ Πατρί) " Lord Jesus Christ knoweth that "not." 1 Pet. i. 3. "Blessed be thou and Father of our Lord Jesus Christ (τῷ Θεῷ καὶ Πατρί.)" And our Saviour (John x. 18.) "This commandment I received of my Father," τὸ Παι And see John xiv. 12, 13.

(o) v. 15. "Whole family," i. e. "Christians."

(p) v. 16. "To be strengthened
i. e. in plainer terms, "to have com-
" your hearts, that God would inspi-
" with *fortitude*."

by his Spirit in the inner man; 17. that Christ may dwell (*q*) in your hearts by faith; that ye, being rooted and grounded in love, 18. may be able to comprehend with all saints, what is the breadth (*r*), and length, and depth, and height; 19. and to know the love of Christ, which passeth knowledge (*s*), that ye might be filled (*t*) with all the fulness of God. 20. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21. unto him be glory in the Church by Christ Jesus, throughout all ages, world without end.

Amen.

The Gospel. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. 12. Now when he came nigh to the gate of the city, behold there was a dead man carried out (*u*), the only son (*x*) of his mother, and she was a widow: and much people of the city was with her. 13. And

(*q*) v. 17. "May dwell, &c." i. e. "that you may make your hearts fit for his reception; that you may act in all instances as if he dwelt within you; as if he animated your thoughts and actions."

(*r*) v. 18. "The breadth, &c." A figurative mode to express "perfect knowledge;" to comprehend with the utmost accuracy, with as much certainty as a man has who has measured the breadth, length, &c. of any solid body or space.

(*s*) v. 19. "Passeth knowledge," i. e. "better than all other knowledge," or, "greater than any love ever known before," "so great that it can scarcely be fully apprehended and known." See ante, 37. note on Philipp. iv. 7.

(*t*) "Be filled, &c." So as almost to be equal with God: as full of love towards others as God himself.

when the Lord saw her, he had compassion on her, and said unto her, "Weep not." 14. And he came and touched the bier: and they that bare him stood still. And he said, "Young man, I (*y*) say unto thee, Arise." 15. And he that was dead sat up (*z*), and began to speak. And he delivered him to his mother. 16. And there came a fear on all: and they glorified God, saying, "That a great prophet is risen up among us;" and "That God hath visited his people." 17. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

Seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 1.

I THEREFORE, the prisoner of the Lord (*a*), beseech you that ye

(*u*) v. 12. "Carried out." It not being lawful to bury within their cities.

(*x*) "Only Son," "and she was a widow." Circumstances to shew how proper a case was selected.

(*y*) v. 14. "I say unto thee, &c." making no appeal to the Father; but appearing to act upon a power of his own. Graves's Trinity, 79, 80.

(*z*) v. 15. "Sat up." This miracle corresponds in character with the rest of our Saviour's miracles. It was public, see verses 11, 12. (much people were with our Saviour, much with the widow) a work of mercy, and typical, implying a power to raise the souls of men to life eternal.

(*a*) v. 1. "Of the Lord," ἐν Κυρίῳ, i. e. "Christ," "for the cause of Christianity," on account of my exertions to establish Christ's religion. St. Paul was then in confinement at Rome.

walk (*b*) worthy of the vocation wherewith ye are called, 2. with all lowliness (*c*) and meekness, with long-suffering, forbearing one another in love; 3. endeavouring (*d*) to keep the unity of the Spirit in the bond of peace. 4. There is one body (*e*) and one Spirit, even as ye are called in one hope of your calling; 5. one Lord (*g*) one faith, one baptism, 6. one God and Father of all, who is above all, and through all, and in you all.

The Gospel. Luke xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. 2. And, behold, there was a certain man before him which had the dropsy. 3. And Jesus answering, spake unto the lawyers and Pharisees, saying, "Is it lawful to heal (*h*) on the sabbath-day?" 4. And they held their peace. And he took him, and healed him, and let him go; 5. and answered them, saying, "Which of you shall have

"an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?" 6. And they could not answer him again to these things. 7. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, 8. "When (*i*) thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; 9. and he that bade thee and him come and say to thee, 'Give this man place;' and thou begin with shame to take the lowest room. 10. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, 'Friend, go up higher:' then shalt thou have worship in the presence of them that sit at meat with thee. 11. For whosoever exalteth himself shall be abased; and he that humbleth (*k*) himself shall be exalted."

(*b*) "Walk." It is observable how constantly St. Paul calls their attention to their conduct; to the necessity of shewing by their works that they were Christians.

(*c*) v. 2. "Lowliness, &c." The nature of the virtues St. Paul recommends also requires attention: such as our Saviour had prescribed: not those the world admires, active courage, a quick sense of honour, impatience of injuries, &c. but meekness and forbearance.

(*d*) v. 3. "Endavouring, &c." to preserve the strictest unanimity: to avoid all dissensions; and he preases it upon them, by the consideration that there is only one Spirit, not several; one Christian Church, not several; one hope, not several, &c. &c. See ante.

(*e*) v. 4. "One body," i. e. "of Christ and Christians, Christ being the head." Thus he says, 1 Cor. xii. 12. "As the body is one, and hath many members, and all the members of that one body, being

"many, are one body, so also is Christ." i. e. Christ and his followers constitute one body. So Rom. xii. 4, 5. "As we have many members in one body, so we, being many, are one body in Christ." Again, Col. i. 18. "He" (viz. Christ) "is the head of the body, the church." And Eph. v. 30. "We are members of his (i. e. Christ's) body, of his flesh and of his bones."

(*g*) v. 5. "One Lord," *εἰς Κύριος*, i. e. Christ.

(*h*) v. 3. "To heal," "to do an act of mercy."

(*i*) v. 8. "When, &c." Solomon gives the same advice, (Prov. xxv. 6, 7.) "Put not forth thyself in the presence of the king, and stand not in the place of great men; for better it is that it be said unto thee, 'Come up hither,' than that thou shouldest be put lower."

(*k*) v. 11. "Humbleth, &c." Humility is one of the *passive* virtues strongly recommended both in the Old and New Testament.

Saint Matthew the Apostle.

The Collect.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom, to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. iv. 1.

THEREFORE seeing we have this ministry (*l*), as we have received mercy (*m*), we faint not (*n*); 2. but have renounced (*o*) the hidden things of dishonesty, not walking in craftiness, nor handling the

(*l*) v. 1. "This ministry," i. e. "of the gospel dispensation."

(*m*) "As we have received mercy," i. e. (perhaps) "in return for the great mercy we have received, as a proper acknowledgment for it."

(*n*) "Faint not." St. Paul's exertions are a decisive proof of his conviction and sincerity. Let a man have full means of conviction, (as St. Paul must have had) let him go through what St. Paul describes himself to have suffered, (2 Cor. xi. 23. ante, 80.) and let him have no object but such as St. Paul had, not temporal power or honour, but the advancement of goodness and God's glory, and who can doubt his sincerity? Lord Lyttelton considers *St. Paul's conduct* alone sufficient to prove the truth of the Christian religion. See Lord Lyttelton on the conversion of St. Paul; a work well worth attention!

(*o*) v. 2. "Renounced, &c." i. e. perhaps, by "abstaining from all sin, using no deceit to advance Christianity, and having no object in view but man's happiness and God's glory." It is a strong argument of the *sincere conviction* of the apostles, that they could have had no purpose of their own in preaching the gospel. It led to no temporal rewards, it exposed them to great dangers and persecutions.

(*p*) v. 3. "If, &c." Sin is elsewhere noticed as the great obstacle to belief. Not that the evidence is not abundantly suffi-

cient, but that sin either obstructs examination, or perverts the judgment. St. John says, John iii. 19. "Light is come into the world, and men loved darkness rather than light, *because their deeds were evil.*" For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved." Post, 230. John xv. 21.

(*q*) v. 4. "The God of this world," in opposition to the true God, the God of heaven.

(*r*) "The image, &c." So Coloss. i. 15. and Heb. i. 3. (ante, 43.) *ἡ εἰκὼν τοῦ θεοῦ*.

(*s*) v. 5. "Not ourselves." Without any views of *our own*. Not seeking glory, or honour, or power, or profit, or any thing for ourselves.

(*t*) v. 6. "The light, &c." referring to his command at the creation, "Let there be light. Gen. i. 3."

(*u*) "In the face, &c." This is supposed to allude to what is mentioned of Moses, Exod. xxxiv. 29 to 35. When he came down from Mount Sinai with the two tables of testimony in his hand, the *skin of his face shone*, so that Aaron and the children of Israel were afraid to come near him. St. Paul had referred to this in the preceding chapter, 2 Cor. iii. 7. ante, 204. The meaning (probably) is, that if the Mosaic dispensation were glorious, and entitled to such a mark of distinction, the gospel dispensation was much more glorious, and brought infinitely more light into the world.

The Gospel. Matt. ix. 9.

AND as Jesus passed forth from thence, he saw a man, named Matthew (*x*), sitting at the receipt (*y*) of custom; and he saith unto him, "Follow me." And he arose, and followed him. 10. And it came to pass, as Jesus sat at meat in the house (*z*), behold, many publicans and sinners came and sat down with him and his disciples. 11. And when the Pharisees saw it, they said unto his disciples, "Why eat-
"eth your master with publicans
"and sinners?" 12. But when Jesus heard that, he said unto them, "They that be whole (*a*)
"need not a physician, but they
"that are sick. 13. But go ye and
"learn what that meaneth, "I
"will have mercy, and not sacri-
"fice (*b*):" for I am not come to
"call the righteous, but sinners to
"repentance."

(*x*) v. 9. "Matthew," i. e. "St. Matthew the Evangelist."

(*y*) "The receipt of custom." He was what they called a publican, a collector of the Roman taxes: an office in great disrepute among the Jews, but very lucrative: he calls himself, Matth. x. 3. "Matthew the publican."

(*z*) v. 10. "The house," i. e. "Matthew's." Mark ii. 15. Luke v. 29. he made a great "feast in *his own* house, and there
"was a great company of publicans and
"of others that sat down with him."

(*a*) v. 12. "They that be whole, &c." Probably a proverb. "My object is to
"assist where assistance is most wanted:
"to relieve those who most require relief.
"I associate with them, not because their
"practices and principles are acceptable
"to me, but that I may correct those prac-
"tices and principles."

(*b*) v. 13. "Mercy and not sacrifice," from Hos. vi. 6. "Mercy rather than sacrifice," that love of God which is shewn "in
"acts of benevolence to man, rather than
"that which is shewn in ceremonial acts
"of worship to God: *that* mercy which
"will reform sinners, rather than that out-
"ward ceremonial attention to God's com-

*Eighteenth Sunday after Trinity.**The Collect.*

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. i. 4.

I THANK my God always on your behalf, for the grace of God (*c*) which is given you by Jesus Christ; 5. that in every thing ye are enriched by him, in all utterance, and in all knowledge; 6. even as the testimony of Christ was confirmed in you: 7. so that ye come behind in no gift (*d*); waiting for the coming (*e*) of our

"mands, which would keep us from their
"company. The substance, rather than
"the appearance. The important part of
"converting a sinner, rather than the ex-
"ternal shew of respect to God, by avoid-
"ing him." Stanh. i. 7.

(*c*) v. 4. "Grace of God." "The gifts of
"the Spirit, with which they were endowed"
(as explained in v. 5.) "in all utterance
"and knowledge."

(*d*) v. 7. "In no gift." How continually do we meet with passages which have a tendency to shew that Christianity had the testimony of God? In this epistle, 1 Cor. xii. 9, 10. (ante, 201.) St. Paul enumerates amongst the gifts of the Spirit, that of healing, of working miracles, of divers kind of tongues, of interpreting tongues, &c. Here he tells them that "they come behind in no gift." Could he have said this had they not possessed these gifts? How would they have treated him and his epistle had the assertion been false? But if they had these gifts, they were the attestation of God to the Christian cause, that it had *his* sanction, and that its pretensions were just.

(*e*) v. 7. "The coming," i. e. the period so often referred to under the expression

(*g*) Lord Jesus Christ; 8. who shall also confirm you unto the end, that ye may be blameless in the day of our (*g*) Lord Jesus Christ.

The Gospel. Matt. xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence (*h*), they were gathered together. 35. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, 36. "Master, which is the great commandment in the law?" 37. Jesus said unto him, "Thou shalt love (*i*) the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38. This is the first and great commandment. 39. And the second is like unto it, Thou shalt love (*i*) thy neighbour as thyself. 40. On these two commandments hang (*k*) all the law and the prophets." 41. While the Pharisees were gath-

ed together, Jesus asked them, 42. saying, "What think ye of Christ?" whose son (*l*) is he?" They say unto him, "The son of David." 43. He saith unto them, "How then doth David in spirit (*m*) call him (*n*) Lord?" saying, 44. "The Lord (*o*) said unto (*n*) my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." 45. If David then call him (*n*) Lord, how (*p*) is he his son?" 46. And no man was able to answer him a word; neither durst any man, from that day forth, ask him any more questions.

of the "coming," or "day of the Lord." "The time when signal vengeance was to be taken upon the great opposers of Christianity, the unbelieving Jews." See ante, 28. note on Rom. xiii. 11.

(*g*) v. 7, 8. "Our Lord," ἡς Κυρίου ἡμῶν.
(*h*) v. 34. "To silence," by establishing that important truth, "the resurrection of the dead."

(*i*) v. 37. 39. "Thou shalt love, &c." The first passage is a quotation from Deut. vi. 5. the second from Levit. xix. 18. (See ante, 207.) The lawyer who put the question to our Saviour, "What he should do to inherit eternal life?" (Luke x. 27. ante, 207.) treated this as the substance of the law! our Saviour said unto him, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

(*k*) v. 40. "Hang, &c." "It is to one or the other of these two great points, the love of God or the love of man, that whatever is contained in the writings

Saint Michael and all Angels.

The Collect.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do

"of Moses and the Prophets mainly tends." (Ante, 209. note on Gal. v. 22. and ante, 92.)

(*l*) v. 42. "Whose son," i. e. "of what line."

(*m*) v. 43. "In spirit," i. e. "when under the influence of inspiration."

(*n*) v. 43. 44. 45. "Lord," and "unto my Lord." Κύριον, and ἡς Κυρίου ἡμῶν. See ante, 29. note (*m*)

(*o*) v. 44. "The Lord, &c." the first verse of Psalm cx.

(*p*) v. 45. "How, &c." not that our Saviour meant to insinuate that he was not David's Son as well as David's Lord: but to point to the singularity of his nature: David's Son, after the flesh, as being born of the body of one of David's lineal descendants; and yet David's Lord, as being the Son of God; one whose existence did not *then* begin when he was introduced bodily into the world, but who had been in the beginning with God, by whom αὐτὸς God made the world, and without whom was not any thing made that was made. St. Augustine on Psalm ix. ad finem.

thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xii. 7. (q)

THERE was war in heaven (r): Michael and his angels (s) fought against the dragon; and the dragon fought and his angels (t), 8. and prevailed not; neither was there place found any more in heaven. 9. And the great dragon (u) was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he

was cast out into the earth (x), and his angels were cast out with him. 10. And I heard a loud voice saying in heaven (y), "Now is
" come salvation, and strength,
" and the (z) kingdom of our God,
" and the power of his Christ:
" for the accuser of our brethren
" is cast down, which accused
" them before our God day and
" night. 11. And they overcame
" him by the blood of the
" Lamb (a), and by the word of
" their testimony: and they loved
" not their lives unto the death. (b)
" 12. Therefore rejoice, ye heavens,

(q) This passage is by some writers considered as *figurative* or *allegorical*, representing the struggle the primitive Christians had in overcoming the temptations of sin and the allurements of the world: others think it *historical*, alluding to the downfall of one of the first great opposers of Christianity, Simon Magus, who perished about twenty years before the Book of the Revelations was written; a third supposition is, that it is *prophetic*, alluding to the strong contests which would occur between the Christians and their adversaries, and the ultimate triumphs of Christianity. The latter seems best to correspond with the character of the Book of Revelations. From the part of the Revelations in which it occurs, it seems to refer to the times of Constantine, about A. D. 311, when, after severe persecutions against the Christians, and strong contests for the throne of Rome, Constantine publicly professed Christianity, and became Emperor of Rome. The Christians were repeatedly persecuted by the Roman Emperors, and in those persecutions many thousands of them lost their lives. At length Constantine the Great publicly embraced Christianity, and having, with a large army, chiefly of Christians, defeated Maxentius, a steadfast supporter of Paganism, he issued edicts to ease the Christians from all their grievances, and for admitting them into places of trust and authority. This was such a change in their favour, as might well be the subject of previous prophecy, and fully warranted the lofty strains of the prophe-

tic song, verse 10. "Now, &c." It is said that Constantine, on his march towards Rome against Maxentius, saw the figure of a cross in the heavens, with an inscription that *by that sign* he should overcome, "in hoc signo vinces;" and that after his victory he caused it to be inscribed upon his statues, that it was under the influence of the cross that he succeeded.

(r) v. 7. "In heaven," i. e. (perhaps) "in those parts where the Christians principally lived; within the Roman empire."

(s) "Michael and his angels," i. e. "the Christians and their leaders."

(t) "The dragon and his angels," i. e. "the opposers of Christianity."

(u) v. 9. "The great dragon," i. e. "the devil," the great enemy of Christianity, the great patron of those who opposed it.

(x) "Cast out into the earth." Perhaps a figurative expression to express signal degradation; as great as that of being removed from the glory and happiness of heaven to live upon the earth.

(y) v. 10. A prophetic song of triumph for the successes of the Christians, probably in the times of Constantine. A.D. 311.

(z) "The Kingdom of our God, and the Power of his Christ." Associating them together. (See ante, 92. note (s) on Eph. v. 5.)

(a) v. 11. "The blood of the Lamb," i. e. "their firm attachment to Christianity."

(b) "Loved not their lives unto the death," i. e. "disregarded their lives; willingly hazarded or laid them down."

"and ye that dwell in them.
 "Woe to the inhabitants of the (c)
 "earth and of the sea! for the
 "devil is come down unto you,
 "having great wrath, because he
 "knoweth that he hath but a
 "short time."

The Gospel. Matt. xviii. 1.

At the same time came the disciples unto Jesus, saying, "Who (d) is the greatest in the kingdom of heaven?" 2. And Jesus called a little child unto him, and set him in the midst of them, 3. and said, "Verily I say unto you, "Except ye be converted (e), "and become as little children (g), ye shall not enter (h) into the kingdom of heaven. "4. Whosoever therefore shall "humble himself as this little "child, the same is greatest (i) "in the kingdom of heaven. "5. And whoso shall receive one "such little child in my name (k), "receiveth me. 6. But whoso shall "offend (l) one of these little "ones which believe in me, it "were better for him that a millstone were hanged about his "neck, and that he were drowned

(c) v. 12. "The earth and the sea," i. e. (probably) the parts Christianity did not reach; those, to which, according to v. 9. the Devil was driven; in opposition to what is called in v. 7. "Heaven."

(d) v. 1. "Who, &c." According to Mark ix. 34. and Luke ix. 36. they had been disputing among themselves, "which of them should be the greatest."

(e) v. 3. "Converted," i. e. "undergo a change of mind," "turn your thoughts from worldly notions of pre-eminence."

(g) "As little children," i. e. "in innocence and humility."

(h) "Not enter." So far from being greatest in it, you shall not even have admittance.

(i) v. 4. "Is greatest." The road to advancement and pre-eminence *there* is by humility, and thinking lowly of one's self. The kingdom of heaven is not like the

"in the depth of the sea. 7. Woe
 "unto the world because of of-
 "fences! for it must needs be
 "that offences come; but woe
 "to that man by whom the of-
 "fence cometh! 8. Wherefore, if
 "thy (m) hand or thy (m) foot offend
 "(l) thee, cut them off, and cast
 "them from thee: it is better
 "for thee to enter into life halt
 "or maimed, rather than having
 "two hands, or two feet, to be cast
 "into everlasting fire. 9. And
 "if thine (m) eye offend thee,
 "pluck it out, and cast it from
 "thee: it is better for thee to enter
 "into life with one eye, rather
 "than having two eyes to be cast
 "into hell-fire. 10. Take heed that
 "ye despise not one of these little
 "ones; for I say unto you, That
 "in heaven their angels (n) do
 "always behold the face of my
 "Father which is in heaven."

Nineteenth Sunday after Trinity.

The Collect.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things di-

kingdoms of this world; the way to attain a high situation *there* is to be meek, humble, and lowly.

(k) v. 5. "In my name," i. e. "from respect and deference to me."

(l) v. 6. 8. "Offend," i. e. "discourage, draw off from religion."

(m) "Hand," "foot," and "eye." Figuratively, for what is most regarded and valued.

(n) v. 10. "Their angels, &c." i. e. "either they have always advocates to plead their cause with God;" or, "they have angels watching their concerns, who have constant access unto God, to complain of those who injure or discourage them." In speaking of the peculiar protection the Israelites received from God, it is said, (Is. lxiii. 9. ante, 107.) "in all their affliction he was afflicted, and the angel of his presence saved them."

rect and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 18. having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; 19. who being past feeling (*o*), have given themselves over unto lasciviousness, to work all uncleanness with greediness. (*p*) 20. But ye have not so learned Christ; 21. if (*q*) so be that ye have heard him, and have been taught by him, as the truth is in Jesus: 22. that ye put off (*r*), concerning the former conversation, the old man (*s*), which is corrupt according to the

(*t*) deceitful lusts; 23. and be renewed (*u*) in the spirit of your mind: 24. and that ye put on the new man, which after God (*x*) is created in righteousness and (*y*) true holiness. 25. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. 26. Be ye angry and sin not (*z*); let not the sun (*a*) go down upon your wrath: 27. neither give place to the devil. 28. Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 29. Let no corrupt communication (*b*) proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. 30. And grieve not (*c*) the Holy Spirit of God, whereby ye are

(*o*) v. 19. "Past feeling," i. e. "having lost all sense of the difference between good and evil." 2 Clarke's *Attrib.* 200.

(*p*) "With greediness," i. e. "greedily."
(*q*) v. 21. "If, &c." i. e. "if indeed ye have *rightly* heard, and have been *rightly* taught, for the true doctrine is, that ye put off, &c. as in verse 22."

(*r*) v. 22. "Put off, &c." This corresponds very nearly with Col. iii. 9. 10. "Lie not to one another, seeing that ye have put off the old man with his deeds: and have put on the new man, which is renewed in knowledge after the image of him that created him."

(*s*) "The old man," i. e. "the sinful habits to which, before your conversion, you were accustomed."

(*t*) v. 22. "Deceitful lusts," or "the lusts of those who do not embrace Christianity," *τὰς ἐπιθυμίας τῆς ἀπώτης.*

(*u*) v. 23. "Renewed," i. e. "made anew," "regenerated," the same as "born again," in John iii. 3. (ante, 173.)

(*x*) v. 24. "After God," i. e. *like* "God," resembling him in purity: as in Col. iii. 10. *supra*, note (*v*). "And Gen. i. 26. God is represented to have said, 'Let us make

man in our image, after our likeness," i. e. "in perfect innocence and purity."

(*y*) "True holiness," or "the holiness of the truth, the gospel truth, Christianity," *ἡ ἀληθὴς τῆς ἀληθείας*—with the articles—in opposition to *τῆς ἀπώτης* in v. 22. See Till. ii. 310.—See ante, 159.—Note on John xvi. 13.

(*z*) v. 26. "Angry and sin not," i. e. "let not your anger hurry you into sin! repress it, before it reaches that height."

(*a*) "The sun, &c." This was a principle, even with the Pythagoreans, to reconcile their differences before sunset. How much would it add to the happiness of mankind, would Christians practise what is here prescribed!

(*b*) v. 29. "Corrupt communication." See ante, 92. note on Ephes. v. 4.

(*c*) v. 30. "Grieve not, &c." It was speaking emphatically to say, that the practice of these sins would "grieve the Holy Spirit of God." In Heb. vi. 6. apostacy is considered as "crucifying the Son of God afresh, and putting him to an open shame." These are strong expressions, but they imply in what great abhorrence sin is held by God.

sealed (*d*) unto the day of redemption. (*e*) 31. Let all bitterness (*g*), and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: 32. and be ye kind one to another, tender-hearted, forgiving one another, even as God (*h*) for Christ's sake hath forgiven you.

The Gospel. Matt. ix. 1.

JESUS entered into a ship, and

passed over, and came into his own city. (*i*) 2. And, behold, they brought (*k*) to him, a man sick of the palsy, lying on a bed: and Jesus seeing their faith (*l*), said unto the sick of the palsy, "Son, be of good cheer; thy sins (*m*) be forgiven thee." 3. And, behold, certain of the scribes said within themselves, "This man blasphemeth. (*n*)

(*d*) "Sealed." It was the practice to mark a man's slaves or servants with his seal: being sealed therefore by God's Spirit, means being marked as *his servants*; and whoever were so marked, were to be protected in the times of vengeance. In Rev. vii. 3. post, 292. the angels were commanded, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." See also Ephes. i. 13.—2 Cor. i. 22.

(*e*) "The day of redemption," i. e. one of the times so often alluded to under the expression of "the day of the Lord." Ante, 28.

(*g*) v. 31. "All bitterness, &c." The character of the Christian virtues cannot be too often pressed upon our consideration: they lay a restraint on words, and even thoughts, as well as upon acts; and they recommend a system, not of what the world calls spirit, but (of what is admirably calculated to advance the comfort of individuals, and the happiness of mankind,) of forbearance and forgiveness. Let a man contrast his own feelings after he has forgiven an injury, with what they would have been had he revenged it, and he will not repent of having acted like a Christian. See ante, 209. note on Gal. v. 22.

(*h*) v. 32. "As God, &c." An irresistible argument against bitterness and malice. Can a man join in the petition, "forgive us our trespasses, as we forgive them that trespass against us," whilst he is pursuing against another the dictates of malevolence?

(*i*) v. 1. "His own city," i. e. "Capernaum," (Mark ii. 1.) a city of Galilee, where he then dwelt. See ante, 187. note on Luke v. 1.

(*k*) v. 2. "Brought." According to Mark ii. 4. and Luke v. 19., the press, in the house where our Saviour was, was so

great, that they could not bring the man in, and they unroofed the house, and let him down.

(*l*) "Their faith," i. e. "their confidence in his powers."

(*m*) "Thy sins," i. e. "those which were the cause of this infirmity." Sickness and disease being, (in some instances at least,) a visitation from God and punishment for sin, forgiving the sin implies that the disease shall be removed. Throughout this passage our Saviour considers the forgiving this man's sin and healing him as the same thing. The same idea occurs Psalm ciii. 3. "who forgiveth all thy sin, and healeth all thine infirmities." And Isaiah xxxiii. 24. "The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity."

(*n*) v. 3. "Blasphemeth," i. e. "by assuming to himself what belongs peculiarly to God, the power of forgiving sins." In the parallel passages (Mark ii. 7. and Luke v. 21.) the scribes are stated to have added, as the reason why they treated it as blasphemy, "Who can forgive sins, but God?" When our Saviour told the high priest (Matt. xxvi. 64.) that they should thereafter "see the Son of man sitting on the right hand of power," (plainly intimating that he should be associated with God), the high priest immediately treated it as blasphemy: "He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy." And is it likely that our Saviour would have suffered them to have acted under the notion that he claimed the attributes of God, had he not been conscious that he was, what the Nicene creed calls him, "very God of very God?" See Graves's Trin. lxxxiii. 4, 5, 6.

4. And Jesus knowing (*o*) their thoughts, said, "Wherefore think ye evil in your hearts? 5. For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? 6. But that ye may know that the Son (*p*) of man hath power on earth to forgive sins," (then saith he to the sick of the palsy,) "Arise, take up thy bed, and go unto thine house." 7. And he arose, and departed to his house. 8. But when the multitudes (*q*) saw it, they marvelled, and glorified God, which had given such power unto men.

Twentieth Sunday after Trinity.

The Collect.

O ALMIGHTY and most merciful God, of thy bountiful goodness,

(*o*) v. 4. "Knowing their thoughts," and who that is not God, hath this knowledge?

(*p*) v. 6. "The Son of man," i. e. "the Messiah." The Jews understood this as one of the names of the Messiah, because it occurs in the prophecy, Dan. vii. 13. ante, 101. which was always taken to apply to him. Our Saviour gives himself this appellation in Matt. x. 23. and John iii. 13.

(*q*) v. 8. "The multitudes, &c." This miracle therefore was done publicly, corresponding in this and other particulars with most of our Saviour's other miracles: it was an act of mercy, and typical, implying his power to take away sin, and overcome Satan's kingdom. St. Matthew, who lived at Capernaum, became a disciple almost immediately after this miracle. See Matt. ix. 9.—Mark ii. 14.—Luke v. 27.

(*r*) v. 16. "Redeeming," i. e. "making the best use of, employing to the best advantage, not *wasting* but *improving* it."

(*s*) "Because, &c." Times of peril are calculated to bring the mind to serious reflection; and where men are induced thereby to turn to God, they may avert *national*, as well as individual calamities. According to Isaiah xxvi. 9. "When God's

keep us, we beseech thee, from things that may hurt us; that being ready both in body & soul, may cheerfully accomplish those things that thou would have done, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, 16. redeeming (*r*) the time, cause (*s*) the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. 18. And be not drunken with wine, wherein (*t*) is excess; but be filled with the Spirit, 19. speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody with your heart to the Lord; 20. giving thanks always for all things unto

"judgments are in the earth, the inhabitants of the world will learn righteousness." When God thought of destroying Sodom, he promised that if ten righteous should be found there, he would not destroy it for the sake of those ten. Gen. xviii. 23 to 33. In Jer. xviii. 7. (*t*) is represented as saying, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck it up, and to pull down, and to destroy it: that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." The warnings how God vouchsafes must not be too lightly neglected, lest, according to Prov. i. 26, "When fear cometh as desolation, and destruction as a whirlwind, he shall laugh at our calamity, and mock at our fear cometh, because we set nought all his counsel, and would not of his reproof." When the safety of a nation may depend upon the goodness & piety of individuals, religion is the true patriotism.

(*t*) v. 18. "Wherein is excess," i. e. "which leads to other excesses."

God and (u) the Father, in the name of our Lord Jesus Christ; 21. submitting yourselves one to another in the fear of God.

The Gospel. Matt. xxii. 1. (x)

JESUS said, 2. "The kingdom of heaven (y) is like unto (z) a certain king, which made a marriage (a) for his son, 3. and sent forth his servants to call them that were bidden (b) to the wedding: and they would not come. 4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage." 5. But they made light of it, and went their ways, one to his farm, another to his (c) merchandize: 6. and the remnant took his servants, and entreated them spitefully, and slew them. 7. But when the king heard thereof, he was

"wroth: and he sent forth his armies and destroyed (d) those murderers, and burned up their city. 8. Then saith he to his servants, "The wedding is ready, but they which were bidden, were not worthy. 9. Go ye, therefore, into the highways; and as many as ye shall find, bid to the marriage." 10. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests. 11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12. and he saith unto him, "Friend, how camest thou in hither, not having a wedding garment (e)?" And he was speechless. (g) 13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall

(u) v. 20. "And," or "even." No article being used before the word "Father," "God," and "the Father," refer to the same person. Midd. 80.

(x) The meaning of this parable is this: The advantages of Christ's coming shall first be offered to the Jews, and great pains shall be taken to convince them, but they shall treat the offer in such a way, as to bring down upon themselves the heaviest punishment. Upon rejection by the Jews, they shall be offered to the Gentiles; but though the Gentiles shall be invited and even forced to be present whilst those advantages are distributing, it does not follow that they will all partake of them: unless each does what is necessary to intitle him to partake, by acquiescing in the injunctions and performing the duties of Christianity, he will not only lose reward, but incur punishment. God puts Christianity and its blessings within our reach: but he expects from us acceptance and conformity. See Stanh. iii. 555.

(y) v. 2. "The kingdom of heaven," i. e. "God's conduct in the Christian dispensation."

(z) "Is like unto," i. e. "may be described by the account of."

(a) "A marriage," i. e. "a marriage feast."

(b) v. 3. "That were bidden," i. e. "the Jews." They are called, (Matt. viii. 12.) "the children of the kingdom." See ante, 91. note (e) on Matt. xv. 24.

(c) v. 6. "His merchandize," i. e. "his ordinary occupation, his shop, his trade."

(d) v. 7. "Destroyed, &c." probably referring to the signal vengeance to be taken at the destruction of Jerusalem. See ante, 28. note on Rom. xiii. 11. ante, 32. note on Luke xxi. 25.

(e) v. 12. "A wedding garment:" he might have had it, and it was a contempt and insult not to take it.

(g) "Speechless," because he had no excuse.

"be weeping and gnashing of teeth. 14. For many are called, but few are chosen."

Twenty-first Sunday after Trinity.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people, pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. vi. 10.

My brethren, be strong in the (h) Lord, and in the power of his might. 11. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12. For we wrestle not against flesh and blood (i), but against principalities, against powers, against the rulers of the darkness (k) of this world, against spiritual wickedness in high places. (l) 13. Wherefore take unto you the whole armour of God, that ye may be

(h) v. 10. "The Lord," i. e. "Christ."

(i) v. 12. "Not against flesh and blood, &c." i. e. "not against ordinary human powers, but against powers that have the supernatural assistance of the devil."

(k) "The rulers of the darkness of this world," i. e. "the chief, the highest, the most powerful of the devil's ministers, those who most effectually promote the sinfulness and disobedience of man."

(l) "Spiritual wickedness in high places," τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ὑψιστοῖς, i. e. (metaphorically) "the spirits of wickedness of highest rank and power." In Ephes. ii. 2. the great promoter of iniquity is called, "the prince of the power of the air, the spirit that worketh in the children of disobedience."

(m) v. 16. "The wicked," or "the wicked one." ὁ πονηρὸς.

(n) v. 17. "The sword, &c." The word of God is here called "the sword of the

able to withstand in the evil day, and, having done all, to stand. 14. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; 15. and your feet shod with the preparation of the gospel of peace; 16. above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. (m) 17. And take the helmet of salvation, and the sword (n) of the Spirit, which is the word of God: 18. praying (o) always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; 19. and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, 20. for which I am an ambassador in bonds (p); that therein I may speak boldly, as I ought to speak.

The Gospel. John iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum.

"Spirit," the great weapon upon which Christians are to rest. It is observable, that when our Saviour was tempted of the devil, it was with passages from Scripture he repelled the attacks. See ante, 90. note on Matt. iv. 7.

(o) v. 18. "Praying, &c." The duty of prayer was strongly pressed upon the Gentile converts, because as they had not been accustomed to the worship of the true God, nor brought up in the discipline of the Temple, they might not know its efficacy. 1. Towns. 192. St. James says, (James v. 16.) "The effectual fervent prayer of a righteous man availeth much;" and St. Luke, who wrote for the Gentiles, states two parables, (Luke xi. 5. and Luke xviii. 1.) to shew the effect of earnest and importunate prayer.

(p) v. 20. "In bonds." This epistle, therefore, was written whilst St. Paul was a prisoner: (probably) A. D. 58. whilst he was at Rome.

47. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48. Then said Jesus unto him, "Except ye see 'signs and wonders, ye will not 'believe.'" 49. The nobleman saith unto him, "Sir, (*q*) come 'down, ere my child die." 50. Jesus saith unto him, "Go thy 'way, thy son liveth." And the man believed the word that Jesus had spoken unto him, and he went his way. 51. And as he was now going down, his servants met him, and told him, saying, "Thy son 'liveth." 52. Then inquired he of them the hour when he began to amend. And they said unto him, "Yesterday at the seventh hour 'the fever left him." 53. So the father knew that it was at the same hour in the which Jesus said unto him, "Thy son liveth:" and himself (*r*) believed, and his whole house. 54. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

Saint Luke the Evangelist.

The Collect.

ALMIGHTY God, who calledst Luke the Physician, whose praise

(*q*) v. 49. "Sir," rather "Lord;" *Κύριε*. The application being for what nothing but divine power could effect, the divine appellation of "Lord" was most appropriate.

(*r*) v. 53. "Believed," and was there not abundant evidence for this belief?

(*s*) v. 5. "Watch, &c." This injunction implies pretty strongly that at this time the Christians were subject to many difficulties.

(*t*) v. 8. "A crown, &c." A figure of speech borrowed from the Olympic games, where they who had succeeded in a combat or race, they who, as in v. 7. had "fought

is in the Gospel, to be an Evangelist and Physician of the soul; May it please thee, that by the wholesome medicines of the doctrine delivered by him all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. iv. 5.

WATCH (*s*) thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. 6. For I am now ready to be offered, and the time of my departure is at hand. 7. I have fought a good fight, I have finished my course, I have kept the faith: 8. henceforth there is laid up for me a crown (*t*) of righteousness, which the (*u*) Lord, the righteous Judge, shall give me at that day (*x*): and not to me only, but unto all them also that love his appearing. 9. Do thy diligence to come shortly unto me: 10. for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. 11. Only Luke (*y*) is with me. Take Mark (*y*), and bring him with thee; for he is profitable to me for the ministry. 12. And Tychicus have

"a good fight," or "finished their course," were honoured with a crown.

(*u*) "The Lord," *ὁ Κύριος*, i.e. "Christ," to whom, according to John v. 22. all judgment was committed, and who, according to Acts x. 42. (169) was ordained of God to be the Judge of quick and dead.

(*x*) "At that day," i.e. either "the time of his departure, or the time so often referred to of Christ's coming." See ante, 73. note on 1 John iii. 2. post, — note on 1 Cor. xv. 24.

(*y*) v. 11. "Luke" and "Mark," i.e. "the writers of the gospels which bear 'their names.'"

I sent to Ephesus. 13. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. 14. Alexander the coppersmith did me much evil: the Lord (x) reward him according to his works: 15. of whom be thou ware also; for he hath greatly withstood our words.

The Gospel. Luke x. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. 2. Therefore said he unto them, "The harvest (a) truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. 3. Go your ways: behold, I send you forth as lambs (b) among wolves. 4. Carry neither purse, nor scrip, nor shoes; and salute no man (c) by the way. 5. And into whatsoever house ye enter, first say, 'Peace be to this house. 6. And if the Son of peace (d) be there,

"your peace shall rest upon it: if not, it shall turn to you again. 7. And in the same house remain, eating (e) and drinking such things as they give: for the labourer is worthy of his hire."

Twenty-second Sunday after Trinity.

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. i. 3.

I THANK my God upon every remembrance (g) of you, 4. (always in every prayer of mine for you all making request (h) with joy,) 5. for your fellowship (i) in the Gospel, from the first day until now; 6. being confident of this very thing, that he which hath begun a good work in you will perform (k) it until the day (l) of

(x) v. 14. "The Lord," ὁ Κύριος, i. e. "Christ."

(a) v. 2. "The harvest, &c." i. e. "many to have the gospel preached unto them, or in a disposition to be converted, and but few to preach."

(b) v. 3. "Lambs, &c." therefore you must expect difficulty and danger.

(c) v. 4. "Salute no man," i. e. "waste no time in idle civilities."

(d) v. 6. "The son of peace," i. e. "any person of a proper temper of mind to receive the gospel."

(e) v. 7. "Eating, &c." "not scrupling to eat and drink at their expence, because your labours give you that right."

(g) v. 3. "Upon every remembrance of you," i. e. "whenever I think of you."

(h) v. 4. "Request," or, "the prayer." It is the same word as that which in the

beginning of the verse is translated "prayer," and with the article, "τῇ δέσσει."

(i) v. 5. "Fellowship," i. e. "participation, or concurrence in advancing its propagation."

(k) v. 6. "Perform," i. e. "go on with," "carry through," "complete."

(l) v. 6. 10. "The day, &c." i. e. the time so often referred to under the expression of "the day," or "coming of the Lord." See ante, 28. note on Rom. xiii. 11. The frequent mention of this approaching period shews how strongly it pressed upon St. Paul's mind, and is a strong argument that all the epistles in which it is noticed were written before the destruction of Jerusalem. See 1 Cor. x. 11. — Philipp. iv. 5. — Thess. ii. 1, 2. — 1 Tim. vi. 14. — 1 Thess. v. 23. — 1 Pet. i. 7. 13. — 1 John ii. 28

Jesus Christ: 7. even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds (*m*), and in the defence and confirmation of the Gospel, ye all are partakers of my grace. (*n*) 8. For God is my record, how greatly I long after you all in the bowels (*o*) of Jesus Christ. 9. And this I pray, that your love may abound yet more and more in knowledge and in all judgement; 10. that ye may approve (*p*) things that are excellent; that ye may be sincere and without offence till the (*q*) day of Christ; 11. being filled with the (*r*) fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. Matt. xviii. 21.

PETER said unto Jesus, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" 22. Jesus saith unto him, "I say not unto thee, Until seven times; but, Until seventy times seven. (*s*)" 23. Therefore is the kingdom of heaven likened (*t*) unto a certain king, which would take account of his servants. 24. And when

"he had begun to reckon, one was brought unto him which owed him ten thousand talents: 25. but forasmuch as he had not to pay, his lord commanded him to be sold (*u*), and his wife and children, and all that he had, and payment to be made. 26. The servant therefore fell down, and worshipped him, saying, "Lord, have patience with me, and I will pay thee all." 27. Then the lord of that servant was moved with compassion, and loosed him, and gave (*x*) him the debt. 28. But the same servant went out, and found one of his fellow-servants which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, "Pay me that thou owest." 29. And his fellow-servant fell down at his feet, and besought him, saying, "Have patience with me, and I will pay thee all." 30. And he would not; but went and cast him into prison, till he should pay the debt. 31. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord

(*m*) v. 7. "In my bonds." This epistle was written whilst St. Paul was a prisoner at Rome, A. D. 59. after the Philippians had sent him a supply of money.

(*n*) "My grace," i. e. "whatever God confers upon me, whether of suffering or otherwise;" the being allowed to suffer for Christ's sake is mentioned in v. 29. as a gift; "To you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

(*o*) v. 8. "The bowels, &c." i. e. "the extreme of Christian love." See ante, 72. note on Col. iii. 12.

(*p*) v. 10. "Approve," i. e. "adhere to, sanction by example, give proof of, practise."

(*q*) "Till the day, &c." as if he was expecting it during their lives.

(*r*) v. 11. "The fruits, &c." those Christianity produces.

(*s*) v. 22. "Seventy times seven," i. e. "indefinitely, without any fixed limit."

(*t*) v. 23. "The kingdom of heaven," i. e. "the course of God's proceedings."

(*u*) v. 25. "To be sold, and his wife, &c." This was the practice in the east. See Exod. xxii. 3. Levit. xxv. 35, 41. 2 Kings iv. 1. Is. l. 1.

(*x*) v. 27. "Forgave," not (perhaps) absolutely and intirely, but retracted his command to sell him, dispensing with immediate payment.

"all that was done. 32. Then his lord, after that he had called him, said unto him, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 33. shouldst (y) not thou also have had compassion on thy fellow-servant, even as I had pity on thee?" 34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35. So likewise shall my heavenly Father do also unto you, if ye from your hearts (z) forgive not every one his brother their trespasses."

Saint Simon and Saint Jude, Apostles.

The Collect.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets,

(y) v. 33. "Shouldst, &c." The duty of forgiveness is strongly pressed, Eccl. xxviii. 1. "He that revengeth shall find vengeance from the Lord, and he," (i. e. God) "will surely keep his sins in remembrance. Forgive thy neighbour the hurt he hath done unto thee, so shall thy sins be forgiven also when thou prayest: one man beareth hatred against another, and doth he seek pardon from the Lord?" And in the Sermon on the Mount, (Matt. vi. 14, 15.) what says our Saviour? "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses!!!" See 1. Till. 303.—and ante. 221. note on Ephes. iv. 32.

(z) v. 35. "From your hearts." The forgiveness must be complete, without any reservation.

(a) v. 1. "Jude." St. Jude is supposed to have been the person called (John xiv. 22.) "Judas, not Iscariot," and (Luke vi. 16.) "Judas, the brother of James." Both he and St. Simon are named in the list of the apostles, Luke vi. 15, 16. "Simon called

Jesus Christ himself being the head corner-stone: Grant us so to be joined together in unity of Spirit by their doctrine, that we may be made an holy temple, acceptable unto thee, through Jesus Christ our Lord. Amen.

The Epistle. Jude 1.

JUDE (a) the servant of Jesus Christ, and brother of James (b), to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: 2. Mercy unto you, and peace, and love, be multiplied. 3. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. 4. For there are certain men crept in unawares, who were before of old ordained (c) to this condemn-

"Zelotes," and "Judas, the brother of James." St. Jude is called by St. Matthew, (ch. x. 3.) "Lebbeus, whose surname was 'Thaddeus';" and by St. Mark, (ch. iii. 18.) "Thaddeus" only. This epistle is supposed to have been written after St. Paul's epistles to Timothy, and after the 2d of St. Peter's epistles (of which it seems in some respects an epitome or abstract), but before the destruction of Jerusalem.

(b) "James," i. e. the author of the general epistle of St. James; the son of Cleophas or Alphaeus. Ante. 154. note (n).

(c) v. 4. "Before of old ordained, &c." i. e. "prophesied of," "foretold." Our Saviour, in his prophecy relative to the destruction of Jerusalem, (Matt. xxiv. 10, &c.) observes, that before that great event "many shall be offended," (that is, fall off from Christianity) and that "the love of many shall wax cold." In 1 Tim. iv. 1. St. Paul says, "The Spirit speaketh expressly, that in the latter times" (that is, perhaps, the times just preceding the destruction of Jerusalem, which is called the end) "some shall depart from the faith, giving heed to seducing spirits, and doc-

ation; ungodly men, turning the grace of our God into lasciviousness, and denying the (d) only Lord God, and our Lord Jesus Christ.

"trines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron." In 2 Thes. ii. 3. he says, the day of Christ "shall not come, except there come a *falling away first*;" and in 2 Pet. ii. 3. St. Peter says, "There shall come in the last days scoffers, walking after their own lusts, and saying, 'where is the promise of his coming.'" It is to these apostates so spoken of beforehand that St. Jude here alludes.

(d) "The only Lord God, &c." rather, "our only Master, God, and Lord Jesus Christ." The original is, τὸν μόνον θεόν καὶ Κύριον ἡμῶν Ἰησοῦ Χριστόν, and there being no article before θεόν or Κύριον, those words must, according to the Greek language, refer to the same person to whom θεοτέτην refers. (See Middl. on the Greek article, 79, 80.) Δεοτέτην is a substantive, and should be translated "Master" rather than "Lord," because it is immediately followed by Κύριον, to which the term "Lord" is more appropriate; and ἡμῶν, though placed after Κύριον, is equally applicable to all the three nouns. (Middl. on the Gr. article, 622.) This would be a text therefore to which the term "God" would clearly be applied to Christ, were it not that many authorities omit the word θεόν, "God," (Middl. 658. Pole in loco); and then the passage would only be, "Our only Master and Lord Jesus Christ." There are two other texts, however, 2 Pet. i. 1. and Tit. ii. 13. in which the word "God" seems plainly applied to Christ, though this is not so evident upon our version as in the original. The text in 2 Pet. i. 1. is τῷ θεῷ ἡμῶν καὶ σωτῆρι Ἰησοῦ Χριστῷ, and the proper rendering, I apprehend, is, "Our God and Saviour Jesus Christ." This is the translation in most of the early English versions; and there being no article before σωτῆρος, θεῷ and σωτῆρος must, according to Dr. Middleton's Rules, refer to the same person. In the same chapter, verse 11. the same words occur, with the substitution only of Κυρίῳ for θεῷ. Τῷ Κυρίῳ ἡμῶν καὶ σωτῆρι Ἰησοῦ Χριστῷ: and how are they rendered? "Our Lord and Saviour Jesus Christ," considering both terms "Lord and Saviour" as applying to the same person; and would it not be strange that, in sentences so nearly similar, and

5. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land

occurring so close to each other, the former should be intended to apply to two persons, and the latter only to one? In 2 Pet. ii. 20. and iii. 2. τῷ Κυρίῳ καὶ σωτῆρι is rendered as it ought, "The Lord and Saviour," and refers to one and the same person, Jesus Christ. See Middl. 621 to 626. The original in Tit. ii. 13. is, Προσδεχόμενοι τὴν μακαρίαν ἐλπίδα, καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, the literal translation of which I take to be "Looking for that blessed hope, and (or even) the appearance of the glory (i. e. the glorious appearance) of our great God and Saviour Jesus Christ." There being no article before σωτῆρος; that word, according to Dr. Middleton's Rule, (Middl. 79, 80.) must refer to the same person to whom Θεῷ refers, and the context shews, that by Θεῷ, God the Father could not be meant. The expected appearance of Christ in glory is continually referred to by St. Paul; but where is there a surmise of the expectation of an appearance of God the Father? No man had seen Him at any time, nor was there any intimation that He would be seen: but the coming of the Lord, the coming of the Son of Man in the clouds of heaven, with power and great glory, is part of Christ's prophecy, Matt. xxiv. 30.—Mark xiii. 26. and Luke xxi. 27. and was matter of earnest expectation in St. Paul's time. Chrysostom mentions this passage, vol. iv. p. 32. in his 6th Discourse on the Philippians, and vol. vi. p. 962. in his Discourse upon the Trinity; and in both he considers it as clear, that μέγας Θεῷ "our great God," applies to Christ, not to the Father; and Dr. Whitby notices, that ἐπιφάνειαν never occurs in the New Testament but when applied to Christ, and some coming of his. See 2 Thes. ii. 8.—1 Tim. vi. 14.—2 Tim. i. 10. and iv. 1. 8. Dr. Middleton's Rule is illustrated by Col. i. 3. and Eph. v. 20. where by τῷ Θεῷ καὶ Πατρί; "God and (or even) the Father," the same person must be meant by both terms. The rendering in the French edition at Mons, 1672, of the text in Jude, is conformable to what seems the true sense of the original: "Et qui renoncent Jésus Christ, notre unique Maître, notre Dieu, et notre Seigneur."

of Egypt, afterward destroyed them (*e*) that believed not. 6. And the angels (*g*) which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgement of the great day. 7. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. 8. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. John xv. 17. (*h*)

"THESE things I command you, that ye love (*i*) one another. 18. If the world hate you, ye know that it hated me before it hated you. 19. If ye were of the world, the world would love his own: but because ye are

(*e*) v. 5. "Destroyed them, &c." So that it will be no protection to these apostates that they *once* believed, that they were *once* within the range of God's favour. See ante, 196. note on 1 Cor. x. 1, &c.

(*g*) v. 6. "The angels, &c." The argument is this: As God would not spare his own angels, neither will he spare other apostates.

(*h*) Part of our Saviour's discourse at the last supper.

(*i*) v. 17. "Love, &c." The two great duties our Saviour here enjoins, are, 1st, love and union amongst themselves; and, 2dly, a fearless contempt of persecution.

(*k*) v. 19. "Therefore, &c." It is, "because you are not of the world, because your motives are not worldly, and worldly pursuits and pleasures are restrained, that the world will hate you."

(*l*) v. 20. "The word, &c." He had used this saying after this very Supper, upon his washing Peter's feet, (John xiii. 16. ;) but he also used it when he first sent out his twelve disciples, and apprized them of the persecutions they should meet with, Matt. x. 24. It is to the latter, probably, he here alludes.

"not of the world, but I have chosen you out of the world, therefore (*k*) the world hateth you. 20. Remember the word (*l*) that I said unto you, "The servant is not greater than his Lord." If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. 21. But all these things will they do unto you for my name's sake, because they know not (*m*) him (*n*) that sent me. 22. If (*o*) I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. 23. He that hateth me hateth my Father also (*p*). 24. If (*q*) I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. 25. But this cometh to pass, that (*r*) the word might be

(*m*) v. 21. "Because they know not, &c." Their *disposition* to sin is repeatedly noticed as *the cause of their unbelief*. Ante, 215. note on 2 Cor. iv. 3. Is not this also the foundation of infidelity, in some instances at least, at this day?

(*n*) "Him that sent me," describing himself as *sent by* the Father — and he is foretold, Mal. iii. 1. as "*the messenger of the covenant*," in whom ye delight.

(*o*) v. 22. "If, &c." Ignorance might otherwise have excused; now it cannot.

(*p*) v. 23. "My Father also." There is no alternative.

(*q*) v. 24. "If, &c." It is reasonable each man should be judged according to the opportunities he has had: where much has been given, it is not inconsistent that much should be required.

(*r*) v. 25. "That, &c." This is a strong instance of stating as *the cause* what was only a *consequence*. See ante, 49, 50. note on Matt. ii. 15. The passage, which is in Psalm xxxv. 19. had no allusion to our Saviour; it was merely a prayer of David that *they* who "hated him without a cause"

"fulfilled that is written in their law, "They hated me without a cause." 26. But when the Comforter (*s*) is come, whom I (*t*) will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27. and ye also shall bear witness, because ye have been with me from the beginning." (*u*)

Twenty-third Sunday after Trinity.

The Collect.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy church; and grant, that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. iii. 17.

BRETHREN, be followers together of me, and mark them which walk so, as ye have us for an ensample. 18. (For many walk, of whom I

might not triumph over him. And it is impossible to suppose that the opposers of Christianity should have been constrained to persecute its professors, that some words, in a passage which referred to quite a different thing, should be also applicable to them.

(*s*) v. 26. "The Comforter," i. e. "the Holy Ghost or Spirit." Ante. 159. note on John xvi. 7. and ante. 164. note (*m*).

(*t*) "I will send," intimating that the sending was to be his act. See ante. 164. note (*n*) on John xv. 26.

(*u*) See ante. 165. note (*o*).

(*z*) v. 20. "For, &c." This is the reason why, as he exhorts them in verse 17. they should be followers of him, &c.

(*y*) "Conversation," rather "establishment," or "home." The Greek is *πολιτεία*. "We look to heaven as our home, the place where we are to settle, and have an establishment, and this is a reason why ye should walk, as ye have us for an

have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19. whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things). 20. For (*x*) our conversation (*y*) is in heaven; from whence also we look (*z*) for the Saviour, the Lord Jesus Christ; 21. who shall change (*a*) our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. Matt. xxii. 15.

THEN went the Pharisees, and took counsel how they might entangle him in his talk. 16. And they sent out unto him their disciples, with the Herodians, saying, "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. 17. Tell us therefore, What thinkest thou? "Is (*b*) it lawful to give tribute

"example, according to the exhortation "in verse 17. Instead of minding earthly things, (as they in verses 18, 19.) our hearts and minds and all our thoughts are set "on heaven." See 1. Tillots. 71.

(*z*) "Look, &c." probably referring to the period so often alluded to, under the expression of "the day," or "coming of the Lord." See ante. 28. note on Rom. xiii. 11.

(*a*) v. 21. "Shall change, &c." "And does not this imply divine power?" See ante. 73. note on 1 John iii. 2.

(*b*) v. 17. "Is it lawful, &c." The object was to induce him to deny submission to the Roman power, and so to expose him to punishment by the Roman governor, The Messiah, according to their notions, was to be a temporal king — they did not expect, therefore, that he would encourage obedience to any other power: if he did, they would draw the inference that he was not the Messiah: if he forbade it, the power

"unto Cesar, or not?" 18. But Jesus perceived their wickedness, and said, "Why tempt ye me, ye hypocrites?" 19. shew me "the tribute-money." And they brought unto him a penny. 20. And he saith unto them, "Whose is this image and superscription?" 21. They say unto him, "Cesar's." Then saith he unto them, "Render (c) therefore unto Cesar the things which are Cesar's, and unto God the things that are God's." 22. When they had heard these words, they marvelled, and left him, and went their way.

All Saints' Day.

The Collect.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeak-

able joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

For the Epistle, Rev. vii. 2.

AND I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, 3. "Hurt not the earth, neither the sea, nor the trees, till we have sealed (d) the servants of our God in their foreheads." 4. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand (e) of all the tribes of the children of Israel.

5. Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

6. Of the tribe of Aser were sealed twelve thousand.

of the Roman governor would be raised against him. They did not know, that though he were a king, his kingdom was *not of this world.*

(c) v. 21. "Render, &c." This answer is from the determination of the schools, where this doctrine was taught, that wherever the coin of any king was current, the inhabitants were to consider that king as their sovereign. St. Paul also recommends submission to the temporal powers, Rom. iii. 1. 7. "Let every soul be subject to the higher powers; for there is no power but of God, &c." "Render therefore to all their dues; tribute to whom tribute, &c."

(d) v. 3. "Sealed, &c." "To protect from the four angels; that they might be preserved from the destruction." In Exod. xii. 23. when the first-born of the Egyptians were slain, the lintels and door-

posts of the houses of the Israelites were to be marked with the blood of the paschal lamb, that they might be exempted from the destruction, that "the Lord might pass over their doors, and not suffer the destroyer to come into their houses to destroy them." And in Ezek. ix. 4. before God sent the five destroyers into Jerusalem to slay utterly old and young, &c. he commissioned one to "set a mark upon the foreheads of the men that sighed and cried for all the abominations that were done in the midst of Jerusalem," and he forbade the destroyers, (verse 6.) from "coming near any man upon whom was the mark." See ante, 221. note on Eph. iv. 30.

(e) v. 4. "144,000," i. e. "a large number;" the same number as in Rev. xiv. 1. ante, 49.

"of heaven. 11. Blessed are ye, "when men shall revile you, and "persecute you, and shall say all "manner of evil against you "falsely, for my sake. 12. Re- "joice, and be exceeding glad : "for great is your reward in hea- "ven : for so persecuted they "the prophets which were before "you."

Twenty-fourth Sunday after Trinity.

The Collect.

O LORD, we beseech thee, ab-
solve thy people from their of-
fences ; that through thy bounti-
ful goodness we may all be de-
livered from the bands of those
sins, which by our frailty we have
committed. Grant this, O hea-
venly Father, for Jesus Christ's
sake, our blessed Lord and Sa-
viour. *Amen.*

The Epistle. Col. i. 3.

WE give thanks to God and (*k*)
the Father of our Lord Jesus
Christ, (praying always for you,
4. since we heard of your faith in
Christ Jesus, and of the love
which ye have to all the saints ;)

(*k*) v. 3. "And" or "even," or "the
"God and Father." The same phrase is
so rendered, 2 Cor. xi. 31. and 1 Pet.
i. 3. (See ante, 212. note on Eph. iii.
14.)

(*l*) v. 5. "For the hope, &c." This is
the subject of his thanks in verse 3.

(*m*) v. 6. "In all the world." In our Sa-
viour's prophecy as to the destruction of
Jerusalem, (Matt. xxiv.) when he was
asked what should be the sign of his com-
ing, he stated, (among others), "This gos-
pel of the kingdom shall be preached
"in all the world, for a witness unto all
"nations, and then shall the end come,
"Matt. xxiv. 14." The gospel was ac-
cordingly preached before the destruction
of Jerusalem in Asia Minor, Greece, and

5. for the hope (*l*) which is laid
up for you in heaven, whereof ye
heard before in the word of the
truth of the Gospel ; 6. which is
come unto you, as it is in (*m*) all the
world ; and bringeth forth fruit,
as it doth also in you, since the
day ye heard of it, and knew the
grace of God (*n*) in truth : 7. as
ye also learned of Epaphras our
dear fellow-servant, who is for
you a faithful minister of Christ :
8. who also declared unto us your
love in the Spirit. 9. For this cause
we also, since the day we heard
it, do not cease to pray for you,
and to desire that ye might be
filled with the knowledge of
his (*o*) will, in all wisdom and
spiritual understanding ; 10. that
ye might walk (*p*) worthy of (*q*)
the Lord unto all pleasing, being
fruitful in every good work, and
increasing in the knowledge of
God ; 11. strengthened with all
might, according to his glorious
power, unto all patience and
long-suffering with joyfulness ;
12. giving thanks unto the Father,
which hath made us meet to be
partakers of the inheritance of the
saints in light.

Italy, as far north as Scythia, south as
Æthiopia, east as Parthia and India, and
west as Spain and Britain, 2. Newt. on the
Prophecies, 156. If this does not prove
God's assistance to the cause, it shews the
zeal of the apostles, and their conviction
of the truth of what they preached. Our
Saviour's prophecy was delivered A. D. 33.
This Epistle is supposed to have been
written A. D. 59 ; and Jerusalem was de-
stroyed A. D. 70.

(*n*) "The grace of God in truth," i. e.
"the doctrines of the gospel." 2. Clarke's
Sermons, 273.

(*o*) v. 9. "His," i. e. "God's."

(*p*) v. 10. "Walk, &c." pressing upon
them the necessity of good conduct.

(*q*) "Of the Lord," ἡ Κυρία, i. e. "Christ."

The Gospel. Matt. ix. 18.

WHILE Jesus spake these things unto John's (*r*) disciples, behold, there came a certain ruler (*s*) and worshipped him, saying, "My daughter is even now dead: but come and lay thy hand upon her, and she shall live." 19. And Jesus arose and followed him, and so did his disciples. 20. (And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: 21. for she said within herself, "If I may but touch his garment, I shall be whole." 22. But Jesus turned him about; and when he saw her, he said, "Daughter, be of good comfort; thy faith (*t*) hath made thee whole." And the woman was made whole from that hour). 23. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, 24. he said unto

"them, Give place; for the maid is not dead, but sleepeth." And they laughed him to scorn. 25. But when the people were put forth (*u*), he went in, and took her by the hand, and the maid arose. 26. And the fame hereof went abroad into all that land. (*x*)

Twenty-fifth Sunday after Trinity;

or,

Sunday before Advent.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. xxiii. 5. (*y*)

"BEHOLD (*z*), the days come," saith the (*a*) Lord, "that I will raise unto David (*b*) a righteous

(*r*) v. 18. "John's," i. e. "the Baptist's." They had been to ask him why his disciples did not fast. Our Saviour was sitting at meat at this time in St. Matthew's house; so that Matthew had good means of knowing what he here states.

(*s*) "Ruler," a ruler of the synagogue, Jarius by name, Mark v. 22. Luke viii. 41.

(*t*) v. 22. "Thy faith," i. e. "thy confidence in my power; thy belief that the touching my garment would cure thee."

(*u*) v. 25. "Put forth." According to Luke viii. 51. "he suffered no man to go in, save Peter and James, and John, and the father and mother of the maiden."

(*x*) v. 26. "That land." He was at Capernaum, in Galilee, when he performed this miracle.

(*y*) Jeremiah lived about 600 years before our Saviour's time.

(*z*) v. 5. "Behold, &c." This prophecy, to the end of verse 6. is again repeated in nearly the same words, Jer. xxxiii. 14-17. "Behold, the days come," saith the Lord, "that I will perform that good thing

"which I have promised unto the house of Israel, and to the house of Judah. In those days, and at that time will I cause the branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith he shall be called, 'THE LORD OUR RIGHTEOUSNESS.' For thus saith the Lord, 'David shall never want a man to sit upon the throne of the house of Israel.' These prophecies were delivered about the time of the commencement of the Babylonish captivity, when Nebuchadnezzar, king of Babylon, took Jerusalem, and carried the Jews captive to Babylon. The object probably was, in that time of debasement and distress, to assure those who still looked up to God that he had not forgotten his promise, and would assuredly bring it to pass.

(*a*) v. 5. "The Lord," Hebr. "Jehovah," Greek, *Κύριος*.

(*b*) "Unto David." It was the settled understanding of the Jews that the Messiah was to be of the lineage of

"Branch, and a King shall reign
 "and prosper, and shall execute
 "judgement (c) and justice in the
 "earth. 6. In his days Judah
 "shall be saved, and Israel shall
 "dwell safely; and this is his
 "name whereby he shall be called,
 "THE LORD (d) OUR (e)
 "RIGHTEOUSNESS. 7. There-
 "fore, behold, the days come,"
 saith the (g) Lord, "that they shall
 "no more say, "The Lord liveth,
 "which brought up the children
 "of Israel out of the land of
 "Egypt;" 8. but (h), "The Lord
 "liveth, which brought up, and
 "which led the seed of the
 "house of Israel out of the north
 "country, and from all countries
 "whither I had driven them;
 "and they shall dwell in their
 "own land."

The Gospel. John vi. 5. (i)

WHEN Jesus then lifted up his

David; many of the persons who considered Jesus Christ as the Messiah, expressed that as their belief by calling him "the Son of David;" and when our Saviour put it to the Pharisees, Matt. xxii. 42. ante, 217. "What think ye of Christ, whose Son is he?" they at once answered, "the Son of David."

(c) "Judgment and justice." Two of his characteristics. In Is. ix. 1—7. it is said of him "of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it, with judgment and with justice, from henceforth even for ever." And in Is. xi. 1—5. where it is said, that "there shall come forth a rod out of the stem of Jesse," (David's father), "and a branch shall grow out of his roots;" it is stated of him, that "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

(d) v. 6. "The Lord," Hebr. "Jehovah,"

eyes, and saw a great company come unto him, he saith unto Philip, "Whence shall we buy bread that these may eat?" 6. And this he said to prove him: for he himself knew what he would do. 7. Philip answered him, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." 8. One of his disciples, Andrew, Simon Peter's brother, saith unto him, "9. There is a lad here, which hath five barley-loaves and two small fishes: but what are they among so many?" 10. And Jesus said, "Make the men sit down." Now there was much grass (k) in the place. So the men sat down, in number about five thousand. 11. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set

the incommunicable name of God. See Hales's Dissertations, 200.

(e) "Our righteousness." Because through his mediation and atonement his righteousness is to be imputed to us: to be carried to our account: to be reckoned ours: we through him are to be treated as righteous. See 1. Hales's Trinity, 232. "He of God (in the language of Rom. i. 30.) being made unto us wisdom, and righteousness, and sanctification and redemption."

(g) See ante, 235. note (a).

(h) v. 8. "But, &c." The deliverance referred to shall so far surpass the deliverance from Egypt, that whereas the deliverance from Egypt has hitherto been looked up to as the great instance of God's interposition: the second shall so exceed it, as to be the only deliverance ever again named. It shall overwhelm by its superiority all remembrance of the former.

(i) This Gospel has already been commented upon, ante, 96.

(k) v. 10. "Much grass," he observation of a person present.

; and likewise of the fishes as
as they would. 12. When
were filled, he said unto his
les, "Gather up the frag-
ts that remain, that nothing be
" 13. Therefore they gather-
m together, and filled twelve
ts with the fragments of the
arley loaves, which remained
and above unto them that
aten. 14. Then those men,
they had seen the miracle
Jesus did, said, "This is of
ath that Prophet that should
e into the world."

*There be any more Sundays before Advent
the Service of some of those Sundays that
ted after the Epiphany shall be taken in,
so many as are here wanting. And if
fewer, the overplus may be omitted: Pro-
this last Collect, Epistle, and Gospel, shall
used upon the Sunday next before Advent.*

Saint Andrew's Day.

The Collect.

IGHTY God, who didst give
grace unto thy holy Apostle

9. "Confess, &c." Making inward
on and open profession the two
es: our Saviour put the necessity
d undaunted avowal of our faith in
light, (Matt. x. 32, 33.) "Who-
shall confess me before men, him
confess also before my Father
is in Heaven: but whosoever shall
me before men, him will I also
before my Father which is in Hea-

If such stress was *then* laid upon
the avowal of Christianity ex-
s professors to persecution and
mortal disadvantages, is it not
incumbent upon every one *now*
nd fearlessly to acknowledge his
ever it can be of service to reli-
d to stand forward as one of its
ns whenever it is assailed?

God hath raised, &c." ascribing
Father. — "God," ὁ Θεός.

10. "Unto righteousness." To
n walk righteously, and to have
ness and its reward imputed to

Saint Andrew, that he readily
obeyed the calling of thy Son
Jesus Christ, and followed him
without delay; Grant unto us all,
that we being called by thy holy
Word, may forthwith give up
ourselves obediently to fulfil thy
holy Commandments, through the
same Jesus Christ our Lord.
Amen.

The Epistle. Rom. x. 9.

IF thou shalt confess (*I*) with thy
mouth the Lord Jesus, and shalt
believe in thine heart that God
(*m*) hath raised him from the dead,
thou shalt be saved. 10. For with
the heart man believeth unto (*n*)
righteousness; and with the mouth
confession is made unto (*o*) sal-
vation. 11. For the Scripture (*p*)
saith, "Whosoever believeth on
"him shall not be ashamed." 12.
For there is no difference (*q*)
between the Jew and the Greek
(*r*): for the same Lord over all is
rich unto all that call upon him.

(*o*) "Unto salvation," so as to procure
for him salvation.

(*p*) v. 11. "The Scripture," i. e. "Is.
"xxviii. 16.," which clearly refers to the
Messiah. "Behold, I lay in Sion for a
"foundation a stone, a tried stone, a pre-
"cious corner stone, a sure foundation:
"he that believeth shall not make haste,"
(i. e. shall have no occasion to fly.) Bp.
Lowth translates it, "he that trusteth in
"him shall not be confounded."

(*q*) v. 12. "No difference, &c." This
is to justify the use of the general word in
the preceding verse, "whosoever."

(*r*) "The Jew and the Greek." So
Gal. iii. 28. "There is neither Jew nor
"Greek, there is neither bond nor free,
"there is neither male nor female, for ye
"are all one in Christ Jesus;" and to the
same purpose is Col. iii. 11. Christianity
knows no distinction of country, station,
or sex. In the language of the *Te Deum*,
Christ "hath opened the kingdom of Hea-
"ven to all believers."

13. For "whosoever (*s*) shall call upon the name of the Lord shall be saved." 14. How then (*t*) shall they (*u*) call on him in whom they have not believed? and how shall they (*u*) believe in him of whom they have not heard? and how shall they (*u*) hear without a preacher? 15. and how shall they (*u*) preach, except they be sent? as it is written (*x*), "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" 16. But (*y*) they have not all obeyed the Gospel. For Esaias saith (*z*), "Lord, who hath believed our report?" 17. So then (*a*) faith cometh by hearing, and hearing by the word of God. 18. But I say, Have they not heard (*b*)? Yes, verily (*c*), "their sound went into all the earth, and their

"words unto the ends of the world." 19. But I say, Did not Israel know? First (*d*) Moses saith, "I will provoke (*e*) you to jealousy by them that are not people, and by a foolish nation I will anger you." 20. But Esaias is very bold, and saith, "I was found of them that sought me not; I was made manifest unto them that asked not after me." 21. But to Israel he saith, "All day long I have stretched forth my hands unto a disobedient and gainsaying people."

The Gospel. Matt. iv. 18.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting (*g*) a net into the sea: for they were fishers. (*h*) 19. And he saith unto them,

(*s*) v. 13. "Whosoever, &c." Without any distinction between Jew and Gentile; a quotation from Joel ii. 32.

(*t*) v. 14. "How then," i. e. "but how." This to the end of v. 15. seems put as an objection to give the opportunity of answering it: and from v. 16. inclusive, is the answer.

(*u*) "They," i. e. indefinitely, "any."

(*x*) v. 15. "Written," i. e. in Isaiah lii. 7.

(*y*) v. 16. "But, &c." No want of preachers, but of belief: for what Isaiah foretold in part of the same prophecy, "Who hath believed, &c." is now verified.

(*z*) "Esaias saith," i. e. in Isaiah liii. 1.

(*a*) v. 17. "So then," or, "indeed," "in very truth." *ἀπα.*

(*b*) v. 18. "Heard," i. e. "had the opportunity of hearing."

(*c*) "Yes, verily, &c." So much so, that the passage from Ps. xix. 4. "their sound, &c." is true of the preachers of the gospel: there is no place their preaching has not reached. See ante, 234. note on Col. i. 6.

(*d*) v. 19. "First, &c." He answers the question by referring to Deut. xxxii. 21. and Isaiah lxv. 1. (where the Israelites are

described "as a disobedient people, and as being surpassed by those who before were not God's people,") and leaves it to the reader to apply the passages.

(*e*) "Provoke you to jealousy," i. e. "stir you up to emulation." St. Paul states, (Rom. xi. 14.) as his reason for magnifying his office of apostle to the Gentiles, "If by any means I may provoke to emulation them which are my flesh," (i. e. the Jews) "and might save some of them."

(*g*) v. 18. "Casting," i. e. "to wash them;" they had done *fishing*. See Luke v. 2.

(*h*) "Fishers." "The foolish things therefore of the world, to confound the wise." See 1 Cor. i. 27. Our Saviour might be cautious in the selection of his apostles, to fix upon men of plain sense and veracity, men who would attest his miracles and way of life, and yet might not be too confident that he was the Messiah, and therefore might not be too forward in asserting that he was, as that would have exposed him to the Roman power. See Locke 133. 135.

"Follow (*i*) me, and I will make you fishers of men." 20. And they straightway left their nets, and followed him. 21. And going on from thence, he saw other two brethren, James the son of

Zebedee, and John (*k*) his brother, in a ship with Zebedee, their father, mending their nets: and he called them. 22. And they immediately left the ship and their father, and followed him.

(*i*) v. 19. "Follow, &c." He first performed the miracle of the draught of fishes: they had toiled all night, and taken nothing, but at his request they launched out into the deep, and let down their net, and

inclosed so great a multitude of fishes, that their net brake. See Luke v. 1 to 6.

(*k*) v. 21. "John," i.e. "the Evangelist;" the writer of the gospel and epistles which go by his name, and of the Revelations.

THE COMMUNION SERVICE.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. *Amen.*

The Collect.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

The TEN COMMANDMENTS.

Minister.

God spake these words, and said, I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the

seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man servant, and thy maid servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor

his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen servant GEORGE, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory; and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance, through Jesus Christ our Lord; who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the heart of GEORGE thy servant, our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory; and study to preserve thy people committed to his charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake Jesus Christ our Lord. *Amen.*

I (T) BELIEVE in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate: He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life; Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; And I look for the resurrection of the dead, And the life of the world to come. *Amen.*

(I) The Nicene (or, as it is sometimes called, the Constantinopolitan) Creed. It was established down to, "And I believe in the Holy Ghost," at the Council of Nice, A. D. 325; the rest was added at the Council of Constantinople, A. D. 381, except only the words "and the Son," after "proceedeth from the Father," and

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, *Matt. v. 16.*

Lay not up for yourselves treasures upon earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through nor steal. *Matt. vi. 19, 20.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *Matt. vii. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *Matt. vii. 21.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. *Luke xix. 8.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth the flock, and eateth not of the milk of the flock? *1 Cor. ix. 7.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. ix. 11.*

they were inserted by the Spanish Bishops, A. D. 447. It was framed in opposition to the doctrines of Arius, and the word "ὁμοούσιος" (of the same, or one, substance with the Father,) was introduced to exclude all ambiguity respecting the nature of the Son's Godhead. *1 Hale's Trinity, p. 13.*

Do ye not know that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. *1 Cor. ix. 13, 14.*

He that soweth little shall reap little; and he that soweth plentifully shall reap plentifully. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. ix. 6, 7.*

Let him that is taught in the Word minister unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal. vi. 6, 7.*

While we have time, let us do good unto all men, and specially unto them that are of the household of faith. *Gal. vi. 10.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. vi. 6, 7.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi. 17, 18, 19.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb. vi. 10.*

To do good, and to distribute, forget not; for with such sacri-

fices God is well pleased. *Heb. xiii. 16.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 John iii. 17.*

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tob. iv. 7.*

Be merciful after thy power. If thou hast much, give plentifully: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tob. iv. 8, 9.*

He that hath pity upon the poor, lendeth unto the Lord: and look, what he layeth out it shall be paid him again. *Prov. xix. 17.*

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psal. xli. 1.*

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully
 [* to accept our alms and oblations, and] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and

* If there be no alms or oblations, then shall the word [to accept our alms and oblations] be left unaid.

rd: And grant that all they
lo confess thy holy Name,
agree in the truth of thy
Word, and live in unity
dly love. We beseech thee
save and defend all Chris-
Kings, Princes, and Gover-
and especially thy servant
RGE our King; that under
e may be godly and quietly
ed: And grant unto his
Council, and to all that are
authority under him, that
nay truly and indifferently
er justice, to the punish-
of wickedness and vice, and
maintenance of thy true
n and virtue. Give grace,
venly Father, to all Bishops
rates; that they may both
ir life and doctrine set forth
ue and lively Word, and
and duly administer thy
acraments. And to all thy
give thy heavenly grace;
pecially to this Congrega-
re present; that with meek
and due reverence, they
ear and receive thy holy
; truly serving thee in
is and righteousness all the
f their life. And we most
y beseech thee of thy good-
O Lord, to comfort and
r all them who in this tran-
life are in trouble, sorrow,
sickness, or any other ad-
. And we also bless thy
Jame for all thy servants
ed this life in thy faith and
beseeching thee to give us
so to follow their good
les, that with them we may
akers of thy heavenly king-
Grant this, O Father, for
Christ's sake, our only Me-
and Advocate. *Amen.*

*Notice of the Intention to administer the
Sacrament.*

DEARLY beloved, on ——— day
next, I purpose, through God's
assistance, to administer to all
such as shall be religiously and
devoutly disposed, the most com-
fortable Sacrament of the Body
and Blood of Christ; to be by
them received, in remembrance
of his meritorious Cross and
Passion; whereby alone we ob-
tain remission of our sins, and are
made partakers of the kingdom
of heaven. Wherefore it is our
duty to render most humble and
hearty thanks to Almighty God
our heavenly Father, for that he
hath given his Son our Saviour
Jesus Christ, not only to die for
us, but also to be our spiritual
food and sustenance in that holy
Sacrament. Which being so di-
vine and comfortable a thing to
them who receive it worthily, and
so dangerous to them that will
presume to receive it unworthily;
my duty is to exhort you, in the
mean season to consider the
dignity of that holy mystery, and
the great peril of the unworthy
receiving thereof; and so to search
and examine your own consciences
(and that not lightly, and after the
manner of dissemblers with God,
but so) that ye may come holy
and clean to such a heavenly feast,
in the marriage garment required
by God in holy Scripture, and be
received as worthy partakers of
that holy table.

The way and means thereto is;
First, to examine your lives and
conversations by the rule of God's
commandments: and whereinso-
ever ye shall perceive yourselves
to have offended, either by will,

word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy table; lest after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite that no man should come to the holy Communion but with a full trust in God's mercy, and with a quiet conscience, therefore if there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolu-

tion, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

Or in case the minister shall see the People negligent to come to the Holy Communion, instead of the former he shall use this Exhortation.

DEARLY beloved brethren, on — I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing, but the guests to sit down; and yet they who are called, without any cause, most unthankfully refuse to come. Which of you, in such a case, would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come; wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, ye will not come? When ye should return to God, will ye excuse yourselves, and say, ye are

not ready? Consider earnestly with yourselves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and according to mine office, I bid you in the name of God; I call you in Christ's behalf; I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation: so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with yourselves, how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren,

who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

Exhortation at the Communion.

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat (*m*) the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ (*n*), and Christ with us:) so is the danger great, if we receive the same (*o*) unworthily: For then we are guilty (*p*) of the Body and

(*m*) "Eat the flesh, &c." In John vi. 53. &c. our Saviour says, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no (or "not" *οὐκ ἔχετε*) life in you: whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day: for my flesh is meat indeed, and my blood is drink indeed: *he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*"

(*n*) "One with Christ, &c." In John xvii. 21. &c. our Saviour prays for all true believers, that "as thou, Father, art in me, and I in thee, that they also may be *one in us*: that they may be *one, even as we are one*: I in them, and thou in me, that they may be made perfect in *one*."

(*o*) "Unworthily," i. e. probably, (according to the context,) without penitence or faith, without repentance for past sins, and without reliance upon the efficacy of Christ's atonement: if we repent truly for sins past, have a lively and stedfast faith in Christ, amend our lives, and are in perfect charity with all men, we are *meet* partakers.

(*p*) "Are guilty, &c." These expressions of "being guilty of the body and blood of Christ," "eating and drinking our own damnation," and provoking "God to plague us with sundry diseases and divers kinds of death," owe their introduction here to 1 Cor. xi. (ante, p. 123.); and by reference to that passage we may collect the sense in which they ought to be understood. The Corinthian converts were guilty of great improprieties in their

Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord: repent ye truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the cross, for us miserable sinners, who lay in darkness, and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us, he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To

celebration of the Lord's supper. Though they met in the same place, they did not communicate together as one body or company, but divided themselves into parties; each party kept its own provisions to itself, and ate at its own time without allowing others to partake with them, and without regarding whether others were ready or not, and they ate

him therefore, with the Father, and the Holy Ghost, let us give, as we are most bounden, continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

General Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most mer-

and drank to the same extent as at ordinary meals, and sometimes to excess; and it is this irreverent conduct which St. Paul calls "eating and drinking unworthily, "and eating and drinking damnation, "not discerning the Lord's body:" and "for this cause," he says, "many were "weak and sickly among them, and many "slept," i. e. "died." See ante, 123.

ciful Father ; for thy Son our Lord Jesus Christ's sake, forgive us all that is past ; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. *Amen.*

The Absolution.

ALMIGHTY God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him ; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me, all ye that travel and are heavy laden, and I will refresh you. *Matt. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John iii. 16.*

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what St. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sins. *1 John ii. 1, 2.*

Priest. Lift up your hearts.

Answ. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answ. It is meet and right so to do.

Priest.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, * Holy Father, Almighty, everlasting God.

* These words [Holy Father] must be omitted on Trinity Sunday.

Here shall follow the Proper Preface, according to the time, if there be any specially appointed : or else immediately shall follow,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name ; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory : Glory be to thee, O Lord most high. *Amen.*

PROPER PREFACES.

Upon Christmas-Day, and seven Days after.

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us ; who, by the operation of the Holy Ghost, was made very Man of the substance of the Virgin Mary his mother ; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter-Day, and seven Days after.

BUT chiefly are we bound to praise thee for the glorious Re-

surrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-Day, and seven Days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Upon Whit-Sunday, and six Days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity only.

WHO art one God, one Lord; not only one Person, but three Persons in one substance. For that which we believe of the glory

of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

WE do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. *Amen.*

The Prayer of Consecration.

ALMIGHTY God our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant, that we receiving these thy creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his

most blessed Body and Blood; who in the same night that he was betrayed, took bread (*q*): and when he had given thanks he brake it, and gave it to his disciples, saying, Take, eat, this is my Body which is given for you: Do this in remembrance of me. Likewise after Supper, he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

At delivery of the Bread.

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

At delivery of the Cup.

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And

forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever. *Amen.*

O LORD and Heavenly Father, we thy humble servants entirely desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his Blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a (*r*) reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be full-filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

(*q*) "Took bread, &c." The whole of this account to the end is from 1 Cor. xi. 23., &c. ante, 123. and almost verbatim.

(*r*) This language is, perhaps, borrowed from Rom. xii. 1. ante, 59. where St. Paul

beseeches the converts to "present their bodies, a living sacrifice, holy, acceptable unto God," which he calls "their reasonable service."

Or this :

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us: Thou that takest away the sins of the world, have mercy upon us: Thou that takest away the sins of the world, receive our prayer:

Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

The Blessing.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

Collects after the Offertory.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O **ALMIGHTY** Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words which

we have heard this day with our outward ears may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name; and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our

ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

" WHEREAS it is ordained in this Office for the Administration of the Lord's Supper,
" that the Communicants should receive the same kneeling; (which Order is well
" meant, for a signification of our humble and grateful acknowledgement of the benefits
" of Christ therein given to all worthy Receivers, and for the avoiding of such profan-
" ation and disorder in the Holy Communion as might otherwise ensue :) Yet, lest the
" same kneeling should by any Persons, either out of ignorance and infirmity, or out
" of malice and obstinacy, be misconstrued and depraved; it is hereby declared, That
" thereby no Adoration is intended, or ought to be done, either unto the Sacramental
" Bread or Wine there bodily received, or unto any Corporeal presence of Christ's na-
" tural Flesh and Blood. For the Sacramental Bread and Wine remain still in their
" very natural substances; and therefore may not be adored; (for that were Idolatry
" to be abhorred of all faithful Christians :) and the natural Body and Blood of our
" Saviour Christ are in Heaven, and not here; it being against the truth of Christ's
" natural Body to be at one time in more places than one."

THE PSALTER

PSALMS OF DAVID

AS USED IN THE CHURCHES.

THE PSALTER

THE PSALTER

THE PSALTER is a collection of 150 psalms, which were composed by David, and were used in the temple, and were the basis of the liturgy of the Church.

1. For his delight is in the law of the Lord: and in his law he hath meditated day and night.
2. And he shall be like a tree planted by the water-side: which bringeth forth his fruit in season.

The Psalter is a collection of 150 psalms, which were composed by David, and were used in the temple, and were the basis of the liturgy of the Church. The psalms are arranged in five books, and are divided into 113 sections. The psalms are of various kinds, and are of various lengths. Some are of great length, and some are of great beauty. The psalms are of great value, and are of great importance. The psalms are of great value, and are of great importance. The psalms are of great value, and are of great importance.

translated into Greek, with the rest of the Old Testament, about 270 years before our Saviour's time.

This Greek translation is now extant, and is called the Septuagint.

The English translation in the Psalter was made by Tyndal, in the time of Henry the Eighth; and was revised by Archbishop Cranmer, about 1548. The translation in the Bible was made at the time of the last translation of the whole Bible in 1609. There had been an immediate translation of the whole Bible in Queen Elizabeth's time. Where translations therefore in the Psalter and the Bible differ, that in the Bible (as being the later) ought to be best.

(1) Upon the different fate of good and bad men: the prosperity of the former and the failure of the latter. It is supposed to have been written by Ezra, and it may be considered a spirited poetical prophecy, the result of what the collector would prove.

(u) v. 3. "Like a tree, &c." In xvii. 5—8. is this passage: "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm," (i. e. his dependance) "and whose heart departeth from the Lord: for he shall be like the heath in the desert, which shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabit it. Blessed is the man that trusteth in the Lord, and whose hope the Lord shall not fail: for he shall be as a tree planted by the waters, and that spreadeth out his branches."

Their character is various; some triumphant, others penitential; some prophetic, others merely narrative: but in style, energy, and classic elegance, they are ranked amongst the best compositions; animated with the sublimest strains of devotion, and expressing the justest notions of God's providence and attributes.

They are all in metre; were used in the service at the tabernacle and temple; were generally learnt by heart by the people; and the ministers of every gradation were expected to be able at all times to repeat them from memory.

They are supposed to have been collected and put into their present arrangement by Ezra, and to have been deposited by him in the temple with the other books of the Old Testament, about 500 years before the birth of Christ: and they were

His leaf also shall not wither :
 ok, whatsoever he doeth, it
 prosper. (x)

As for the ungodly, it is
 with them : but they are like
 raff, which the wind scattereth
 from the face of the earth.
 Therefore the ungodly shall
 e able to stand in the judge-

by the river ; and shall not see
 heat cometh, but her leaf shall
 reen ; and shall not be careful in
 fear of drought, neither shall cease
 yielding fruit." This was written
 600 years before Christ ; and from
 the author of this Psalm probably
 ed his idea. The force of the pas-
 ould be striking, where the country
 bject to great drought, as Judea
 d where they were in the habit of
 canals and trenches to keep the
 y their plantations. See Bishop
 s note on Isaiah i. 30.

4. " Shall prosper." How many as-
 are there in Scripture that goodness
 o prosperity, and wickedness to
 y ? " All things work together
 ood to them that love God, Rom.
 8." " There is no peace, saith the
 to the wicked, Isaiah xlviii. 22.—
 11." " Remember, I pray thee, who
 perished, being innocent ; or where
 the righteous cut off ? Even as
 e seen, they that plough iniquity,
 ow wickedness, reap the same : by
 last of God they perish, and by the
 h of his nostrils are they consumed.
 7—9." " Godliness is profitable to
 ings, having promise of the life
 now is, and of that which is to
 1 Tim. iv. 8."

6. " The judgment : " either " the
 judgment ; " or, more probably,
 me of visitation."

" The congregation, &c." i. e.
 whom God collects to exempt
 from calamity."

7. " Knoweth," i. e. " protecteth,"
 veth." " Know" is often so used.

7. " The Lord thy God hath
 d thee in all the works of thy
 he knoweth thy walking through
 reat wilderness : these forty years
 ord thy God hath been with thee :
 ast lacked nothing." So Ps. xxxi.
 thou hast considered my trouble,
 own my soul" (i. e. saved my life)

ment (y) : neither the sinners in the
 congregation (z) of the righteous.

7. But the Lord knoweth (a)
 the way of the righteous : and the
 way of the ungodly shall perish.

Psalm ii. (b)

WHY do the heathen so furiously
 rage together : and why do the
 people imagine a vain thing ? (c)

" in adversities." Again, Ps. xxxvii. 18.
 " The Lord knoweth the days of the godly,
 " and their inheritance shall endure for
 " ever." And Ps. cxlii. 3. " When my
 " spirit was in heaviness, thou knewest my
 " path." So Nahum i. 7. " The Lord is
 " good, a strong hold in the day of trouble :
 " and he knoweth them that trust in him."

(b) Ps. ii. This Psalm was written by Da-
 vid ; (Acts iv. 25.) and it either refers to him-
 self, foretelling the discomfiture of his ene-
 mies, and bringing forward an assurance God
 had made to him, that he (or some descen-
 ant from him) should be to God a son, &c. ;
 or it applies wholly to the Messiah, and is
 a prophecy of the opposition he should
 experience, of the success of his kingdom,
 and of the vengeance he should take upon
 his opponents. The latter was the opinion
 of the early Jews, and is adopted by many
 of the ablest commentators. See Pole's
 Synopsis ; 2. Hales, 369—371 ; 1. Hales'
 Trinity, 187 ; and particularly Dr. Hales'
 Dissertations, 224 to 268. It is one of the
 proper Psalms for Easter Day. See also
 Sykes on the Hebrews, Appendix, No. 1.

(c) v. 1, 2. These verses are in terms re-
 ferred (Acts iv. 25, 26, 27.) to the treat-
 ment our Saviour experienced from the
 Jews. Peter and John had stated to the
 Christian converts what the chief priests
 and elders had said unto them, forbidding
 them to speak at all or teach in the name
 of Jesus, upon which the converts " lifted
 " up their voice to God with one accord,
 " and said, " Lord thou art God, which
 " hast made heaven and earth and the
 " sea, and all that in them is ; who by the
 " mouth of thy servant David hast said,
 " Why did the heathen rage, and the peo-
 " ple imagine vain things ? The kings of
 " the earth stood up, and the rulers were
 " gathered together, against the Lord, and
 " against his Christ." For of a truth
 " against thy holy child Jesus, whom thou
 " hast anointed, both Herod and Pontius
 " Pilate, with the Gentiles and the people
 " of Israel, were gathered together."

2. The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against his Anointed ; (*d*)

3. " Let us break their bonds asunder : and cast away their cords from us." (*e*)

4. He (*g*) that dwelleth in heaven shall laugh them to scorn : the (*h*) Lord shall have them in derision.

5. Then shall (*i*) he speak unto

them in his wrath : and vex them in his sore displeasure ;

6. " Yet have I set my King : upon my holy hill of Sion." (*k*)

7. I (*l*) will preach the law (*m*), whereof the (*n*) Lord hath said unto me : " Thou (*o*) art my Son, this day (*p*) have I begotten thee.

8. " Desire of me, and I shall give thee the heathen (*q*) for

(*d*) v. 2. " Against the Lord, and against his anointed." The Hebrew is, " against Jehovah, and against his Messiah ;" terms, which David was not likely to have used, had the Psalm been referable to himself. The words " Messiah" and " Christ" only mean " Anointed." In John i. 41. Andrew saith to Peter, " We have found the Messias ; which is, being interpreted, the Christ."

(*e*) v. 3. These are the words of " the kings of the earth and the rulers," mentioned in verse 2.

(*g*) v. 4. " He that dwelleth in heaven," i. e. " God the Father," " the Lord," i. e. " the Messiah."

(*h*) " The Lord." The word in the Hebrew is not " Jehovah," the incommunicable name of God ; but Adoni, or Adonai, a lower term, sometimes applied to God, and sometimes to man, and properly signifying " a Ruler." It probably refers here to the Messiah, as it certainly does in the prophetic passage, Ps. cx. 1.

(*i*) v. 5. " He," i. e. " God ;" he that dwelleth in heaven. See Pole's Synopsis.

(*k*) v. 6. This is spoken by God.

(*l*) v. 7. " I," i. e. " the Messiah." Euseb. Eccl. Hist. b. 1. c. iii. p. 8.

(*m*) " Will preach the law, &c." i. e. " will make known the assurance God has made me ; after which, all threats and opposition must be vain."

(*n*) " The Lord," Hebr. " Jehovah."

(*o*) " Thou, &c." This is the assurance : and it is applied to the Messiah, Acts xiii. 33. — Heb. i. 5. and v. 5. When St. Paul was preaching at Antioch, he said unto his hearers, " We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled unto us, their children, in that he hath raised up Jesus again : as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee,

" Acts xiii. 33." The author of the Epistle to the Hebrews, after speaking of Jesus Christ as having obtained a more excellent name than any of the angels, puts the question, Heb. i. 5. " Unto which of the angels saith he at any time, " Thou art my Son, this day have I begotten thee?" In Heb. v. 5. is this passage, " Christ glorified not himself to be made an high priest, but he that said unto him, " Thou art my Son, this day I have begotten thee." And when the Holy Ghost descended upon our Saviour, God may be considered as appropriating to him this passage, when he said, " This is my beloved Son, in whom I am well pleased. Matt. iii. 17."

(*p*) " This Day, &c." not referring to any particular period when he was made, or began to be, the Son of God : but perhaps, only meaning, that in the time to which he was looking forward, expressed by " this day," i. e. " the time after Christ's coming in the flesh," he would give abundant proofs that Christ was as a Son to him, very God of very God.

(*q*) v. 8. " The heathen, &c." This may refer prophetically to the extent to which Christianity and the worship of the true God would prevail ; which is also foretold in other passages. In Isaiah ii. 2. the prophet predicts in his figurative language, " It shall come to pass in the last days, that the mountain of the Lord's house" (that is, the worship of the true God) " shall be established in the top of the mountains, and shall be exalted above all hills : and all nations shall flow unto it." In speaking of the Messiah, Zech. ix. 10. it is said, " His dominion shall be from sea even to sea, and from the river (i. e. the Euphrates) even to the ends of the earth." So Mal. i. 11. " from the rising of the sun, even unto the going down of the same,"

"thine inheritance (*r*): and the utmost parts of the earth for thy possession.

9. "Thou shalt bruise (*s*) them with a rod of iron: and break them in pieces like a pot-ter's vessel."

10. Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

11. Serve the Lord (*t*) in fear: and rejoice unto him with reverence.

12. Kiss (*u*) the Son (*x*), lest he be angry, and so ye perish from the right way: if his wrath be kindled, (yea, but a little) blessed are all they that put their trust in him.

Psalm iii. (*y*)

LORD, how are they increased that trouble me: many are they that rise against me.

(i. e. from east to west) "my Name shall be great among the Gentiles: and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the Lord of Hosts." See also Isaiah xlv. 23.—Ps. xxii. 27.—lxxxvi. 8.

(*r*) "Thine inheritance." Justin M. asks, "What is the inheritance of Christ? — are not the Gentiles? Dial. cum Tryphone, 351."

(*s*) v. 9. "Bruise, &c." It was one of the characteristics of the Messiah, that he should take severe vengeance upon the wicked. See ante, 28. note on Rom. xiii. 11. and 32. note on Luke xxi. 25. And it is said of him in the prophetic psalm, (Ps. cx. 5. 6.) "The Lord upon thy right hand shall wound even kings in the day of his wrath: he shall judge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads over divers countries."

(*t*) v. 11. "The Lord," Hebr. "Jehovah."

(*u*) v. 12. "Kiss," i. e. "reverence, acknowledge a subjection to, do homage to, worship:" kissing being the ceremony by which this was expressed in the East. Thus 1 Kings xix. 18. "Yet have

2. Many one there be that say of my soul: "There is no help for him in his God."

3. But thou, O Lord, art my defender: thou art my worship, and the lifter-up of my head.

4. I (*z*) did call upon the Lord with my voice; and he heard me out of his holy hill.

5. I laid me down (*a*) and slept, and rose up again: for the Lord sustained me.

6. I will not be afraid for ten thousands of the people: that have set themselves against me round about. (*b*)

7. Up, Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8. Salvation belongeth (*c*) unto the Lord: and thy blessing is upon thy people.

"I left me seven thousand in Israel, all the knees which have not bowed unto Baal, and all the mouths which have not kissed him." And see Hos. xiii. 2.

(*x*) "The Son," i. e. "the Messiah."

(*y*) This Psalm is supposed to have been written by David, when he fled from Absalom, in the 39d year of his reign, about 1023 years before our Saviour's birth. After noticing the number of his enemies, and the inference drawn from thence that God had deserted him, he expresses in a sanguine and animated manner his confidence in God's protection.

(*z*) v. 4, 5. Justin M. refers these verses to the Messiah. Dial. cum Tryphone, 524.

(*a*) v. 5. "Laid me down, &c." A strong proof of his reliance on God's care, that he was not deterred by danger from laying himself down to sleep. So Ps. iv. 9.

(*b*) v. 6. David expresses similar confidence in God's protection, Ps. xxvii. 3. "Though an host of men were laid against me, yet shall not my heart be afraid."

(*c*) v. 8. "Belongeth." Emphatically: it is peculiarly his: agreeably to Isaiah xliii. 11. and Hos. xiii. 4. "I am the Lord: beside me there is no Saviour."

Psalm iv. (d)

HEAR me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2. O ye sons of men, how long will ye blaspheme (e) mine honour: and have such pleasure in vanity, and seek after leasing? (g)

3. Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4. Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5. Offer the sacrifice (h) of righteousness: and put your trust in the Lord.

6. There be many that say: "Who will shew us any good?"

7. Lord (i), lift thou up: the light of thy countenance upon us.

8. Thou hast put gladness in my heart: since (k) the time that

their corn, and wine, and oil increased.

9. I will lay me down in peace, and take my rest: for it is thou, Lord, only, that makest me dwell in safety.

Psalm v. (l)

PONDER my words, O Lord: consider my meditation.

2. O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3. My voice shalt thou hear betimes (m), O Lord: early (m) in the morning will I direct my prayer unto thee, and will look up.

4. For thou art the God that hast no pleasure (n) in wickedness: neither shall any evil dwell with thee.

5. Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6. Thou shalt destroy them that

(d) Is supposed to have been written by David. It contains a devout address to God, and a spirited assurance to his enemies, "that his innocence had already engaged God in his behalf, and would continue to insure his protection."

(e) v. 2. "Blaspheme," i. e. "traduce, speak evil of."

(g) "Leasing," i. e. "falsehood, mischief."

(h) v. 5. "Sacrifice of righteousness." "The tribute of good conduct and devotion." See Ps. l. 13, 14, &c. where the inefficacy of ceremonial sacrifice alone, and the necessity of inward devotion from the heart, is strongly pointed out.

(i) v. 7. "Lord, &c." A devout answer to the despondency of those who had said, "Who will shew us any good?"

(k) v. 8. "Since, &c." or as in B. T. "more than," that is, "more than in the time that corn, and wine, and oil increase," "more than the joy of harvest," which is used proverbially to express great joy. Thus Isaiah ix. 3. "They joy before

"thee according to the joy in harvest, and as men rejoice when they divide the spoil."

(l) A prayer of David's; declaring God's aversion to the wicked, imploring his protection against their attempts, and expressing his conviction that God would effectually defend whoever trusted in him.

(m) v. 3. "Betimes," and "early in the morning." So Ps. lvii. 9. "Awake up my glory; awake lute and harp: I myself will awake right early." And Ps. cxxx. 6. "My soul fleeth unto the Lord, before the morning watch; I say, before the morning watch." So Isaiah xxvi. 9. "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." See also Ps. lxxxviii. 13. — Ps. xcii. 2.

(n) v. 4. "Hast no pleasure," i. e. "Holdest in utter hatred and abhorrence." 2. Till. 384. Ser. 61.

leasing (*o*): the Lord will both the blood-thirsty and ful man.

But as for me, I will come mine house, even upon the ude of thy mercy: and in ar will I worship toward thy emple.

Lead me, O Lord, in thy busness, because of mine as: make thy way plain be- y face.

For there is no faithfulness (*p*) mouth: their inward re very wickedness.

Their throat is an open

sepulchre (*q*): they flatter with their tongue.

11. Destroy(*r*)thou them, O God: let them perish through their own (*s*) imaginations: cast them out in the multitude of their ungodliness: for they have rebelled against thee.

12. And let all them that put their trust in thee rejoice: they shall ever be giving of thanks, because thou defendest them; they that love thy name shall be joyful in thee.

13. For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

Lessons for the First Day of the Month throughout the Year.

January 1.	February 1.	March 1.	April 1.
Gen. xvii. Rom. ii. Deut. x. v. 12. Colos. ii.	Morn. Exod. x. Mark i. Even. Exod. xi. 1 Cor. xii. (1)	Morn. Deut. xv. Luke xii. Even. Deut. xvi. Ephes. vi. (2)	Morn. 1 Sam. v. John xix. (3) Even. 1 Sam. vi. Heb. iii.
May 1.	June 1.	July 1.	August 1.
Eccles. vii. John i. (4) Eccles. ix. Jude. (5)	Morn. Esther v. Mark ii. Even. Esther vi. 1 Cor. xv. (6)	Morn. Prov. i. Luke xiii. Even. Prov. xii. Phil. i. (7)	Morn. Jer. xxix. John xx. (8) Even. Jer. xxx. Heb. iv.
September 1.	October 1.	November 1.	December 1.
Hos. xiv. Matt. ii. (9) Joel i. Rom. ii.	Morn. Tobit vii. Mark iv. Even. Tobit viii. 1 Cor. xvi.	Morn. Wis. iii. to v. 10. Heb. xi. v. 33. &c. Even. Wis. v. to v. 17. Apoc. xix. to v. 17.	Morn. Isaiah xiv. Acts ii. (10) Even. Joel i. Heb. vii.

300. (2) ante, 224. (3) ante, 130. (4) ante, 44. 37. (5) ante, 228. (6) ante, 202.
226. (8) ante, 137. 147. 40. (9) ante, 57. 49. (10) ante, 166.

6. "Leasing," i. e. "falsehood, will hurt."

9. "His," or rather "their."

10. "An open sepulchre." "As eas as the grave, sparing none; and eady to receive as many as may fall."

The expression occurs again in 5. "Their throat is an open sepulchre; with their tongues have they de-; the poison of asps is under their and Jer. v. 16. in speaking of a od threatened to bring against e says of them, "their quiver is an pulchre; they are all mighty men."

(*r*) v. 11. "Destroy, &c." The verbs in this and the beginning of v. 12. should rather be in the future, as predictions, than in the optative, as imprecations: "thou shalt destroy," "they shall perish," "thou shalt cast," and "all they that put their trust in thee shall rejoice." They are futures in the Hebrew, but that language having no optatives, what is there in the future, is rendered either as a future or an optative, as may best suit what is supposed to be the meaning.

(*s*) "Imaginations," i. e. "counsels, contrivances."

EVENING PRAYER.

Psalm vi. (s)

O LORD, rebuke me not in thine indignation (*t*): neither chasten me in thy displeasure.

2. Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my (*u*) bones are vexed.

3. My soul also is sore troubled: but, Lord, how long wilt thou punish me?

4. Turn thee, O Lord, and deliver my soul: O save me for thy mercies' sake.

5. For in death (*x*) no man remembereth thee: and who will give thee thanks in the pit?

6. I am weary (*y*) of my groaning; every night wash I my bed, and water my couch with my tears.

7. My beauty is gone for very trouble: and worn away because of all mine enemies.

(s) A psalm of distress; applying to God for relief, and concluding triumphantly, upon a full conviction of receiving it. It is one of the Psalms for Ash-Wednesday.

(t) v. 1. "In thine indignation, &c." The meaning perhaps is, "If I am to be rebuked and chastened, let it not be when 'thine indignation is raised, or thy displeasure heavy;' and then it corresponds with Jer. x. 24. "O Lord, correct me, but 'with judgment: not in thine anger, lest 'thou bring me to nothing. Pour out thy 'fury upon the heathen that know thee 'not, &c." See Ps. xxxviii. 1., and see ante 88. note on 2 Cor. vi. 2.

(u) v. 2. "My bones," "even my bones." So severe is my distress, and so far beyond the reach of human aid.

(x) v. 5. "In death, &c." So Ps. xxx. 10. "Shall the dust give thanks unto thee, or 'shall it declare thy truth?" and Isaiah xxxviii. 18. "The grave cannot praise thee; death cannot celebrate thee: they 'that go down into the pit cannot hope 'for thy truth." So also Ps. cxv. 17.

8. Away (*z*) from me, all ye that work vanity (*a*): for the Lord hath heard the voice of my weeping.

9. The Lord hath heard my petition: the Lord will receive my prayer.

10. All mine enemies shall be confounded (*b*), and sore vexed: they shall be turned back, and put to shame suddenly.

Psalm vii. (c)

O LORD my God, in thee have I put my trust: save me from all them that persecute me, and deliver me;

2. Lest he devour my soul like a lion, and tear it in pieces: while there is none to help.

3. O Lord my God, if I have done any such thing (*d*): or if there be any wickedness in my hands;

4. If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered (*e*) him

"The dead praise not thee, O Lord; neither 'all they that go down into silence."

(y) v. 6. "I am weary, &c." i. e. (probably) "it tires me out."

(z) v. 8. "Away, &c." A spirited transition; as though he had received at the moment God's assurance of relief.

(a) "Vanity," i. e. "injustice, wickedness."

(b) v. 10. "Confounded," "because of 'his deliverance; because it put an end 'to their hopes for his destruction."

(c) This Psalm is supposed to have been written by David upon some false report made against him to Saul, or in his flight from Absalom, when he was reviled by Shimei, 2 Sam. xvi. 7, 8. He applies with great feeling to God for protection, protests his own innocence, calls upon God to judge between him and his enemies, and foretells from God's justice their discomfiture.

(d) v. 3. "Any such thing," i. e. "such 'as is imputed to me."

(e) v. 4. "Delivered," i. e. "betrayed."

that without any cause (*g*) is mine enemy;

5. Then let mine enemy persecute my (*h*) soul, and take (*h*) me: yea, let him tread my life down upon the earth, and lay mine honour (*i*) in the dust.

6. Stand up, O Lord, in thy wrath, and lift up thyself because of the indignation of mine enemies: arise up for me in the judgment that thou hast commanded.

7. And so (*k*) shall the congregation of the people come about thee: for their sakes (*l*) therefore lift up thyself again.

8. The Lord shall judge the people; give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

9. O let the wickedness of the ungodly come to an end: but guide thou the just.

10. For the righteous God: trieth the very hearts (*m*) and reins.

11. My help cometh of God: who preserveth them that are true of heart.

12. God is a righteous judge, strong and patient: and God is provoked (*n*) every day (*o*).

13. If a man will not turn (*p*), he (*q*) will whet his sword (*r*): he hath bent his bow, and made it ready.

14. He (*s*) hath prepared for him (*s*) the instruments of death: he ordaineth his arrows against the persecutors.

15. Behold, he (*t*) travaileth with mischief: he hath conceived sorrow, and brought forth ungodliness.

16. He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

(*g*) "Without any cause," i. e. "in him, whom I have *carelessly* treated as 'mine enemy.'"

(*h*) v. 5. "Soul," i. e. "Life," "me," or "it." B. T. 2. Till. 274.

(*i*) "Lay mine honour, &c." i. e. "disgrace me, bring ignominy upon me."

(*k*) v. 7. "So, &c." i. e. "when it is seen how thou protectest thy servants, the people shall turn more zealously to thee." Its influence upon others is often pressed as an argument to induce God to shew some token for good upon those who trust in him. See Ps. xxxii. 71.—Ps. lviii. 10.—Ps. lxiv. 9, 10.

(*l*) "For their sakes," i. e. "to convince them; to bring them to thee."

(*m*) v. 10. "The very hearts, &c." When God directed Samuel to select David, he said, "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart," 1 Sam. xvi. 7: and in Jer. xvii. 10. God says, "I the Lord search the heart; I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Well therefore did the wise man say, Prov. iv. 23. "Keep thy

heart with all diligence; for out of it are the issues of life."

(*n*) v. 12. "Provoked," i. e. "by the conduct of the wicked."

(*o*) "Every day," i. e. "constantly receiving provocation."

(*p*) v. 13. "Turn," i. e. "reform, depart from evil."

(*q*) "He," i. e. "God."

(*r*) "Whet his sword," i. e. "prepare himself to take vengeance." In the song of Moses Deut. xxxii. 41. God is represented as saying, "If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me;" and to this passage David might here allude.

(*s*) v. 14. "He," i. e. "God." "Him," i. e. "the man that will not turn."

(*t*) v. 15. "He," i. e. "mine enemy, the person whose conduct induced David to write this Psalm;" or, indefinitely, "any one," to intimate that God will bring upon the wicked the destruction they destine for others: "Look at any one that travaileth with mischief; it shall come upon himself."

17. For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

18. I will give thanks unto the Lord, according to his righteousness: and I will praise the Name of the Lord most High.

Psalm viii. (u)

O LORD (x) our Governor (x), how excellent is thy name in all the world: thou that hast set thy glory above the heavens!

2. Out of the mouth (y) of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou

mightest still the enemy and the avenger.

3. For (z) I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained;

4. "What (a) is man that thou art mindful of him: and the Son of man, that thou visitest him?"

5. Thou madest him lower (b) than the angels: to (c) crown him with glory and worship.

6. Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet (d);

(u) A spirited triumphal hymn, supposed to have been written by David after he had overcome Goliath, the giant of Gath, but probably looking forward prophetically to an event, of which *that* might be a type, our Saviour's victory over Satan, and his future power and glory. The 2d verse is referred to, (Matt. xxi. 16.) upon our Saviour's triumphant entry into Jerusalem; the 4th, 5th, and 6th are alluded to by the author of the Epistle to the Hebrews, (Heb. ii. 6, 7, 8.) with reference to our Saviour's ascension; and the 6th is referred to, with reference to our Saviour, Ephes. i. 22. and 1 Cor. xv. 25—27. It is one of the Psalms for Ascension Day. Mr. Mede has written a learned discourse upon it; B. 1. Disc. 9. p. 36.

(x) v. 1, 9. "Lord," Hebr. "Jehovah," "Governor," Hebr. "Adon."

(y) v. 2. "Out of the mouth, &c." When the chief priests and scribes were displeased, because the multitudes who met Jesus on his entry into Jerusalem, and the children in the temple, cried out unto him, "Hosanna to the Son of David," (hailing him as the Messiah,) our Saviour answered them, in allusion to this verse, "Have ye never read, 'out of the mouths of babes and sucklings thou hast perfected praise.' See Matt. xxi. 1—16." See also 1 Cor. i. 27. where it is said, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty." Mr. Mede considers the terms "babes and

sucklings" as referring to our Saviour and his disciples.

(z) v. 3. "For I will," or rather "when I." It is so in B. T.

(a) v. 4. "What, &c." After looking, though but for a moment, to the wonderful works of God in the heavens, he puts the question which the comparative insignificance of man naturally suggests, and in answer bursts into ecstasy upon looking forward to HIM who was to be made man, to still the enemy and the avenger, and to be crowned with glory and worship.

(b) v. 5. "Lower," by making him "man." The author of the Epistle to the Hebrews introduces this and the next verse; and, after intimating that our Saviour had not yet arrived at the summit of his power, because all things were not yet put under him, adds, "but we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour."

(c) "To crown him," i. e. "in order to crown him — for that very purpose."

(d) v. 6. "Under his feet." In speaking of Christ's glory, and exaltation, and superiority, (Ephes. i. 20—22.) St. Paul says, that God, "when he raised him from the dead, set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and put all things under his feet." See also 1 Cor. xv. 25—27.

All sheep and oxen : yea,
the beasts of the field ;
The fowls of the air, and the
of the sea : and whatsoever
th through the paths of the

O Lord our Governor : how
ent is thy name in all the
!

MORNING PRAYER.

Psalm ix. (e)

L give thanks unto thee, O
with my whole heart : I
peak of all thy marvellous

will be glad and rejoice in
yea, my songs will I make
y Name, O thou most
st.

While mine enemies are
back : they shall fall and
at thy presence.

'or thou hast maintained my
and my cause : thou art set
throne that judgest right.

Thou hast rebuked the hea-
and destroyed the ungodly :
ast put out their name for
nd ever.

O (g) thou enemy, destruc-

spirited song of triumph and
iving, extolling God's justice, and
action he affords. St. Augustine
looks forward to the Messiah,
cribes the success of his kingdom,
nature of his superintendence, by
down or converting unbelievers,
rding protection and comfort to
k and humble. Pole considers it as
to the destruction of Antichrist.
6. "O, &c." rather, thine enemies
terly destroyed : they are become
relasting desolation : thou hast
rown their cities : their memorial
every trace and remembrance of
is perished for ever." See
and Edwards.

9. "A refuge, &c." In what
riter can we find such comfort-
d spirited assurances as in the

tions are come to a perpetual end :
even as the cities which thou hast
destroyed ; their memorial is pe-
rished with them.

7. But the Lord shall endure
for ever : he hath also prepared
his seat for judgement.

8. For he shall judge the world
in righteousness : and minister
true judgement unto the people.

9. The Lord also will be a de-
fence for the oppressed : even a
refuge (h) in due time of trouble.

10. And they that know thy (i)
Name (k) will put their trust in
thee : for thou, Lord, hast never
failed them that seek thee.

11. O praise the Lord, which
dwelleth in Sion : shew the peo-
ple of his doings.

12. For when he maketh inqui-
sition (l) for blood, he remem-
bereth them : and forgetteth not
the complaint of the poor.

13. Have mercy upon me, O
Lord ; consider the trouble which
I suffer of them that hate me :
thou that liftest me up from the
gates of death ;

14. That I may shew all thy
praises within the ports of the

scriptures? "Look at the generations of
"old, and see, did ever any trust in the
"Lord, and was confounded? or did any
"abide in his fear, and was forsaken? or
"whom did he ever despise that called upon
"him? Eccles. ii. 10." "Be not afraid
"of sudden fear, neither of the desolation
"of the wicked when it cometh, for the
"Lord shall be thy confidence, and
"shall keep thy foot from being taken.
"Prov. iii. 25—26." "When the enemy
"shall come in like a flood, the Spirit of
"the Lord shall lift up a standard against
"him. Is. ix. 19."

(i) v. 10. "Thy Name." How spirited is
this sudden turn to God!

(k) "Thy Name," i. e. "thy pro-
perties and attributes."

(l) v. 12. "Inquisition, &c." See Gen. ix. 5.

daughter of Sion : I will rejoice in thy salvation.

15. The heathen are sunk down in the pit that they made : in the same net which they hid privily is their foot taken.

16. The Lord is known to execute judgement : the ungodly is trapped in the work of his own hands.

17. The wicked shall (*m*) be turned into hell : and all the people that forget God.

18. For the poor shall not alway be forgotten : the patient abiding of the meek shall not perish for ever.

19. Up, Lord, and let not man have the upper hand : let the heathen be judged in thy sight.

20. Put them in fear, O Lord : that the heathen may know themselves to be but men.

Psalm x. (*n*)

WHY standest thou so far off, O Lord : and hidest thy face in the needful time of trouble ?

2. The ungodly for his own lust doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

3. For the ungodly hath made boast of his own (*o*) heart's de-

(*m*) v. 17. "Be turned into hell," i. e. "be cut off: come to an untimely end."

(*n*) Upon the oppressions of the wicked, and their atrocities and contempt of God. It appeals to God for deliverance, and concludes triumphantly, as if God had instantly heard the appeal, and granted the deliverance. In some writers, St. Augustine for instance, it is considered as part of the preceding Psalm.

(*o*) v. 3. "Own heart's desire," i. e. "his sinful inclinations: *boasting* of what he ought to be *ashamed*: so bold is his impiety!"

(*p*) v. 5. "Alway," i. e. "never otherwise."

sire : and speaketh good of the covetous, whom God abhorreth.

4. The ungodly is so proud, that he careth not for God : neither is God in all his thoughts.

5. His ways are alway (*p*) grievous (*q*) : thy judgements are far above (*r*) out of his sight, and therefore defieth he all his enemies.

6. For he hath said in his heart, "Tush, I shall never be cast down : there shall no harm happen unto me."

7. His mouth is full of cursing, deceit, and fraud : under his tongue is ungodliness and vanity.

8. He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent ; his eyes are set against the poor.

9. For he lieth waiting secretly ; even as a lion lurketh he in his den : that he may ravish the poor.

10. He doth ravish the poor : when he getteth him into his net.

11. He falleth down (*s*), and humbleth himself : that the congregation of the poor may fall into the hands of his captains.

12. He hath said in his heart, "Tush, God hath forgotten : he

(*q*) "Grievous," i. e. "mischievous."

(*r*) "Far above." The distance to which God's judgments are removed is elsewhere described as influencing man's conduct : "because sentence against an evil work is not executed *speedily*, therefore the heart of man is fully set in them to do evil. Eccles. viii. 11." But "when God's judgments are in the earth, the inhabitants of the world will learn righteousness. Is. xxvi."

(*s*) v. 11. "Falleth down, &c." Omitting no means which may advance his purpose.

"hideth away his face, and he
"will never see it."

13. Arise, O Lord God, and
lift up thine hand : forget not the
poor.

14. Wherefore should the
wicked blaspheme (*t*) God :
while he doth say in his heart,
"Tush, thou, God, carest not
"for it."

15. Surely thou hast seen it ;
for thou beholdest (*u*) ungodliness
and wrong.

16. That thou mayest take the
matter into thy hand : the poor
committeth himself unto thee ;
for thou art the helper (*x*) of the
friendless.

17. Break thou the power of
the ungodly and malicious : take
away his ungodliness, and thou
shalt find none. (*y*)

18. The Lord is King for ever

and ever : and (*z*) the heathen
are perished out of the land.

19. Lord, thou hast heard the
desire of the poor : thou (*a*) pre-
parest their heart, and thine ear
hearkeneth thereto ;

20. To help the fatherless and
poor unto their right : that the
man of the earth (*b*) be no more
exalted against them.

Psalm xi. (*c*)

IN the Lord put I my trust : how
say ye then to my soul, "That
"she should flee as a bird unto
"the hill ?

2. (*d*) "For lo, the ungodly
"bend their bow, and make ready
"their arrows within the quiver :
"that they may privily shoot at
"them which are true of heart.

3. "For (*e*) the foundations

(*t*) v. 14. "BlaspHEME." By insinuat-
ing that God regardeth not his acts.

(*u*) v. 15. "Beholdest, &c." i. e. "there
"is no ungodliness or wrong thou dost
"not see."

(*x*) v. 16. "The helper, &c." The
Scriptures abound with comfort to the
poor : one of God's injunctions to the
Israelites was, "Ye shall not afflict any
"widow or fatherless child : if thou af-
"flict them in any wise, and they cry at
"all unto me, I will surely hear their cry ;
"and my wrath shall wax hot, and I will
"kill you with the sword, and your wives
"shall be widows, and your children fa-
"therless. Exod. xxii. 22 to 24." Solo-
mon says, "Rob not the poor, because
"he is poor, neither oppress the afflicted ;
"for the Lord will plead their cause, and
"spoil the soul of those that spoiled
"them, Prov. xxii. 22, 23.;" and again,
"Enter not into the fields of the father-
"less, for their Redeemer is mighty,
"Prov. xxiii. 10.;" and Isaiah gives as a
reason for God's entering into judgment
with the antients of his people, and the
princes thereof, "The spoil of the poor
"is in your houses. What mean ye that
"ye beat my people to pieces, and grind

"the faces of the poor ? saith the Lord of
"Hosts. Is. iii. 14, 15." See also Ps. xii.
5, 6.—xxxv. 10.—cxl. 12.—cxlvi. 6 to 9.

(*y*) v. 17. "And thou shalt find none,"
i. e. "till thou leave none remaining ;
"taking it away utterly."

(*z*) v. 18. "The heathen," i. e. "the
"wicked ;" such as knew not God, nei-
ther had God in all their thoughts ; v. 4.

(*a*) v. 19. "Thou preparest, &c." or,
"thou hast prepared thine ear, to hearken
"unto their prayer." Jerome.

(*b*) v. 20. "The man of the earth," i. e.
"the oppressor, the man who careth not
"for God."

(*c*) A spirited hymn of David's, dis-
daining to seek safety by flight, because
of his confidence in God. It was perhaps
written, when Saul first began to conceive
ill-will against him. (See 1 Sam. xviii. 9.
11. &c.)

(*d*) v. 2, 3. The arguments used to in-
duce him to fly. In the following verses
he states his grounds for rejecting the
advice.

(*e*) "For, &c." or "the foundations are
"cast down, and what can the righteous
"do ?" The meaning probably is, If the
foundations (i. e. of Justice and Govern-

"will be cast down : and what
"hath the righteous done?"

4. The Lord is in his holy
temple : the Lord's seat is in hea-
ven.

5. His eyes consider the poor :
and his eye-lids try the children
of men.

6. The Lord alloweth (g) the
righteous : but the ungodly, and

him that delighteth in wicked
doth his soul abhor.

7. Upon the ungodly he
rain snares, fire and brims-
storm and tempest : this shall
their portion to drink.

8. For the righteous Lord
eth righteousness : his coun-
tenance will behold the thing
that is just.

ment) are so disregarded that the ungodly
bend their bow, &c. at them that are true
of heart, what can the righteous do, but
fly? In Ps. lxxxii. 5. where the conduct
of the judges is arraigned, it is said, "all
the foundations of the earth are out of
course," as if "the foundations" were a

known expression "for law and jus-
tice the basis of all government.

(g) v. 6. "Alloweth," i. e. "favou-
reth," in opposition to "abhor."

(h) v. 8. "Thing," or "man;" i. e.
"will watch, and countenance, and
protect the upright man."

Lessons for the Second Day of the Month throughout the Year.

January 2.	February 2.	March 2.	April 2.
Morn. Gen. i. Matt. i. (1) Even. Gen. ii. Rom. i.	Morn. Wisd. ix. Mark. ii. Even. Wisd. xii. 1 Cor. xiv.	Morn. Deut. xvii. Luke xiii. Even. Deut. xviii. Phil. i. (2)	Morn. 1 Sam. i. John xx. Even. 1 Sam. i. Heb. iv.
May 2.	June 2.	July 2.	August 2.
Morn. 1 Kings viii. Acts xxviii. Even. 1 Kings ix. Rom. i.	Morn. Esther vii. Mark iii. Even. Esther viii. 1 Cor. xvi.	Morn. Prov. xiii. Luke xiv. (4) Even. Prov. xiv. Phil. ii. (5)	Morn. Jer. xx. John xxi. Even. Jer. xx. Heb. v.
September 2.	October 2.	November 2.	December 2.
Morn. Joel ii. Matt. iii. Even. Joel iii. Rom. iii.	Morn. Tob. ix. Mark v. Even. Tob. x. 2 Cor. i.	Morn. Eccles. xvi. Luke xviii. (7) Even. Eccles. xvii. Col. ii.	Morn. Isaiah i. Acts iii. Even. Isaiah i. Heb. vi.

(1) ante, 52. (2) ante, 226. (3) ante, 137. 147. 40. (4) ante, 214. 179. (5) ante, 161. (6) ante, 161. (7) ante, 203. 83.

EVENING PRAYER.

Psalm xii. (i)

HELP me, Lord, for there is not
one godly man left : for the faith-
ful are minished from among the
children of men.

(i) An appeal to God for protection
against the wicked, and a spirited intro-
duction of God, with a promise from him

2. They (k) talk of vanity
one with his neighbour : th-
but flatter with their lips, an-
semble in their double heart

3. The Lord shall root o-
deceitful lips : and the tongu-
speaketh proud things ;

to give it. It is supposed to have
written by David.

(k) v. 2. "They," i. e. "men in ge-

4. Which have said, "With our tongue will we prevail : we are they that ought to speak ; Who is lord over us ?"

5. Now for the comfortless troubles sake of the needy : and because of the deep sighing of the poor ;

6. "I will up," saith the Lord : "and will help every one from him that swelleth against him, and will set him at rest."

7. The words of the Lord are pure (*l*) words : even as the silver, which from the earth is tried, and purified seven times in the fire.

8. Thou shalt keep them (*m*), O Lord : thou shalt preserve him (*n*) from this generation for ever.

9. The ungodly walk on every side : when they are exalted, the children of men are put to rebuke (*o*).

Psalm xiii. (*p*)

How long wilt thou forget me, O Lord, for ever ? how long wilt thou hide thy face from me ?

2. How long shall I seek counsel in my soul, and be so vexed

in my heart ? how long shall mine enemies triumph over me ?

3. Consider and hear me, O Lord my God : lighten mine eyes, that I sleep not in death ;

4. Lest mine enemies say, "I have prevailed against him : " for if I be cast down, they that trouble me will rejoice at it.

5. But my trust is in thy mercy : and my heart is joyful in thy salvation.

6. I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the Name of the Lord most Highest.

Psalm xiv. (*q*)

THE fool hath said in his heart : "There is no God."

2. They (*r*) are corrupt and become abominable in their doings : there is none that doeth good, no, not one.

3. The Lord looked down from heaven upon the children of men : to see if there were any that would understand (*s*), and seek after God.

4. But they are all gone out of the way, they are altogether be-

(*l*) v. 7. "Pure," i. e. "fully to be depended upon, without any alloy." See Ps. xviii. 30.

(*m*) v. 8. "Them," i. e. "the poor and needy, mentioned in v. 5."

(*n*) "Him, or "them."

(*o*) v. 9. "Put to rebuke," i. e. (probably) "discouraged from turning to thy worship, from putting their trust in thee." It was very common with David to press upon God's consideration the influence the success of his worshippers and the failure of the wicked was likely to have upon the conduct of others.

(*p*) An earnest prayer to God for deliverance, apparently commenced in great distress, with a triumphant conclusion, as if God had acceded to his prayer. It is supposed to have been written by David.

(*q*) Upon the blasphemy, wickedness,

and other vices, of the persons against whom the Psalm is written, with an allusion to some discomfiture God had given them. The occasion of writing it is not known ; some suppose it was written by David upon Absalom's rebellion ; others refer it to the time of the captivity in Babylon. It is nearly verbatim with Psalm liii. except that the 53d omits the 5th, 6th, and 7th verses, and *they* are probably an addition transcribed from Rom. iii. 13, &c. where the 4th verse is cited. These verses are not in the Hebrew MSS. nor in the Syriac or Chaldee versions, nor in the Bible translation, nor in several copies of the Septuagint.

(*r*) v. 2. "They," i. e. "men in general."

(*s*) v. 3. "Would understand, &c." i. e. "had understanding and wisdom to seek after God."

come abominable : there is none that doeth good, no, not one.

5. Their throat is an open sepulchre (*t*) ; with their tongues have they deceived : the poison of asps is under their lips.

6. Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7. Destruction and unhappiness is in their ways, and the way of peace have they not known : there is no fear of God before their eyes.

8. Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread, and call not upon the Lord ?

9. There were they brought in great fear, even where no fear (*u*) was : for God (*x*) is in the generation of the righteous.

10. As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the Lord.

11. Who shall give salvation unto Israel out of Sion ? When the Lord turneth the captivity (*y*) of his people : then shall Jacob rejoice, and Israel shall be glad.

(*t*) v. 5. "An open sepulchre," i. e. "as merciless as the grave." See ante, 257. note on Ps. v. 10.

(*u*) v. 9. "No fear," i. e. "no cause for fear." See Levit. xxvi. 17. 36.

(*x*) "For God is in the generation, &c." and therefore assists *them* by raising groundless fears in the minds of their adversaries. This is perhaps the inference intended to be drawn.

(*y*) v. 11. "Turneth the captivity," i. e. (perhaps) "bettereth the condition." See Ps. cxxvi. 1. 5.

(*z*) An outline of the qualities for approaching towards God. David is supposed to have been the author ; and it probably was used upon some solemn procession with the ark, (the symbol of God's presence,) to the top of mount Sion, (the symbol of heaven.) It is one of the Psalms for Ascension Day, and was probably said, either because the character of a

MORNING PRAYER.

Psalm xv. (*s*)

LORD, who shall (*a*) dwell in (*b*) thy tabernacle (*c*) : or who shall rest upon thy (*b*) holy hill ?

2. Even he that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

3. He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

4. He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the Lord.

5. He that sweareth (*d*) unto his neighbour, and disappointeth him not : though it were to his own hindrance.

6. He that hath not given his money upon usury : nor taken reward against the innocent.

7. Whoso doeth these things : shall never fall.

Psalm xvi. (*e*)

PRESERVE me, O God : for in thee have I put my trust.

good man, which it delineates, comes nearest to that of our Saviour, or because the carrying up the ark to the top of mount Sion was considered a type or figure of our Saviour's Ascension.

(*a*) v. 1. "Dwell" and "rest," i. e. "who shall have their *abode* there ? who shall be objects of thy protection ? be admitted into thy presence ?"

(*b*) "Thy tabernacle, thy holy hill," i. e. "heaven."

(*c*) v. 1, 2. The same question, with nearly the same answer, occurs again, Ps. xxiv. 3, 4. which was also composed upon the carrying up of the ark.

(*d*) v. 5. "He that sweareth, &c." i. e. "he that disappointeth not his neighbour, after having sworn to him : the merit is, not in having sworn, but in disregarding his own interest to fulfil his oath."

(*e*) A prayer expressing perfect confi-

2. O my soul, thou hast said into the Lord (*g*): "Thou art my God; my goods (*h*) are nothing unto thee."

3. All my delight is upon the saints that are in the earth: and upon such as excel in virtue.

4. But they that run after another god: shall have great trouble.

5. Their drink-offerings of blood will I not offer: neither make mention (*i*) of their names within my lips.

6. The Lord (*g*) himself is the portion (*k*) of mine inheritance, and of my cup: thou shalt maintain my lot.

place in God, attachment to the godly, abhorrence of idolatry and idolaters, thankfulness for peculiar blessings received, and the expectation of a speedy resurrection after death. It was written by David; but though some authors consider him as speaking in *his own* person, the more general opinion is, that he speaks in the person of *Christ*, of whom he was a type. In v. 11. Christ must be considered as the speaker; and if so, he is probably speaker throughout. See Pole's Synopsis, and Dr. Hales's Dissertations, 22 to 37.

(*g*) v. 2. 6. 8. "The Lord." Hebr. "Jehovah."

(*h*) v. 2. "My goods, &c." i. e. (probably,) "my goods, in sacrifice, or otherwise, (or my goodness, B. T.), can be of no service to thee. What you require is not for *your* benefit, but for *man's* good: to increase *his* happiness, and qualify *him* for thy favour." Job has the same idea, Job xxxv. 7. "If thou be righteous, what givest thou him? or what receiveth he of thine hand?" And it is well expressed by Chrysostom on 1 Tim. Hom. 16. "If I be just, what does God gain? or if I be wicked, what does he lose?"

(*i*) v. 5. "Make mention, &c." It was part of the Jewish law, that they should *make no mention* of the name of other gods, neither let it be heard out of their mouth. Exod. xxiii. 13." See also Josh. xiii. 7. and Ps. lxxi. 14.

(*k*) v. 6. "The portion, &c." So Numb. viii. 20. "the Lord spake unto Aaron, thou shalt have no inheritance in their

7. The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8. I will thank the Lord (*g*) for giving (*l*) me warning: my (*m*) reins also chasten me in the night-season.

9. I have set (*n*) God (*o*) always before me: for he is on my right hand, therefore I shall not fall.

10. Wherefore my heart (*p*) was glad, and my glory (*q*) rejoiced (*p*): my flesh also shall rest (*r*) in hope (*s*).

11. For why? thou shalt not leave my (*t*) soul in (*u*) hell: neither shalt thou suffer thy Holy One to see corruption.

"land, neither shalt thou have any part among them: I am *thy part and thine inheritance among the children of Israel.*" So Ps. lxxiii. 25. "God is the strength of my heart, and *my portion for ever;*" and Ps. cxix. 57. "Thou art *my portion O Lord*, I have promised to keep thy law."

(*l*) v. 8. "For giving, &c." i. e. (probably) "for the warnings he gives me."

(*m*) "Reins," i. e. "inward thoughts."

(*n*) v. 9. "Set God, &c." i. e. (perhaps) "always considered myself as in his sight: considered him as looking upon me." In Psalm lxxxvi. 14. the ungodly are said to have sought after his soul, and not to have set God before their eyes.

(*o*) "God," Hebr. "Jehovah."

(*p*) v. 10. "Was," or "is," "rejoiced," or "rejoiceth."

(*q*) "My glory," i. e. (probably) "my tongue," called in Ps. cviii. 1. "the best member that I have;" and in Ps. lvii. 9. "my glory."

(*r*) "Rest," i. e. "in the grave."

(*s*) "In hope," i. e. "of being quickly raised."

(*t*) v. 11. "My soul, &c." St. Peter, in his bold address, immediately after the gift of tongues, considers this verse as written prophetically of Jesus Christ, "God hath raised up Jesus, having loosed the pains of death; because it was not possible that he should be holden of it: For David speaketh concerning him, *I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:*

12. Thou shalt shew me the path of life (*x*); in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

Psalm xvii. (*y*)

HEAR the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2. Let my sentence come forth from thy presence (*z*): and let thine eyes look upon the thing (*a*) that is equal.

3. Thou hast proved and visited mine heart in the night season; thou hast tried me, and shalt (*b*) find no wickedness in me: for I am (*b*) utterly purposed that my mouth shall (*b*) not offend.

"therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Men and brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. "Therefore being a prophet, and knowing that God had sworn with an oath unto him, that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne; (See Ps. lxxxix. 20 to 36. — cxxxii. 11, 12.) he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. Acts ii. 24 to 31." St. Paul also considers the latter branch of this verse as looking to the Messiah; for after citing the words "thou shalt not suffer thine Holy One to see corruption," he adds, "for David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised again" (viz. Jesus) "saw no corruption. Acts xiii. 35 to 37."

(*u*) v. 11. "Hell." Hebr. "Sheol." Not the place of torment, but "the place where nothing can be seen; the dark and unseen place;" answering to the Greek *ἀβύσος*. See ante, 9. note (*o*).

(*x*) v. 12. "Path of life," i. e. probably,

4. Because of men's works that are done against the words of thy lips (*c*): I have kept me from the ways of the destroyer.

5. O hold thou up my goings in thy paths: that my footsteps slip not.

6. I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7. Shew thy marvellous loving-kindness, thou that art the Saviour (*d*) of them which put their trust in thee; from such as resist thy right hand.

8. Keep me as the apple (*e*) of an eye: hide me under the shadow (*g*) of thy wings,

9. From the ungodly that trouble

"the road to life everlasting," "the way to eternal life."

(*y*) A prayer of David's, protesting his innocence, and earnestly intreating for deliverance.

(*z*) v. 2. "From thy presence," because then it must be just.

(*a*) "The thing, &c." i. e. (probably) "justice, impartiality."

(*b*) v. 3. Read, "found," "was," and "should."

(*c*) v. 4. "The words of thy lips," i. e. "thy commandments."

(*d*) v. 7. "The Saviour, &c." i. e. "who preservest from such as resist thy power those who trust in thee," protecting the latter from the former.

(*e*) v. 8. "The apple, &c." The same similitude occurs in the song of Moses, Deut. xxxii. 10.; "he led him" (i. e. the people of Israel) "about, he instructed him, he kept him as the apple of his eye;" and in Zech. ii. 8. in speaking of the vengeance which should fall upon the nations which spoiled Jerusalem, this reason is given, "for he that toucheth you, toucheth the apple of his eye." The wonderful formation of the eye, to protect it from injury, and to answer the purposes of sight, is among the instances of God's transcendent skill, and turns to ridicule the doubt, "whether we are the effect of chance, or the work of God's hand." See Ps. cxxxix. 12 to 16.

(*g*) "Under the shadow, &c." or "cover-

mine enemies compass me
about to take away my

(*h*)
They are inclosed in their
fat (*i*); and their mouth
keth proud things.

They lie waiting in our way
very side; turning their eyes
n to the ground:

Like as a lion that is greedy
his prey: and as it were a
s whelp lurking in secret
es.

Up, Lord, disappoint him,
cast him down: deliver my

soul from the ungodly, which is
a sword of thine;

14. From the men of thy hand
(*k*), O Lord, from the men, I say,
and from the evil world: which
have their portion in this life (*l*),
whose bellies (*m*) thou fillest with
thy hid treasure.

15. They have children at their
desire: and leave the rest of their
substance (*n*) for their babes.

16. But as for me, I will (*o*) be-
hold (*p*) thy presence in righteous-
ness: and when I awake up after thy
likeness, I shall be satisfied with it.

Lessons for the Third Day of the Month throughout the Year.

January 3.	February 3.	March 3.	April 3.
n. Gen. iii. Matt. ii. (1)	Morn. Exod. xii. Mark iii.	Morn. Deut. xix. Luke xiv. (3)	Morn. 1 Sam. ix. John xxi. (5)
n. Gen. iv. Rom. ii.	Even. Exod. xiii. 1 Cor. xv. (2)	Even. Deut. xx. Phil. ii. (4)	Even. 1 Sam. x. Heb. v.
May 3.	June 3.	July 3.	August 3.
n. 1 Kings x. Matt. i. (6)	Morn. Esther ix. Mark iv.	Morn. Prov. xv. Luke xv. (7)	Morn. Jer. xxxiii. Acts i. (9)
n. 1 Kings xi. Rom. ii.	Even. Job i. 2 Cor. i.	Even. Prov. xvi. Phil. iii. (8)	Even. Jer. xxxiv. Heb. vi.
September 3.	October 3.	November 3.	December 3.
n. Amos i. Matt. iv. (10)	Morn. Tobit. xi. Mark vi.	Morn. Ecclus. xviii. Luke xix. (12)	Morn. Isaiah xviii. Acts iv.
n. Amos ii. Rom. iv. (11)	Even. Tobit xii. 2 Cor. ii.	Even. Ecclus. xix. Col. iii. (13)	Even. Isaiah xix. Heb. ix. (14)

ante, 57. 49. (2) ante, 202. (3) ante, 214. 179. (4) ante, 101. (5) ante, 48. (6) ante, 52.
ante, 181. (8) ante, 231. (9) ante, 162. 86. (10) ante, 88. 238. (11) ante, 53. (12) ante, 201.
ante, 136. 72. (14) ante, 97. 116.

" A highly poetical idea. It is to
t with Ps. xxxvi. 7.—lvii. 1.—lxi. 4.
. 8.—Is. xxxiv. 15. and more par-
ly in our Saviour's affectionate la-
tion over Jerusalem: "How often
ld I have gathered thy children to-
er, even as a hen gathereth her
ens under her wings, and ye would
Matt. xxiii. 37.—Luke xiii. 34."—
so Ps. xci. 4.
n. 9. "Soul," i. e. "life."

(*i*) v. 10. "Inclosed in their own fat."
An expression to denote their *arrogance*.
So Ps. lxxiii. 7. "their eyes swell with
fatness;" and Ps. cxix. 70. "their heart is as
"fat as brawn." And in the sublime hymn
of Moses, Deut. xxxii. 15. "Jeshurun
"waxed *fat* and kicked; (thou art waxen
"fat, thou art grown *thick*, thou art covered
"with *fatness*); then he forsook God which
"made him, and lightly esteemed the
"rock of his salvation,"

EVENING PRAYER.

Psalm xviii. (q)

I WILL love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust; my buckler, the horn also of my salvation, and my refuge.

2. I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3. The sorrows of death compassed me: and the overflow-

(k) v. 14. "The men of thy hand," i. e. (probably) "those thou usest as instruments to execute thy vengeance;" the same as in verse 13. "the ungodly, who are a sword of thine." So Ps. lxxx. 17. And in Is. x. 5. God calls the Assyrian "the rod of mine anger, and the staff in their hand is mine indignation;" and see Is. xxxvii. 26.

(l) "Their portion in this life," i. e. (probably) "who look to nothing after this life, have no prospect of blessings in a future state, and think they have every thing if they have wealth, and children, and worldly advantages."

(m) "Whose bellies thou fillest," i. e. (perhaps) "who are fully satisfied by having worldly treasures, and thou rewardest them accordingly."

(n) v. 15. "Leave the rest of their substance," i. e. (probably) "have substance to leave behind them after their deaths." See Ps. xlix. 11.

(o) v. 16. "Will," or "shall."

(p) "Behold, &c." This probably alludes to his expectations after death, in opposition to the views of the worldly men before referred to, who have no thought beyond this life. See Ps. xlix. 15.

(q) "The song of David, in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul." It is recorded also, 2 Sam. xxii. Mr. Pierce considers it as spoken in the person of Christ, and looks upon it as a hymn to God for raising him from the dead, for making him victorious over his enemies, (the Jews,) and for giving him a people among the Gentiles. Pierce on Rom. xv. 7. 9.

ings of ungodliness (r) made me afraid.

4. The pains of hell came me: the snares of death overtook me.

5. In my trouble I will call upon the Lord: and he will hear me, and save me from all mine enemies.

6. So shall he hear my voice from his holy temple: and my cry shall enter even into his ears.

7. The earth trembled and was moved: the very foundations of the hills shook, and we were moved, because he was wroth.

(r) v. 3. "Overflowings of ungodliness," or, as it is in the Bible translation, "the floods of ungodliness." The same image is used in Job xix. 24. "when the enemy shall come as a flood, the Spirit of the Lord shall lift up a standard against him."

(s) v. 7. "The earth trembled and was moved." This probably refers to some extraordinary interposition of God's assistance, such as thunder, lightning, and hail. Similar interpositions are noticed in fine language in the 29th and 97th Psalm. It may be questioned, if this passage is surpassed in sublimity and grandeur by Dr. Blair says of it, "The descriptions of the Deity in the Psalms are wonderful, both from the grandeur of the objects, and the manner of representation." What an assemblage, for in the midst of awful and sublime ideas is presented to us in that passage of the 18th Psalm, "where an appearance of the Almighty and God was described, verse 7., &c." And even Sternhold's version much of its spiritual magnificence is retained:

"The Lord descended from above
"And bow'd the heavens most high
"And underneath his feet he cast
"The darkness of the sky.

"On cherubs and on cherubims
"Full royally he rode,
"And on the wings of mighty wind
"Came flying all abroad."

In the magnificent description of Leviathan in Job, some of the images like this, that the writer of the Psalms and the two compositions had probably in view. See Job xli. 18 to 21.

8. There went a smoke out in his presence : and a consuming fire out of his mouth, so that coals were kindled at it.

9. He bowed the heavens also, and came down : and it was dark under his feet.

10. He rode upon the cherubims, and did fly : he came flying upon the wings of the wind.

11. He made darkness his secret place : his pavilion round about him with dark water, and thick clouds to cover him.

12. At the brightness of his presence his clouds removed : hail-stones, and coals of fire. (*t*)

13. The Lord also thundered out of heaven, and the Highest gave his thunder ; hail-stones and coals of fire. (*u*)

14. He sent out his arrows, and scattered them (*x*) : he cast forth lightnings, and destroyed them.

15. The springs of waters (*y*) were seen, and the foundations of the round world were discovered at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16. He shall send down from on

(*t*) v. 12. For "his clouds removed hail-stones and coals of fire," the passage in Samuel is, "were coals of fire kindled."

(*u*) v. 13. For "gave his thunder, hail-stones, and coals of fire," the passage in the Bible translation and in Samuel is, "uttered his voice," which introduces a new idea : saying that the Highest "gave his thunder," after stating that he "thundered out of heaven," is repetition.

(*x*) v. 14. "Them," i. e. "the hosts of the ungodly."

(*y*) v. 15. "The springs of waters," i. e. "the very bowels of the earth, down to the lowest water springs." In Samuel the reading is, "the channels of the sea," which contrasts better with "the foundations of the world," or earth : "the

high to fetch me : and shall take me out of many waters. (*z*)

17. He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

18. They prevented (*a*) me in the day of my trouble : but the Lord was my upholder.

19. He brought me forth (*b*) also into a place of liberty : he brought me forth, even because he had a favour unto me.

20. The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompense me ;

21. Because I have kept the ways of the Lord : and have not forsaken my God, as the wicked doeth.

22. For I have an eye unto all his laws : and will not cast out his commandments from me.

23. I was also uncorrupt before him : and eschewed mine own wickedness.

24. Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eyesight.

"inner parts of earth and sea were both exposed to view."

(*z*) v. 16. "Many waters," i. e. "the greatest troubles or danger." The same expression is used in the same sense, Ps. lxi. 15. — cxxiv. 3, 4. — cxliv. 7.

(*a*) v. 18. "Prevented," i. e. "surprised," "came upon me unawares."

(*b*) v. 19. "Brought me forth, &c." A common expression (probably) to denote deliverance. So Ps. xxxi. 9. "Thou hast not shut me up into the hand of the enemy, but hast set my feet in a large room ;" and (Job xxxvi. 16.) where Elihu is stating what God would have done for Job had he conducted himself differently, he says, "He would have removed thee out of the strait into a broad place, where there is no straitness."

25. With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26. With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

27. For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

28. Thou also shalt light my candle (*c*) : the Lord my God shall make my darkness to be light.

29. For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall (*d*).

30. The way of God is an undefiled way : the word (*e*) of the Lord also is tried in the fire ; he is the defender of all them that put their trust in him.

31. For who is God, but the Lord : or who hath any strength except our God ?

32. It is God that girdeth me with strength of war : and maketh my way perfect.

33. He maketh my feet like hart's feet (*g*) : and setteth me up on high.

34. He teacheth mine hands to fight : and mine arms shall break even a bow of steel (*h*).

35. Thou hast given me the defence of thy salvation : thy right

hand also shall hold me up, and thy loving-correction shall make me great.

36. Thou shalt make room (*i*) enough under me for to go : that my footsteps shall not slide.

37. I will follow upon mine enemies, and overtake them : neither will I turn again till I have destroyed them.

38. I will smite them, that they shall not be able to stand : but fall under my feet.

39. Thou hast girded me with strength unto the battle : thou shalt throw down mine enemies under me.

40. Thou hast made mine enemies also to turn their backs (*k*) upon me : and I shall destroy them that hate me.

41. They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them.

42. I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43. Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

44. A people whom I have not known : shall serve me.

45. As soon as they hear of me, they shall obey me : but (*l*) the

(*c*) v. 28. "Light my candle," a figurative expression : "bring me from trouble to ease, from sorrow to joy."

(*d*) v. 29. "Leap over the wall." A figurative expression, to signify a great achievement : "I shall do what without thy aid would have been impracticable."

(*e*) v. 30. "The word, &c." i. e. "his assurances will certainly be accomplished, will never fail." See Ps. xii. 7.

(*g*) v. 33. "Like hart's feet," i. e. "for swiftness."

(*h*) v. 34. "A bow of steel," "such is the strength he has given me."

(*i*) v. 36. "Room." See note on v. 19.

(*k*) v. 40. "To turn their backs," i. e. "to fly."

(*l*) v. 45. "But, &c." B. T. is "the strangers shall submit themselves unto me," which seems to agree better with the original. — There is nothing in the Hebrew answering to the word "but."

e children shall dissemble
ne.

The strange children shall
and be afraid out of their
isions.

The Lord liveth, and blessed
strong helper : and praised
God of my salvation,

Even the God that seeth
be avenged : and subdueth
ople unto me.

It is he that delivereth me
my cruel enemies, and set-
ne up above mine adversa-
thou shalt rid me from the
l man.

46. "Prisons," or (B. T.) "close
," the places in which they had
n selves.

In the glory of the heavenly system,
ellency of God's law, the grounds
ord for believing in and praising
ith an acknowledgement of man's
and a prayer against falling into
avid is considered as the author.
of the proper Psalms for Christ-
y.

1. "Declare, &c." The works of
ation are elsewhere referred to as
the power, wisdom, and goodness,

In Acts xiv. 17. Barnabas and
d the people of Lystra, that though
n times past suffered all nations to
n their own ways, nevertheless he
ot himself *without witness*, in that
d good, and gave us rain from
n, and fruitful seasons, filling our
with food and gladness." So

20. : and in Ps. xxviii. 6. it is as-
as a ground for punishing the

that "they regard not in their
the works of the Lord, nor the
ion of his hands." See also Is. v.

l David known, (what astronomy
e discovered,) the size, and other
rs of the sun, moon, and starry
how would it have raised his ad-

! The moon, the nearest to us of
venly bodies, is almost one third
of the earth. The planets, (that

stars which are nearest the sun,
ve their principal light from him,)

cury, Venus, the Earth, Mars,
Saturn, Herschel, &c. Mercury

rs are less than the Earth, and

50. For this cause will I give
thanks unto thee, O Lord, among
the Gentiles : and sing praises
unto thy name.

51. Great prosperity giveth he
unto his king : and sheweth
loving-kindness unto David his
Anointed, and unto his seed for
evermore.

MORNING PRAYER.

Psalm xix. (n)

THE heavens declare (o) the
glory of God : and the firmament
sheweth his handy-work.

Venus about the same size, but Jupiter
is a thousand times larger, Saturn a hun-
dred times, and Herschel eighty. And if
these are all inhabited by rational beings,
(as is most probable,) how insignificant in
the great scale of the creation is our
earth, and how is our idea of the works of
God extended! And yet our sun and all
these planets are almost as nothing when
we enlarge our view. Every star is prob-
ably another sun like ours, with its pecu-
liar planets; and if so, ours is only one,
and that a very small one, of many thou-
sand worlds. The sun is a million times
larger than the earth, and ninety-five
millions of miles from us, and the nearest
of the stars (excluding the planets) is
many millions of miles beyond him. A
thousand stars are visible to the naked
eye, with a good telescope three thousand
may be seen, and as glasses are improved,
more are continually discovered. Mr. Ad-
dison has noticed the commencement of
this Psalm in the 6th volume of the
Spectator, page 272. "The Supreme
"Being has made the best arguments for
"his own existence in the formation of the
"heaven and the earth : and Aristotle says,
"that should a man live under ground,
"and there be conversant with the works
"of art and mechanism, and then be
"brought up into the open day, and see
"the several glories of the heaven and
"earth, he would immediately pronounce
"them the works of such a Being as we
"define God to be. The Psalmist has
"very beautiful strokes of poetry to this
"purpose in that exalted strain: "The
"heavens declare the glory of God," (to the

2. One day (*p*) telleth another (*q*) : and one night certifieth another.

3. There is neither speech (*r*) nor language : but their voices (*s*) are heard among them.

4. Their sound (*s*) is gone out into all lands : and their words (*s*) into the ends of the world.

5. In them (*t*) hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6. It goeth forth from the uttermost part of the heaven, and runneth about (*u*) unto the end of it again : and there is nothing hid from the heat thereof.

7. The law (*x*) of the Lord is an undefiled law, converting the (*y*) soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8. The statutes of the Lord are right, and rejoice the heart : the

commandment of the Lord is pure, and giveth light unto the eyes.

9. The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether.

10. More to be desired are they than gold, yea, than much fine gold : sweeter (*z*) also than honey, and the honey-comb.

11. Moreover, by them is thy servant taught : and in keeping of them there is great reward.

12. Who can tell how oft he offendeth : O cleanse thou me from my secret faults !

13. Keep thy servant also from presumptuous (*a*) sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14. Let the words of my mouth, and the meditation of my heart : be always acceptable in thy sight,

15. O Lord : my strength, and my redeemer.

end of v. 4. and then he adds,) "as such a bold and sublime manner of thinking furnishes very noble matter for an ode, it is wrought into the following one;" and then he subjoins the well-known hymn,

"The spacious firmament on high, &c."

(*p*) v. 2. The literal rendering seems to be, "Day unto day uttereth speech, and night unto night rendereth knowledge;" and the meaning is, there is no day or night which does not supply to that which follows it proofs of God's glory and handy-work.

(*q*) "Telleth another," and "certifieth another," i. e. "of God's glory:" "it is illustrated by the constant succession of day and night."

(*r*) v. 3. "Neither speech, &c." i. e. (probably) "there is no country to which they do not proclaim the power and glory of God." "Language" is used for "nation or people. Dan. iii. 4." "To you it is commanded, O people, nations and languages."

(*s*) v. 3, 4. "Their voices," "their sound," "their words," i. e. the testimony

they bear to God's wisdom, power and glory.

(*t*) v. 5. "Them," i. e. "the heavens."

(*u*) v. 6. "Runneth about," i. e. "passeth."

(*x*) v. 7. "The law, &c." From the proofs of Almighty power, wisdom and goodness in the heavenly system, and the occasion thereby furnished to the world in general for magnifying the name of God, the Psalmist passes to the consideration of God's law, which supplies as strong proof of the wisdom and goodness of God, and of his attention to the comforts and happiness of man; and therefore gave the Israelites in particular additional grounds for praising him.

(*y*) "Converting the soul," not confined to outward ceremonies or actions, but regulating the heart.

(*z*) v. 10. "Sweeter, &c." So Ps. cxix. 103. "O how sweet are thy words unto my throat, yea, sweeter than honey unto my mouth!"

(*a*) v. 13. See Exod. v. 2. Exod. xvii. 11. Exod. xxi. 14. Numb. xv. 30. Deuter. i. 42, 43. Deuter. xvii. 12, 13. Deuter. xviii. 22. See also 1. Magee, 344.

Psalm xxi. (b)

THE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee ;

2. Send thee help from the sanctuary : and strengthen thee out of Sion ;

3. Remember all thy offerings : and accept thy burnt-sacrifice ;

4. Grant thee thy heart's desire : and fulfil all thy mind.

5. We will rejoice in thy salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

6. Now know I that the Lord helpeth his Anointed (c), and will rear him from his holy heaven : even with the wholesome strength of his right hand.

7. Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God.

(b) This Psalm was probably occasioned by some successful expedition against a powerful enemy. The first five verses seem a prayer whilst the king was sacrificing before they set out, and the last four offer a spirited assurance that God would give them success, or an exultation from receiving that the offering was accepted, as a song of triumph after the victory. It is a very animated composition, and David is considered the author. Some writers consider it prophetic, looking forward to the offerings and exaltations of the Messiah. Jerome, "The prophet foresaw that Christ would come for our redemption, and pray for his enemies." Some think it an address of the people to Christ, as their God and King. It is used in the service of the King's Accession.

(c) v. 6. "Anointed," Hebr. "Messiah."

(d) A prophetic hymn, looking forward to the success, and exaltation of the Messiah. Jarchi, one of the Jewish writers of the 13th century, says, "Our masters understand it of King Messiah, but for replying to the heretics, it is better to understand it of King David;" and Imchi, his contemporary, another Jew, observes, "Some say David made this

8. They are brought down, and fallen : but we are risen, and stand upright.

9. Save, Lord, and hear us, O King of heaven : when we call upon thee.

Psalm xxi. (d)

THE (e) King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2. Thou hast given him his heart's desire : and hast not denied him the request of his lips.

3. For thou shalt prevent (g) him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

4. He asked life of thee, and thou gavest him a long life : even for ever (h) and ever.

5. His honour is great in thy salvation : glory and great worship (i) shalt thou lay upon him.

6. For thou shalt give him ever-

"Psalm for the Messiah;" and this opinion he prefers. Chandl. Def. 257, 258. Bishop Patrick says, "It may be called a Psalm of triumph, after the victories David got over his enemies; which were a type of Christ's victory over death, and of the triumph that ensued; and truly there are some things in it which are more literally fulfilled in Christ than in David, as v. 4, 5, 6." It is difficult, indeed, to understand it of David, especially if David, as is generally supposed, was the author. His own successes might lead him to look prophetically to those of the Messiah. It is one of the Psalms for Ascension Day.

(e) v. 1. "The King." An expression seldom if ever used in the Psalms, except to signify either God the Father or the Messiah.

(g) v. 3. "Prevent, &c." i. e. "anticipate his wishes, give him beyond what he can expect."

(h) v. 4. "For ever, &c." This is true of our Saviour, "Christ being raised from the dead, dieth no more: death hath no more dominion over him. Rom. vi. 9."

(i) v. 5. "Glory and great worship, &c." This is also true with reference to our Saviour. According to Ephes. i. 20, 21.

lasting felicity : and make him glad with the joy of thy countenance.

7. And why? because the King putteth his trust in the Lord: and in the mercy of the Most Highest he shall not miscarry.

8. All thine enemies (*k*) shall feel thy hand : thy right hand shall find out them that hate thee.

9. Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10. Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11. For they intended mischief against thee : and imagined such a device (*l*) as they are not able to perform.

12. Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13. Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

Lessons for the Fourth Day of the Month throughout the Year.

January 4.	February 4.	March 4.	April 4.
Morn. Gen. v. Matt. iii. Even. Gen. vi. Rom. iii.	Morn. Exod. xiv. Mark iv. Even. Exod. xv. 1 Cor. xvi.	Morn. Deut. xxi. Luke xv. (1) Even. Deut. xxii. Phil. iii. (2)	Morn. 1 Sam. xi. Acts i. (3) Even. 1 Sam. xii. Heb. vi.
May 4.	June 4.	July 4.	August 4.
Morn. 1 Kings xii. Matt. ii. (4) Even. 1 Kings xiii. Rom. iii.	Morn. Job ii. Mark v. Even. Job iii. 2 Cor. ii.	Morn. Prov. xvii. Luke xvi. (5) Even. Prov. xviii. Phil. iv. (6)	Morn. Jer. xxxv. Acts ii. (7) Even. Jer. xxxvi. Heb. vii.
September 4.	October 4.	November 4.	December 4.
Morn. Amos iii. Matt. v. (8) Even. Amos iv. Rom. v.	Morn. Tobit xiii. Mark vii. (9) Even. Tobit xiv. 2 Cor. iii. (10)	Morn. Eccclus. xx. Luke xx. Even. Eccclus. xxi. Col. iv.	Morn. Isa. xx. xxi. Acts v. (11) Even. Isa. xxii. Heb. x. (12)

(1) ante, 181. (2) ante, 231. (3) ante, 162. 86. (4) ante, 57. 49. (5) ante, 198. 177.
(6) ante, 37. (7) ante, 166. (8) ante, 233. 192. (9) ante, 204. (10) ante, 204. (11) ante, 204.
(12) ante, 127.

"God hath raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come;" and according to Philip. ii. 9—11. "God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord," &c.

(*k*) v. 8. "Thine enemies, &c." The times of the Messiah are continually described as times of *great vengeance*. See note on Ps. ii. 9. and ante, 32. note on Luke xxi. 25. and this vengeance was executed to an extent beyond example at the time of the destruction of Jerusalem.

(*l*) v. 11. "Such a device, &c." This might allude to the putting our Saviour to death; the Jews probably supposed they should wholly remove him from the earth, and annihilate his religion, in both of which objects they were disappointed.

EVENING PRAYER.

Psalm xxii. (m)

MY God (n), my God, look upon me; why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

2. O my God, I cry in the day-time, but thou hearest not: and in the night-season also I take no rest;

3. And (o) thou continuest holy: O thou worship of Israel.

4. Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5. They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6. But as for me, I am a worm (p),

and no man: a very scorn of men, and the out-cast of the people.

7. All they that see me, laugh me to scorn (q): they shoot out their lips, and shake their heads, saying,

8. "He trusted in God, that he would deliver him: let him deliver him, if he will have him."

9. But (r) thou art he that took me out of my mother's womb: thou wast my hope, when I hanged yet upon my mother's breasts,

10. I have been left unto thee ever since I was born: thou art my God, even from my mother's womb.

11. O go not from me, for trouble is hard at hand: and there is none to help me.

(m) A prophetic description of the trouble and anguish the Messiah should undergo, of the scorn with which he should be treated, of many of the circumstances of his passion, of the assistance God should give him, of his ultimate triumph, and of the final success of his kingdom. David is considered the author, and he speaks in his own person as though he was speaking of himself; but he was a type of the Messiah, and in that character speaks of things as having happened to himself which were only to happen to the Messiah. This is one of the Psalms selected for Good Friday. Justin M. considers it clear that it applies wholly to the Messiah. Dial. cum Tryphone, 324, 5, 6, 7, 9, 30, 1, 2, 3.

(n) v. 1. "My God, &c." Our Saviour uttered the beginning of this verse whilst upon the cross, (Matt. xxvii. 46.—Mark xv. 34.); perhaps to call to recollection the predictions in this Psalm, and to attract the attention upon their wonderful accomplishment.

(o) v. 3. "And," or "but." The meaning probably is, though I do not immediately obtain relief, I am satisfied thou wilt not wholly forsake me; I shall have the deliverance which they who trust in thee have always found.

(p) v. 6. "A worm," "treated with such little regard." Many passages speak prophetically of the contempt the Messiah should experience, of the sufferings he should undergo, and of the ultimate success of his religion. It is of him that it is said, Is. l. 6. "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting;" and of him God saith, Is. xlix. 7. "to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship."

(q) v. 7, 8. "To scorn, &c." How exactly does this correspond with what occurred at the crucifixion! "They that passed by reviled him, wagging their heads: likewise also the chief priests mocking him, with the scribes and elders," said, "He saved others, himself he cannot save; if he be the king Israel, let him now come down from the cross, and we will believe him: he trusted in God, let him deliver him now, if he will have him." Matt. xxvii. 39, 41, 42, "43."

(r) v. 9. "But thou, &c." So that I may have the utmost confidence in thee.

12. Many oxen (*s*) are come about me : fat bulls (*s*) of Basan close me in on every side.

13. They gape upon me with their mouths : as it were a ramping and a roaring lion.

14. I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.

15. My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring (*t*) me into the dust of death.

16. For many dogs are come about me : and the counsel of the wicked layeth (*u*) siege against me.

17. They pierced (*x*) my hands and my feet ; I may tell all my

bones : they stand staring looking upon me.

18. They part (*y*) my garb among them : and cast (*g*) upon my vesture.

19. But be not thou far from me, O Lord : thou art my help ; haste thee to help me.

20. Deliver my soul from the sword : my darling (*z*) from the power of the dog.

21. Save me from the mouth : thou hast heard me from among the horns (*a*) of unicorns.

22. (*b*) I will declare thy praise unto my brethren : in the congregation will I praise thee.

23. O praise the Lord, ye angels of his : fear him : magnify him, all

(*s*) v. 12. "Oxen" and "bulls of Basan," persons as impetuous, cruel, and overbearing as oxen fed in the rich pastures of Basan. See Amos iv. 1.

(*t*) v. 15. "Shalt bring," or (B. T.) "hast brought."

(*u*) v. 16. "Layeth siege, &c." verified when the chief priests and elders took counsel against Jesus, to put him to death. See Matt. xxvi. 8. 15. 59. — Matt. xxvii. 1. — Mark xiv. 1. — Mark xv. 1. — Luke xxii. 2.

(*x*) v. 17. Pierced, &c." This occurred to our Saviour when he was nailed to the cross. It may be observed, that crucifixion was not a Jewish punishment, that there was no Jewish punishment in which the hands and feet were pierced, that it was not likely they should adopt any such punishment so long as they continued in the free exercise of their own laws ; and that if they became subject to those of any other nation, it was not likely they should have the power of bringing about the Messiah's death. The probability, therefore (humanly considered) was against the fulfilment of this prediction ; but the almighty Power that suggested the prophecy could also bring it to pass.

(*y*) v. 18. "Part, &c." and "cast lots." These two singular predictions were literally fulfilled at our Saviour's death : "The soldiers, when they had crucified Jesus, took his garments, and made four parts,

"to every soldier a part, and also now the coat was without seam from the top throughout : that therefore among themselves, not rend it, but cast lots for it, shall be : these things therefore the foresight of God could have so remarkable a prophecy ? who power have caused its completion (*z*) v. 20. "My darling," i.e. "my existence, that about me most dear and precious." So 17.

(*a*) v. 21. "From the horns of corn," a figurative expression, to a situation of the greatest danger "hast heard and delivered me when upon the point of being gore horns of the unicorns."

(*b*) v. 22. Here the character of the Psalm changes : the deliverance is foreseen, the success of Christ's contemplated, and praise and glory required on those accounts. Thence of the Epistle to the Hebrews this verse as spoken in the person of the Messiah, Heb. ii. 11, 12. "Both sanctifieth, and they who are sanctified are all of one : for which cause is, Jesus) "is not ashamed to call them, saying, "I will declare

d of Jacob, and fear him,
seed of Israel;
For he hath not despised
horred the low estate of
or: he hath not hid his
rom him; but when he
unto him, he heard him.
My praise is of thee in
eat congregation (c): my
I will I perform in the
them that fear him.
The poor shall eat (e), and
ified: they that seek after
rd, shall praise him; your
all live for ever.
All the ends (g) of the
shall remember themselves,
turned unto the Lord:
the kindreds of the nations
rship before him.

*my brethren, in the midst of the
will I sing praise unto thee.*

25. "The great congregation."
reat religious assembly of the
So Ps. xxxv. 18. "I will give thee
in the great congregation, I will
thee among much people." And
l. 13.

My vows, &c." So Ps. cxvi. 16.
pay my vows unto the Lord, in
fit of all his people, in the courts
Lord's house, even in the midst of
Jerusalem."

26. "The poor shall eat, &c."
ark of great temporal prosperity,
ere is such abundance, that the
eat have enough; and the meaning
ably is, that in the times referred
mes of the Messiah, there shall be
ionate abundance of spiritual bles-
see Ps. lxxii. 16.

27. "All the ends, &c." One,
any, of the predictions as to the
which the true worship of God
n time prevail. Isaiah, in his
e language, says, "It shall
o pass in the last days, that the
in of the Lord's house" (that is,
hip of the true God) "shall be
shed in the top of the mountains,
all be exalted above the hills, and
ions shall flow unto it. Is. ii. 2."
ii. 23. "I (i. e. God) will say to
which were not my people, "Thou

28. For the kingdom is the
Lord's (h): and he is the Gover-
nor among the people.

29. (i) All such as be fat upon
earth: have eaten and worshipped.

30. All they that go down into
the dust shall kneel before him:
and no man (k) hath quickened
his own soul.

31. My (l) seed shall serve
him: they shall be counted unto
the Lord for a generation.

32. They shall come, and the
heavens shall declare his righteous-
ness: unto a people that shall be
born, whom the Lord hath made.

Psalm xxiii. (m)

THE Lord is my shepherd: there-
fore can I lack nothing.

"art my people;" and they shall say,
"Thou art my God." And again, Mal. i.
11. "From the rising of the sun even unto
"the going down of the same" (that is,
from the extremities of east and west) "my
"name shall be great among the Gentiles,
"and in every place incense shall be of-
"fered unto my name, and a pure offering;
"for my name shall be great among the
"heathen, saith the Lord of Hosts." See
Ps. ii. 8. — lxxxvi. 9. and Is. xlv. 23.

(h) v. 28. "The Lord's:" a triumphant
burst of rapture. "He alone shall have a
"kingdom! He alone shall be governor
"amongst the nations;" because, (in the
language of Rev. i. 16.) "The kingdoms
"of this world shall have become the
"kingdoms of our Lord, and of his
"Christ."

(i) v. 29. "All, &c." The meaning
perhaps is, his worship shall be universal:
all ranks shall join — the rich, "the fat
"upon earth," and "they that go down
"into the dust," the poor and abject.

(k) v. 30. "No man," i. e. (perhaps)
"no one can of himself, without my means,
"quicken his own soul, obtain eternal
"life."

(l) v. 31. "My seed," i. e. (perhaps)
"the church of Christ, the professors of
"Christianity." See Ps. lxxxix. 30. and
the note there.

(m) A hymn of great simplicity, written
by David, on the protection and kindness

2. He shall feed me in a green pasture (*n*) : and lead me forth beside the waters of comfort.

3. He shall convert (*o*) my soul : and bring me forth (*p*) in the paths of righteousness for his Name's sake.

4. Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

5. Thou shalt prepare a table before me against (*q*) them that

trouble me : thou hast anointed my head with oil, and my cup shall be full (*r*).

6. But thy loving-kindness and mercy shall follow me all the day of my life : and I will dwell (*s*) in the house of the Lord for ever.

MORNING PRAYER.

Psalm xxiv. (*t*)

THE earth is the Lord's, and all that therein is : the compass

God had shewn him. Mr. Addison, in the 441st number of the *Spectator*, says, "David has very beautifully represented his steady reliance on God in the 23d Psalm, which is a kind of pastoral hymn, and filled with those allusions which are usual in that species of writing : as the poetry is very exquisite, I shall give the following translation of it :

"The Lord my pasture shall prepare,
"And feed me with a shepherd's care ;
"His presence shall my wants supply,
"And guard me with a watchful eye ;
"My noon-day walks he shall attend,
"And all my midnight hours defend.

"When in the sultry glebe I faint,
"Or on the thirsty mountain pant,
"To fertile vales, and dewy meads,
"My weary wandering steps he leads,
"Where peaceful rivers, soft and slow,
"Amid the verdant landscapes flow.

"Tho' in the paths of death I tread,
"With gloomy horrors overspread,
"My steadfast heart shall fear no ill,
"For thou, O Lord, art with me still ;
"Thy friendly crook shall give me aid,
"And guide me thro' the dreadful shade.

"Tho' in a bare and rugged way,
"Thro' desolate lonely wilds I stray,
"Thy bounty shall my pains beguile,
"The barren wilderness shall smile,
"With sudden greens and herbage crown'd,
"And streams shall murmur all around."

(*n*) v. 2. "In a green pasture," i. e. "as abundantly as sheep feed in a green pasture.

(*o*) v. 3. "Convert," i. e. "direct ; turn into the right way."

(*p*) "Bring me forth," i. e. "conduct me."

(*q*) v. 5. "Against," i. e. "in defiance of."

(*r*) "Full," i. e. "of prosperity ; thy blessings."

(*s*) v. 6. "Dwell, &c." David often mentions his opportunities of visiting the house of God, as a source of great delight and when he was driven from Jerusalem by Absalom's rebellion, laments the loss of those opportunities with great feeling See Ps. xxvi. 8. — xxvii. 4. — xlii. and lxxxiv.

(*t*) A spirited hymn, upon some solemn procession with the ark of God to the top of mount Sion, either upon its removal from the house of Obadedom the Gittite, (see 2 Sam. vi. 12.) or upon some victory Justin M. considers it as prophetic, applying to the Messiah, and thinks it clear that "the King of Glory" means Christ and that the order to open the gates, &c refers to Christ's ascension into heaven Justin M., *Dial. cum Tryphone*, 254, 5.—310, 11.—357. Other primitive Fathers interpret it of Christ, 4. Aug. 461. *Water* 230. ; and Christ is distinctly called "the Lord of Glory, 1 Cor. ii. 8. ;" and in our Te Deum, "Thou art the King of Glory, O Christ." It notices the universal dominion of God, and the qualities he requires in those he suffers to approach or attend him, and concludes with a command for opening the gates for the admission of the ark, (which was looked upon as a type or representation of the Messiah's ascension into heaven). It is one of the Psalms for Ascension Day. It appears to be responsive, performed by seven sets of singers, and the first six verses were probably sung as the procession advanced towards the tabernacle ; and the other four just as they were reaching the

the world, and they that dwell therein.

2. For he hath founded it (*u*) upon the seas : and prepared it (*u*) upon the floods.

3. Who shall ascend (*x*) into the hill of the Lord (*y*) : or who shall rise up in his holy place.

4. Even he that hath clean hands, and a pure heart (*z*) : and that hath not lift up his mind unto vanity, nor sworn to deceive (*a*) his neighbour.

5. He shall receive the blessing

gates. Dr. Blair has pointed out the manner in which it was sung, to give an idea, from this instance, of the grand effect their sacred performances were calculated to produce : "The whole people are supposed to attend the procession. The Levites and singers, at least 4000 in number, divided into 24 sets, and accompanied with their musical instruments, lead the way. After the introduction in the first two verses, when the procession is beginning to ascend the Mount, the question is put, as by a semichorus, "Who shall ascend, &c." and the response is made by the full chorus, "he that hath clean hands, &c." As the procession approaches the doors of the tabernacle, the chorus, with all their instruments, join in this exclamation, "Lift up your heads, &c." The semichorus then put the question, "Who is the King of Glory?" and the response is made by the burst of the whole chorus, "The Lord strong and mighty, &c." The effect resulting from the grandeur of the procession, and the number of the performers, must have been surprising. No wonder that among the things which astonished the Queen of Sheba, when she went to see Solomon, was his "ascent by which he went up to the house of the Lord. 1 Kings x. 5." Even in the times of Moses their hymns were responsive, and accompanied with music. In the first piece of poetry extant, the Song of the Children of Israel on the destruction of Pharaoh, Moses and the Children of Israel sang the song, and Miriam went out, and all the women after her, with timbrels and dances ; and Miriam (either alone or with the women) answered them, "Sing ye to the Lord,

from the Lord : and righteousness (*b*) from the (*c*) God of his salvation.

6. This is the generation (*d*) of them that seek him : even of them that seek thy face (*e*), O Jacob (*g*).

7. Lift up (*h*) your heads, O ye gates, and be ye lift up ye everlasting doors : and the King of glory (*i*) shall come in.

8. Who is the King of glory? it is the Lord, strong and mighty, even the Lord mighty in battle.

9. Lift up your heads, O ye

"for he hath triumphed gloriously ; the horse and his rider hath he thrown into the sea. Exod. xv."

(*u*) v. 2. "Upon," or "against:" referring to the boundaries of land and sea.

(*x*) v. 3. "Who shall ascend, &c." Nearly the same question as that in Ps. xv. 1.

(*y*) v. 1. 3. 5. 8. 10. "The Lord:" ὁ Κύριος, or Κύριος et Κύριος.

(*z*) v. 4. "A pure heart." External conformity was not sufficient; inward purity was requisite.

(*a*) "Nor sworn to deceive," i.e. "nor deceived after having sworn." The same as in Ps. xv. 5. "He that sweareth unto his neighbour, and disappointeth him not, though it were to his own hindrance;" or "not sworn in order to deceive."

(*b*) v. 5. "Righteousness," i.e. "favour, mercy." Wilson's Hebr. Gr. 381.

(*c*) "The God of his salvation," or "God his Saviour." Sept. Θεὸς σωτήρ αὐτοῦ.

(*d*) v. 6. "The generation, &c." i.e. "the character, the disposition: this is the race that seek him."

(*e*) "Thy face," i.e. "thy countenance or favour."

(*g*) "O Jacob," i.e. "O God of Jacob." ὁ πρόσωπον ἡ Θεὸς Ιακώβ. Sept. and Justin M. 255.

(*h*) v. 7. "Lift up," i.e. "to open." The manner of opening them was by lifting up the gates, as the gates of a portcullis.

(*i*) "The King of glory," i.e. "the ark, the symbol of God's presence;" or "the Messiah." 4. August. 461. Justin M. 254, 5,—311.

(*j*) v. 7. 8. 10. "ὁ Βασιλεὺς τῆς δόξης ἡ εἰς αὐτὸν ὁ βασιλεὺς τῆς δόξης; Κύριος," &c.

gates, and be ye lift up ye everlasting doors: and the King of glory shall come in.

10. Who is the King of glory? even the Lord of hosts, he is the King of glory.

Psalm xxv. (*k*)

UNTO thee, O Lord, will I lift up my soul; my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2. For all they that hope in thee shall not be ashamed: but such as transgress without a cause, shall be put to confusion.

3. Shew me thy ways, O Lord: and teach me thy paths.

4. Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

5. Call to remembrance, O Lord, thy tender mercies: and thy loving-kindnesses, which have been ever of old.

6. O remember not the sins and offences of my youth (*l*): but

according to thy mercy think thou upon me, O Lord, for thy goodness.

7. Gracious and righteous is the Lord: therefore will he teach sinners (*m*) in the way.

8. Them that are meek (*n*) shall he guide in judgement: and such as are gentle (*n*), them shall he learn his way.

9. All the paths of the Lord are mercy and truth: unto such as keep his covenant and his testimonies.

10. For thy Name's sake (*o*), O Lord: be merciful unto my sin for it is great.

11. What man is he that feareth (*p*) the Lord: him shall he teach in the way that he shall choose;

12. His soul shall dwell at ease, and his seed shall inherit the land.

13. The (*q*) secret of the Lord is among them that fear him: and he will shew them his covenant.

14. Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

(*k*) A warm appeal to God for pardon, protection, and guidance, and a spirited eulogium on the advantages of God's assistance. In the Hebrew it is alphabetical; the first word of the first verse beginning with the first letter of the Hebrew alphabet, the first word of the second with the next letter, and so on. There are in the Old Testament twelve of these compositions, seven of which are in the Psalms. When perfect, they consist of twenty-two verses or parts, *that* being the number of letters in the Hebrew alphabet. One of the objects in this practice probably was, to assist the memory in repeating the composition.

(*l*) v. 6. "My youth." So Job. xiii. 26. When Job is noticing how strict God is against him, he says, "Thou writest bitter things against me, thou makest me to possess" (i. e. bringest in charge against me) "*the iniquities of my youth.*"

(*m*) v. 7. "Sinners." Even them.

(*n*) v. 8. "Meek," and "gentle." These are the dispositions God will take under his more especial care.

(*o*) v. 10. "Thy Name's sake." When distress or calamity fell upon any of God's followers, the heathen thought disrespectfully of God, as if he was unable to relieve them. This consideration is frequently pressed as an argument to avert the punishments their sins deserved. See Numb. xiv. 15, 16. — Deut. ix. 28. — Isaiah xlvi. 9, 11. — Jer. xiv. 7. — Ezek. xx. 9, 14, 22. — Ps. xxxi. 4. — Ps. lxxiv. 23. — Ps. lxxix. 9, 11. — Ps. cvi. 8.

(*p*) v. 11. "Feareth, &c." "The fear of the Lord therefore is" (as is observed Ps. cxi. 10. and Prov. ix. 10.) "the beginning of wisdom."

(*q*) v. 13. "The secret, &c." i. e. (perhaps) "what is kept secret from others" "he suffers them to know."

15. Turn thee unto me, and have mercy upon me: for I am desolate and in misery.

16. The sorrows of my heart are enlarged: O bring thou me out of my troubles.

17. Look upon my adversity and misery: and forgive me all my sin.

18. Consider mine enemies, how many they are: and they bear a tyrannous hate against me.

19. O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.

20. Let perfectness and righteous dealing wait upon me: for my hope hath been in thee.

21. (r) Deliver Israel, O God: out of all his troubles.

Psalm xxvi. (s)

Be thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2. Examine me, O Lord, and prove me: try out my reins (t) and my heart.

3. For thy loving-kindness is

(r) v. 21. This is supposed to be an addition to the Psalm. The alphabet ends with the preceding verse.

(s) A protestation of innocence, of care in the choice of associates, and of attachment to God's service; and a prayer for protection. David is supposed to have been the author.

(t) v. 2. "My reins, &c." Referring, not to the outward appearance, but to the inward motives of his conduct: knowing that God seeth not as man seeth, but that He looketh on the heart. See note on Ps. vii. 10.

ever before mine eyes: and I will walk (u) in thy truth.

4. I have not dwelt with vain persons: neither will I have fellowship with the deceitful.

5. I have hated the congregation of the wicked: and will not sit among the ungodly.

6. I will wash my hands in innocency, O Lord: and so will I go to thine altar;

7. That I may shew the voice of (x) thanksgiving: and tell of all thy wondrous works.

8. Lord, I have loved the habitation of thy house: and the (y) place where thine honour dwelleth.

9. O shut not up my soul with the sinners: nor my life with the blood-thirsty;

10. In whose hands is wickedness: and their right hand is full of gifts (z).

11. But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12. My foot standeth right: I will praise the Lord in the congregations (a).

(u) v. 3. "Walk in thy truth," i. e. (perhaps) "rely on thy promises."

(x) v. 7. "That I may shew the voice of, &c." i. e. "that I may raise my voice in giving thee thanks; that I may offer my thanksgivings unto thee."

(y) v. 8. "The place, &c." i. e. "the tabernacle" where the ark, the symbol of God's presence, was.

(z) v. 10. "Gifts," i. e. "bribes."

(a) v. 12. "Congregations," i. e. "the public religious meetings." See note on Psalm xxii. 25.

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ther destroy me with the ungodly and wicked doers : which speak friendly to their neighbours, but imagine mischief in their hearts.

4. Reward them according to their deeds : and according to the wickedness of their own inventions.

5. Recompense them after the work of their hands : pay them that they have deserved.

6. For they regard not (o) in their mind the works of the Lord, nor the operation of his hands : therefore shall he break them down, and not build them up.

7. Praised be the Lord : for he hath heard the voice of my humble petitions.

8. The Lord is my strength, and my shield ; my heart hath trusted in him, and I am helped : therefore my heart danceth for joy, and in my song will I praise him.

9. The Lord is my strength : and he is the wholesome defence of his Anointed.

"mercy-seat, that was upon the ark of testimony, from between the two cherubims, Numb. vii. 89." and it was probably to the mercy-seat that they looked, when they inquired of the Lord. See 1 Sam. xxiii. 2. 4. — Ezek. xiv. 3. — xx. 3. 31.

(o) v. 6. "Regard not, &c." So Is. v. 12. God denounces woe to those who riot and feast, but "regard not the work of the Lord, neither consider the operation of his hands;" and see Ps. lxxxvi. 10. — xcii. 4. — cxi. 2.

(p) A hymn of triumph, of great spirit and grandeur, after some victory; probably one in which a storm of thunder, lightning, and rain had contributed to discomfit the enemy. "The matter of this Psalm," says Bp. Lowth, "is the tremendous majesty and excessive glory of the Most High." See Ps. xcvi.

(q) v. 3. "The Lord, &c." How magnificent is Job's description of God's power, "which removeth the mountains, and they

10. O save thy people, and give thy blessing unto thine inheritance : feed them, and set them up for ever.

Psalm xxix. (p)

BRING unto the Lord, O ye mighty, bring young rams unto the Lord : ascribe unto the Lord worship and strength.

2. Give the Lord the honour due unto his Name : worship the Lord with holy worship.

3. It is the Lord (q) that commandeth the waters (r) : it is the glorious God that maketh the thunder.

4. It is the Lord that ruleth the sea ; the voice of the Lord (s) is mighty in operation : the voice of the Lord is a glorious voice.

5. The voice of the Lord breaketh the cedar trees : yea, the Lord breaketh the cedars of Libanus.

6. He maketh them also to

"know not; which overturneth them in his anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun, and it riseth not, and sealeth up the stars. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. Which doeth great things past finding out; yea, and wonders without number. Lo, he goeth by me, and I see him not; he passeth on also, but I perceive him not. Behold he taketh away, who can hinder him? who will say unto him, What doest thou?" Job ix. 5 to 12.

(r) "The waters," and, consequently, "the rain."

(s) v. 4. 5. 7. 8. "The voice of the Lord," i. e. (probably in these passages) "thunder." Thunder is called "the voice of the Lord, Job xxxvii. 2." So Job xl. 9. "Hast thou an arm like God? or canst thou thunder with a voice like him?"

skip (*t*) like a calf : Libanus also, and Sirion (*u*) like a young unicorn.

7. The voice of the Lord divideth (*x*) the flames of fire ; the voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades. (*y*)

8. The voice of the Lord maketh the hinds (*z*) to bring forth young, and discovereth (*a*) the thick bushes : in his temple (*b*) doth every man speak of his honour.

9. The Lord sitteth above the water-flood (*c*) : and the Lord remaineth a king for ever.

10. The Lord shall give strength unto his people : the Lord shall give his people the blessing of peace.

MORNING PRAYER.

Psalm xxx. (*d*)

I will magnify thee, O Lord, for

(*t*) v. 6. "To skip." The same idea occurs Ps. cxiv. 6. "What aileth thee, O thou sea, that thou fleddest, and thou Jordan, that thou wast driven back ? ye mountains, that ye *skipped* like rams, and ye little hills, like young sheep ?"

(*u*) "Libanus and Sirion," "two lofty mountains."

(*x*) v. 7. "Divideth, &c." i. e. (perhaps) "sends the *divided* or forked lightning."

(*y*) "Cades," called elsewhere, "Kadesh."

(*z*) v. 8. "The hinds ;" even them, they being remarkable, in general, for bringing forth with difficulty. But Bp. Lowth considers *this* below the dignity and grandeur of the other images, and he reads, "shaketh the oaks."

(*a*) "Discovereth," i. e. "uncovereth, strippeth, maketh bare."

(*b*) "In his temple, &c." or "in the heavens (poetically called 'his temple') does every thing proclaim his glory." Le Clerc and Bp. Hare.

(*c*) v. 9. "Sitteth above the water-flood," i. e. (probably) "rules the clouds

thou hast set me up : and not made my foes to triumph over me.

2. O Lord my God, I cried unto thee : and thou hast healed me.

3. Thou, Lord, hast brought my soul out of hell (*e*) : thou hast kept my life from them that go down to the pit. (*g*)

4. Sing praises unto the Lord, O ye saints of his : and give thanks unto him for a remembrance of his holiness.

5. For his wrath endureth but the twinkling of an eye, and in his pleasure is life (*h*) : heaviness may endure for a night, but joy cometh in the morning.

6. And in my prosperity I said, "I shall never be removed : " thou, Lord, of thy goodness hadst made my hill (*i*) so strong.

7. Thou (*k*) didst turn thy face from me : and I was troubled.

8. Then cried (*l*) I unto thee,

"of heaven : the storehouses of rain." So, "He rides in the whirlwind, and directs the storm."

(*d*) A thanksgiving, either after a recovery from sickness, or deliverance from an enemy. Bp. Patrick thinks it was written by David, after his deliverance from the rebellion of Absalom. It points out the wisdom of trusting upon God, the efficacy of God's aid, and the vanity of any other dependance.

(*e*) v. 3. "Brought my soul out of hell," i. e. "extricated me from the greatest perils."

(*g*) "Them that go down to the pit," i. e. "the dead."

(*h*) v. 5. "Life," i. e. "for duration ;" the wrath so short, the pleasure so long.

(*i*) v. 6. "My hill," i. e. "my situation, my condition."

(*k*) v. 7. "Thou, &c." so completely are man's comforts in the power of God ! How prosperous soever his condition, God can *bring* trouble, and again *remove* it ; and prayer is the proper means to obtain its removal.

(*l*) v. 8. "Cried, &c." See Sam. v. 13.

O Lord : and gat me to my Lord right humbly.

9. (*m*) "What profit is there in my blood : when I go down to the pit?"

10. "Shall the dust give thanks unto thee : or shall it declare thy truth?"

11. "Hear, O Lord, and have mercy upon me : Lord, be thou my helper."

12. Thou hast turned my heaviness into joy : thou hast put off my sackcloth (*n*), and girded me with gladness.

13. Therefore shall every good man sing of thy praise, without ceasing : O my God, I will give thanks unto thee for ever.

Psalm xxxi. (*o*)

IN thee, O Lord, have I put my trust : let me never be put to confusion ; deliver me in thy righteousness.

2. Bow down thine ear to me : make haste to deliver me.

3. And be thou my strong rock, and house of defence : that thou mayest save me.

4. For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake. (*p*)

5. Draw me out of the net that they have laid privily for me : for thou art my strength.

6. Into thy hands I commend (*q*) my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7. I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

8. I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known (*r*) my soul in adversities.

9. Thou hast not shut me up into the hand of the enemy : but

"Is any one afflicted? let him pray: the fervent prayer of a righteous man availeth much. James v. 16."

(*m*) v. 9, 10, 11. This is his prayer. When God told Hezekiah to set his house in order, for that he should surely die, he prayed unto the Lord, and wept sore, and the Lord added unto his life fifteen years; (see Is. xxxviii.) and part of his thanksgiving for this mercy was, "The grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth; the living, the living, he shall praise thee, as I do this day." See Ps. vi. 5. "In death no man remembereth thee, and who will give thee thanks in the pit?" and Ps. cxv. 17. "the dead praise not thee, O Lord, neither all they that go down into silence."

(*n*) v. 12. "Sackcloth," "the garment of misery."

(*o*) An earnest prayer to God for protection, supposed to be written by David, mentioning his present troubles, the falling off of his friends, and the machinations of his enemies, but calling to mind the de-

liverances he had before received, and expressing the most confident assurance that God would still preserve him.

(*p*) v. 4. "Name's sake," i. e. "that thou mayest not be lightly spoken of, for suffering one who fully trusts in thee to be in misery." See note on Ps. xxv. 10.

(*q*) v. 6. "I commend, &c." The last words our Saviour uttered upon the cross, "Father, into thy hands I commend my spirit," and having said thus, he gave up the ghost. Luke xxiii. 46. And Bp. Horne's observation upon his quotations from the Psalms in his latest moments is this: "Thus he, who spake as never man spake, chose to conclude his life, to solace himself in his greatest agony, and at last to breathe out his soul in the Psalmist's form of words rather than his own." No inconsiderable proof that the Psalms deserve from us the most lively and accurate attention!!

(*r*) v. 8. "Known," i. e. "preserved, secured." See note on Ps. i. 7.

my feet (*s*) in a large
ive mercy upon me, O
r I am in trouble : and
e is consumed for very
s ; yea, my soul, and my

or my life is waxen old
aviness : and my years
urning.

y strength faileth me, be-
mine iniquity (*t*) : and
s are consumed.

became a reproof among
enemies, but especially
ny neighbours : and they
acquaintance were afraid
and they, that did see me
conveyed themselves from

am clean forgotten, as a
an out of mind : I am
like a broken vessel. (*u*)
or I have heard the blas-
(*x*) of the multitude : and
on every side, while they
together against me, and
eir counsel to take away

ut my hope hath been in
O Lord : I have said,
art my God."

"Hast set my feet, &c." i. e.
ren me ample room to prepare
nce, or escape." See the note
ii. 19. 36.

1. "Iniquity," i. e. "afflictions."
4. "Like a broken vessel," i. e.
and disregarded."

5. "Blasphemy," i. e. (probably)
ey say against me."

6. "Time," i. e. "life, fate, des-

9. "For I have called, &c." A
y I should be preserved : it is the
they who have not called upon
should be confounded.

11. "O how plentiful, &c." An
apostrophe, strongly marking his
in God.

17. My (*y*) time is in thy hand ;
deliver me from the hand of mine
enemies : and from them that
persecute me.

18. Shew thy servant the light
of thy countenance : and save me
for thy mercies' sake.

19. Let me not be confounded,
O Lord, for I have called (*z*)
upon thee : let the ungodly be
put to confusion, and be put to
silence in the grave.

20. Let the lying lips be put
to silence : which cruelly, dis-
dainfully, and despitefully speak
against the righteous.

21. O how plentiful (*a*) is thy
goodness, which thou hast laid
up for them that fear thee : and
that thou hast prepared for them
that put their trust in thee, even
before the sons of men ! (*b*)

22. Thou shalt hide them (*c*)
privily by (*d*) thine own presence
from the provoking of all men :
thou shalt keep them secretly in
thy tabernacle from the strife of
(*e*) tongues.

23. Thanks be to the Lord :
for he hath shewed me marvellous
great kindness in a strong city.

24. And when I made haste (*g*),

(*b*) "Even before the sons of men,"
i. e. "even in this life." So Prov. xi. 31.
"Behold the righteous shall be recom-
pensed in the earth, much more the
"wicked and the sinner."

(*c*) v. 22. "Hide them, &c." So Psalm
xxvii. 5. "In the time of trouble he shall
"hide me in his tabernacle : yea in the
"secret place of his dwelling shall he
"hide me, and set me up upon a rock of
"stone." And see Ps. xxxii. 8.

(*d*) "By thine own presence," i. e.
"close unto thyself," as free from danger
as that situation would make me.

(*e*) "The strife of tongues," i. e. "the
"virulence of slander and reproach."

(*g*) v. 24. "Made haste," i. e. (probably)
"was constrained to fly."

I said : " I am cast out of the
" sight of thine eyes."

25. Nevertheless, thou hearest
the voice of my prayer : when I
cried unto thee.

26. O love the Lord, all ye his

saints : for the Lord preserveth
them that are faithful, and plen-
teously rewardeth the proud doer

27. Be strong, and he shall
establish your heart : all ye shall
put your trust in the Lord.

Lessons for the Sixth Day of the Month throughout the Year.

January 6.	February 6.	March 6.	April 6.
Morn. Isaiah lx. Luke iii. to v. 23. Even. Isaiah xlix. John ii. to v. 12. (1)	Morn. Exod. xviii. Mark vi. Even. Exod. xix. 2 Cor. ii.	Morn. Deut. xxvi. Luke xvii. (2) Even. Deut. xxvii. Col. i. (3)	Morn. 1 Sam. xv. Acts iii. Even. 1 Sam. xvi. Heb. viii.
May 6.	June 6.	July 6.	August 6.
Morn. 1 Kings xvi. Matt. iv. (4) Even. 1 Kings xvii. Rom v.	Morn. Job. vi. Mark vii. (5) Even. Job vii. 2 Cor. iv. (6)	Morn. Prov. xxi. Luke xviii. (7) Even. Prov. xxii. Col. ii.	Morn. Jer. xxxix. Acts iv. Even. Jer. xl. Heb. ix. (8)
September 6.	October 6.	November 6.	December 6.
Morn. Amos vii. Matt. vii. (9) Even. Amos viii. Rom. vii.	Morn. Judith iii. Mark ix. Even. Judith iv. 2 Cor. v.	Morn. Ecclus. xxiv. Luke xxii. (10) Even. Ecclus. xxv. to v. 13. 1 Thess. ii.	Morn. Isaiah xxv. Acts vii. to v. 30. Even. Isaiah xxvi. Heb. xii.

(1) ante, 61. (2) ante, 210. (3) ante, 234. (4) ante, 88. 238. (5) ante, 204. (6) ante, 215.
(7) ante, 203, 83. (8) ante, 97. 116. (9) ante, 195. (10) ante, 118.

EVENING PRAYER.

Psalm xxxii. (h)

BLESSED is he, whose unright-
eousness is forgiven : and whose
sin is covered.

2. Blessed is the man, unto
whom the Lord imputeth no sin :
and in whose spirit there is no
guile.

3. For while I held my

tongue (i) : my bones consumed
away through my daily com-
plaining.

4. For thy hand is (k) heavy
upon me day and night : and my
moisture is (l) like the drought
in summer.

5. I will acknowledge (m) my
sin unto thee : and mine unright-
eousness have (m) I not hid.

6. I said, " I will confess my

(h) Upon the misery produced by any
act of sin, however concealed, the com-
fort of humbly confessing it to God and
procuring his forgiveness, and the reliance
to be placed on his protection. It is sup-
posed to have been solemnly repeated by
the Jewish church upon the day of expia-
tion, (see Exod. xvi. 29.) and is with us one
of the proper Psalms for Ash-Wednesday.

(i) v. 3. " While I held my tongue,"
i. e. " before I confessed my sin."

(k) v. 4. " Is," or " was."

(l) " Like the drought, &c." A strong
expression, to intimate the total *absence* of
all moisture.

(m) v. 5. Or, " I acknowledged," and
" did I not hide."

unto the Lord;" and so thou
test the wickedness of my sin.
For this shall every one that
lily make his prayer unto
n a time when thou mayest
nd : but in the great water-
(n) they shall not come
im.

Thou art a place to hide (o)
, thou shalt preserve me
trouble : thou shalt com-
p) me about with songs of
ranchise.

will inform thee, and teach
in the way wherein thou
go : and I will guide thee
mine eye.

Be ye not like to horse and
which have no understand-
whose mouths must be held
it and bridle, lest they fall
thee. (q)

Great plagues remain for
godly : but whoso putteth
ist in the Lord, mercy em-
h him on every side.

7. "In the great water-floods, &c." (r)
haps) "in times of vengeance and
tion." The meaning probably is, that
makes his prayer unto thee in a
en thou mayest be found, in health,
or prosperity, when he is not driven
any overpowering necessity, and
is prayer therefore may be deemed
tary act, shall assuredly be heard ;
who waits till the times of God's
its shall be disregarded ; and then
in unison with Prov. i. 24. "Be-
I have called, and ye refused ; I
stretched out my hand, and no
regarded ; but ye have set at
ht my counsel, and would none of
eproof : I also will laugh at your
ity, I will mock when your fear
th ; when your fear cometh as de-
on, and your destruction cometh as
rlwind, when distress and anguish
th upon you : then shall they call
me, but I will not answer ; they
seek me early, but they shall not
ne."

12. Be glad, O ye righteous,
and rejoice in the Lord : and be
joyful, all ye that are true of
heart.

Psalm xxxiii. (r)

REJOICE in the Lord, O ye
righteous : for it becometh well
the just to be thankful.

2. Praise the Lord with harp :
sing praises unto him with the
lute, and instrument of ten
strings.

3. Sing unto the Lord a new
song : sing praises lustily unto
him with a good courage.

4. For the word of the Lord is
true (s) : and all his works are
faithful.

5. He loveth righteousness and
judgement : the earth is full of
the goodness of the Lord.

6. By the word (t) of the Lord
were the heavens made : and all
the hosts of them by the (t) breath
of his mouth.

(o) v. 8. "Hide, &c." See Ps. xxxi.
22. and note there.

(p) "Compass, &c." i.e. "give me
such repeated protection, as shall con-
tinually be furnishing topics for songs of
praise !"

(q) v. 10. Fall upon thee," or "go
astray."

(r) A spirited invitation to praise and
trust in God, as a God of all goodness and
power, as the maker and governor of all
things, as the controller of all mankind, as
the only effectual protector, and as a sure
defence to those that trust in him.

(s) v. 4. "True ;" "hath he said, and
shall he not do it?" Numb. xxiii. 19."

(t) v. 6. "The word, &c." See Gen. i.
3. God said, "Let there be light, and
there was light. Let there be a firma-
ment in the midst of the waters, to divide
the waters from the waters ; and it was
so : and God called the firmament hea-
ven. And God said, Let the waters
under the heaven be gathered together
unto one place, and let the dry land ap-

7. He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8. Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world ;

9. For he spake (*u*), and it was done : he commanded, and it stood fast.

10. The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11. The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12. Blessed are the people, whose God is the Lord Jehovah : and blessed are the folk, that he hath chosen to him to be his inheritance.

13. The Lord looked (*x*) down from heaven, and beheld (*x*) all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth. °

14. He fashioneth all the hearts

of them : and understandeth all their works.

15. There is no king that can be saved (*y*) by the multitude of an host : neither is any mighty man delivered by much strength.

16. A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17. Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy ;

18. To deliver their soul from death : and to feed them in the time of dearth.

19. Our soul hath patiently tarried for the Lord : for he is our help, and our shield.

20. For our heart shall rejoice in him : because we have hoped in his holy Name.

21. Let thy merciful kindness, O Lord, be upon us : like (*z*) as we do put our trust in thee.

Psalm xxxiv. (*a*)

I WILL always give thanks unto the Lord : his praise shall ever be in my mouth.

"pear, and it was so." According to some opinions, "the word of the Lord," and "the breath of his mouth," here signify "the Son and Holy Ghost." St. Aug. on this Ps. *Concio secunda*, vol. 8. p. 87. and 3. Chrys. 424. de Johanne Baptistâ *Homilia* — and 3. Chrys. 909. de Trinitate *Sermo* — and see *Poli Synopsis*, also *Heber*. 238. But, query?

(*u*) v. 9. "He spake, &c." A strong instance of the sublime! the command alone instantly completing the thing commanded. See note on Ps. cxlviii. 5.

(*x*) v. 13. Or, "looketh" and "behold-eth."

(*y*) v. 15. "Saved, &c." The impotence of *human* means contrasted with the all-sufficiency of *God's* aid.

(*z*) v. 21. "Like, &c." i. e. "in proportion to our confidence and trust."

(*a*) A spirited thanksgiving for deliverance, piously ascribing it to God, and comfortable assurances of God's protection and favour to those who trust in him. David is considered the author, and is supposed to have written it in remembrance of his escape from Achish, king of Gath. He had fled to Gath to avoid Saul, but being recognized there as the conqueror of Goliath, the champion of Gath, was in great danger, and effected his escape by feigning madness. See 1 Sam. xxi. 10, &c. In the Hebrew it is an alphabetical psalm. Clemens R. seems to consider it as spoken in the person of the Messiah. See Basil, 69.

2. My soul shall make her boast in the Lord : the humble (*b*) shall hear thereof, and be glad.

3. O praise the Lord with me : and let us magnify his Name together.

4. I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

5. They (*c*) had an eye unto him, and were lightened : and their faces were not ashamed.

6. Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7. The angel (*d*) of the Lord tarrieth round about them that fear him : and delivereth them.

8. O taste, and see how gracious the Lord is : blessed is the man that trusteth in him !

9. O fear the Lord, ye that are his saints : for they that fear him lack nothing.

10. The lions do lack, and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

11. Come, ye children, and hearken unto me : I will teach you the fear of the Lord. (*e*)

12. What man is he that lusteth to live (*g*) : and would fain see good days ?

13. Keep thy tongue from evil : and thy lips, that they speak no guile.

14. Eschew evil, and do good : seek peace, and ensue it.

15. The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16. The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

17. The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18. The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19. Great are the troubles of the (*h*) righteous : but the Lord delivereth him out of all.

(*b*) v. 2. "The humble," or, "the afflicted," "the oppressed." So Hebr.

(*c*) v. 5. "They," i. e. (perhaps) indefinitely, "all who ever have looked up to him;" "whoever hath an eye unto him is lightened, is made to rejoice, and his face is free from shame." See Parkh. Hebr. Dict. 434.

(*d*) v. 7. "The angel, &c." A striking idea, to express peculiar protection: as if an angel was specially appointed to watch their safety. See ante, 107. Isaiah lxiii. 9. here, in speaking of God's mercies to the house of Israel, it is said, "In all their affliction he was afflicted, and the angel of his presence saved them:" and see Matt. xviii. 9, 10.

(*e*) v. 11. "The fear of the Lord." Not the dread which power unrestrained by goodness inspires: but the awe and reverence, the humble respect and veneration which is raised when we consider his un-

limited power, and his unbounded benevolence. See Ps. cxi. 10.

(*g*) v. 12. "Lusteth to live." Length of days is often mentioned as one of the recompences in this world for a godly life. Thus, Prov. iii. 1. "My son, forget not my law, but let thine heart keep my commandments: for length of days and long life, and peace shall they add unto thee." And verse 16. speaking of wisdom, "Length of days is in her right hand, and in her left hand riches and power." And Prov. x. 27. "The fear of the Lord prolongeth days, but the years of the wicked shall be shortened."

(*h*) v. 19. 21. "The righteous," or "the just one," meaning the Messiah. See Middl. 392, 3. Kennicott's Hebrew Bible, Gen. Dissert. Dodson's Is. 168. s. 65. p. 29.—note. And if this be right, the quotation, John xix. 36. "A bone of him shall not be broken," will refer to v. 20., and

20. He keepeth all his bones : so that not one of them is broken.

21. But misfortune shall slay the ungodly : and they that hate the (*h*) righteous shall be desolate.

22. The Lord delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

MORNING PRAYER.

Psalm xxxv. (*i*)

PLEAD thou my cause, O Lord, with them that strive with me : and fight thou against them that fight against me.

2. Lay hand upon the shield and buckler : and stand up to help me.

3. Bring forth the spear, and stop the way against them that persecute me : say unto my soul, " I am thy salvation."

4. Let (*k*) them be confounded, and put to shame, that seek after my (*l*) soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5. Let them be as the dust before the wind : and (*m*) the angel of the Lord scattering them.

v. 21. will intimate the punishment and destruction which should come upon his opposers.

(*i*) This is generally considered as a prayer of David whilst he was persecuted by Saul ; but it may be looked upon as spoken in the person of the Messiah, of whom David was a type, to intimate prophetically, that what is here said would be suitable to the condition of the Messiah.

(*k*) v. 4. " Let, &c." This and the other verbs in this Psalm, which are put *optatively*, as *imprecations*, might be put in the *future tense*, so as only to express a confidence or belief, or in the character of a prophet to foretell, that thus it would be.

(*l*) " Soul," i. e. " life."

6. Let their way be dark and slippery : and let the angel of the Lord persecute them.

7. For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8. Let a sudden destruction come upon him (*n*) unawares, and his net that he hath laid privily, catch himself : that he may fall into his own mischief.

9. And, my soul, be joyful in the Lord : it shall rejoice in his salvation. (*o*)

10. All my bones shall say, " Lord, who is like unto thee, " who deliverest the poor from " him that is too strong for him : " yea, the poor, and him that is " in misery, from him that spoil- " eth him?"

11. False witnesses did rise up : they laid to my charge things that I knew not. (*p*)

12. They rewarded me evil for good : to the great discomfort of my soul. (*q*)

13. Nevertheless (*r*), when they were sick, I put on sackcloth, and humbled my soul with fasting :

(*m*) v. 5. " And, &c." i. e. " when the " angel of the Lord is scattering them."

(*n*) v. 8. For " him," " his," " himself," " he," and " his," read " them," " their," " themselves," " they," and " their." The connection requires it, and the alteration is supported by many of the ancient versions.

(*o*) v. 9. " His salvation," i. e. " the " preservation he shall vouchsafe."

(*p*) v. 11. " That I knew not," i. e. " things of which I had not the least " knowledge. Acts that had never entered " even into my thoughts."

(*q*) v. 12. " Discomfort of my soul," i. e. " danger of my life."

(*r*) v. 13. " Nevertheless, &c." He contrasts *his* behaviour towards *them*, with *theirs* towards *him*.

my prayer shall turn into mine own bosom.

4. I behaved myself as though I had been my friend or my brother: I went heavily, as one that mourneth for his mother.

5. But in mine adversity they mocked, and gathered themselves together: yea, the very abjects are together against me, unrevenged, making mouths at me, and have ceased not.

6. With the flatterers were they mockers: who gnashed upon me with their teeth.

7. Lord, how long wilt thou tarry upon this: O deliver my soul from the calamities which thou bring on me, and my darling (*s*) from the lions.

8. So will I give thee thanks in the great congregation (*t*): all will praise thee among much people.

9. O let not them that are mine enemies triumph over me proudly (*u*): neither let them wink

with their eyes (*x*), that (*y*) hate me without a cause.

20. And why? their communing (*z*) is not for peace: but they imagine deceitful words (*a*) against them that are quiet in the land.

21. They gaped upon me with their mouths, and said: "Fie on thee, fie on thee, we saw (*b*) it with our eyes."

22. This thou hast seen, O Lord (*c*): hold not thy tongue, then, go not far from me, O Lord. (*d*)

23. Awake, and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord. (*d*)

24. Judge (*e*) me, O Lord (*c*) my God, according to thy righteousness: and let them not triumph over me.

25. Let them not say in their hearts, "There, there, so would we have it:" neither let them say, "We have devoured him."

26. Let them be put to confusion and shame together, that

v. 17. "My darling," i. e. "my life, that is most precious to me." So Ps.

20. "Deliver my soul from the Lord, my darling from the power of the dog."

v. 18. "In the great congregation," i. e. "among much people," i. e. "in the great religious meetings of the people."

Ps. xxii. 25. "My praise is of thee in the great congregation, my vows will I perform in the sight of them that fear thee;" and cxvi. 16. "I will pay my vows unto the Lord in the sight of all his people, in the courts of the Lord's house, even in the midst of thee, O Jerusalem." And Ps. xl. 11. 13. "I have declared thy righteousness in the great congregation," and "I have not kept back thy mercy and truth from the great congregation."

v. 19. Or, "enemies wrongfully triumph over me:" this is the Sept. Bible translation; and "they that hate me without a cause," answers to

those "who are mine enemies wrongfully." See Ps. xxxviii. 19. and Ps. lxi. 4.

(*x*) "Wink with their eyes," i. e. "in derision, or exultation."

(*y*) "Hate, &c." It is to this passage our Saviour is supposed to have alluded, John xv. 25. when he refers to the hatred and persecution he experienced: "that the word might be fulfilled that is written 'in their law, they hated me without a cause.'"

(*z*) v. 20. "Their communing, &c." i. e. "if they consult together, it is not for peaceful purposes, but to bring mischief upon them that are quiet."

(*a*) "Imagine deceitful words," or, "fabricate false stories."

(*b*) v. 21. "Saw, &c." "imputing not only that he had done what was heinous, but that they had themselves seen it, so as to exclude all doubt as to his guilt."

(*c*) v. 22. 24. "Lord." Heb. "Jehovah."

(*d*) v. 22, 23. "Lord." Heb. "Adonai."

(*e*) v. 24. "Judge," or "vindicate."

rejoice at my trouble : let them be clothed with rebuke and dishonour, that boast themselves against me.

27. Let them be glad and rejoice, that favour my righteous dealing : yea, let them say alway, "Blessed (*e*) be the Lord, who hath pleasure in the prosperity of his servant."

28. And as for my tongue, it shall be talking of thy righteousness ; and of thy praise all the day long.

Psalm xxxvi. (*g*)

MY heart sheweth me the wickedness of the ungodly : that there is no fear of God before his eyes.

2. For he flattereth himself in his own sight : until his abominable sin be found out.

3. The words of his mouth are unrighteous, and full of deceit :

he hath left off to behave himself wisely, and to do good.

4. He imagineth mischief upon his bed (*h*), and hath set himself in no good way : neither doth he abhor any thing that is evil.

5. Thy mercy, O Lord, reacheth (*i*) unto the heavens : and thy faithfulness unto the clouds.

6. Thy righteousness standeth like the strong mountains (*k*) : thy judgements are like the great deep. (*l*)

7. Thou, Lord, shalt save (*m*) both man (*n*) and beast ; How excellent is thy mercy, O God ! and the children of men shall put (*o*) their trust under the shadow of thy wings.

8. They shall be satisfied (*p*) with the plenteousness (*q*) of thy house : and thou shalt give them drink (*r*) of thy pleasures as out of the river.

9. For with thee is the well (*s*)

(*e*) v. 27. "Blessed, &c." "Give them this additional motive for looking up to thee, for glorifying thy name." He often insinuates that God's protection to the good furnishes ground for praising and depending upon him, and that his suffering them to be oppressed and in adversity gives occasion to the ungodly to question his providence and power.

(*g*) Supposed to have been written by David during his persecution by Saul. It characterizes the conduct of his enemies as being unrestrained by any fear of God, notices the certainty and all-sufficiency of God's protection, prays for its continuance, and concludes as if his enemies had met with some fresh discomfiture during the Psalm.

(*h*) v. 4. "Upon his bed," strongly marking its malevolent character : not the transport of sudden indignation, but the result of cool deliberation.

(*i*) v. 5. "Reacheth, &c." So that nothing is beyond its compass, and it shall therefore defeat the attempt of the wicked.

(*k*) v. 6. "Like the strong mountains," i. e. "fixed, immovable ;" "what nothing can overcome."

(*l*) "Like the great deep," i. e. (perhaps) "more than our weak imaginations can fathom," or, "inexhaustible."

(*m*) v. 7. "Shalt save," or "savest." B.T.

(*n*) "Man and beast," so complete and perfect is thy superintendence ; leaving nothing unpreserved.

(*o*) "Shall put," i. e. "from seeing the vengeance thou canst take, and the protection thou affordest."

(*p*) v. 8. "Satisfied," i. e. "filled to the utmost, so as to have no want."

(*q*) "Plenteousness of thy house," i. e. "all kinds of blessings, temporal and spiritual."

(*r*) "Drink, &c." i. e. "as abundant a supply as a river would furnish of drink."

(*s*) v. 9. "The well, &c." i. e. "an inexhaustible fountain of real life." See John iv. 10 to 14. where our Saviour speaks of the water he could give, as "a well of water springing up into everlasting life."

The 7th Day.

PSALMS.

The 7th Day. 297

of life : and in thy light shall we see light.

10. O continue forth thy loving-kindness unto them that know thee : and thy (t) righteousness unto them that are true of heart.

11. O let not the foot of pride

come against me : and let not the hand of the ungodly cast me down.

12. There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

(t) v. 10. "Righteousness," i. e. "Mercy, favour, or comforts."

Lessons for the Seventh Day of the Month throughout the Year.

January 7.	February 7.	March 7.	April 7.
Morn. Gen. ix. Matt. v. (1) Even. Gen. xii. Rom. v.	Morn. Exod. xx. Mark vii. (2) Even. Exod. xxi. 2 Cor. iii.	Morn. Deut. xxviii. Luke xviii. (3) Even. Deut. xxix. Col. ii.	Morn. 1 Sam. xvii. Acts iv. Even. 1 Sam. xviii. Heb. ix. (4)
May 7.	June 7.	July 7.	August 7.
Morn. 1 Kings xviii. Matt. v. (5) Even. 1 Kings xix. Rom. vi. (6)	Morn. Job viii. Mark viii. (7) Even. Job ix. 2 Cor. 5.	Morn. Prov. xxiii. Luke xix. (8) Even. Prov. xxiv. Col. iii. (9)	Morn. Jer. xli. Acts v. (10) Even. Jer. xlii. Heb. x. (11)
September 7.	October 7.	November 7.	December 7.
Morn. Amos ix. Matt. viii. (12) Even. Obad. Rom. viii. (13)	Morn. Judith v. Mark x. Even. Judith vi. 2 Cor. vi. (14)	Morn. Eccclus. xxvii. Luke xxiii. (15) Even. Eccclus. xxviii. 1 Thes. iii.	Morn. Isaiah xxvii. Acts vii. v. 30. (16) Even. Isaiah xxviii. Heb. xiii.

(1) ante, 192. (2) ante, 204. (3) ante, 203. 83. (4) ante, 97. 116. (5) ante, 192.
(6) ante, 191. 193. (7) ante, 193. (8) ante, 201. (9) ante, 136. 72. (10) ante, 208. (11) ante, 127.
(12) ante, 63. 68. (13) ante, 194. 182. (14) ante, 88. (15) ante, 124. (16) ante, 45.

EVENING PRAYER.

Psalm xxxvii. (u)

FRET not thyself because of the ungodly : neither be thou envious (x) against the evil doers.

2. For they shall soon be cut

down (y) like the grass : and be withered even as the green herb.

3. Put thou thy trust in the Lord, and be doing good : dwell (z) in the land, and verily thou shalt be fed.

(u) On the short continuance of the successes of the wicked, and of the afflictions of the good ; on the great advantages of righteousness, and a strong exhortation to trust in God. In the Hebrew the Psalm is alphabetical.

(x) v. 1. "Envious against," i. e. "desiring to be in the place of."

(y) v. 2. "Cut down." In Ps. lxxiii. where the occasional prosperity of the

wicked is noticed as matter of surprise, this explanation is given : "Thou dost set them in slippery places, and castest them down, and destroyest them. Oh ! how suddenly do they consume, perish, and come to a fearful end !"

(z) v. 3. "Dwell, &c." i. e. (perhaps) "distrust not God's assistance ; let not fear drive thee to foreign lands."

4. Delight thou in the Lord : and he shall give thee thy heart's desire.

5. Commit (*a*) thy way unto the Lord, and put thy trust in him : and he shall bring it (*b*) to pass.

6. He shall make thy righteousness as clear as the light : and thy just dealing as the noon day.

7. Hold thee still in the Lord, and abide patiently upon him : but grieve not thyself at him whose way (*c*) doth prosper, against the man that doeth after evil counsels.

8. Leave off from (*d*) wrath, and let go (*d*) displeasure : fret not thyself, else shalt thou be moved to do evil.

9. Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit (*e*) the land.

10. Yet a little while, and the ungodly shall be clean gone (*g*) : thou shalt look after his place, and he shall be away.

11. But the meek-spirited shall possess the earth : and shall be

refreshed in the multitude of peace.

12. The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13. (*h*) The Lord shall laugh him to scorn : for he hath seen that his day (*i*) is coming.

14. The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15. Their sword shall go through their own heart (*k*) : and their bow shall be broken.

16. A small thing that the righteous hath : is better than great riches of the ungodly.

17. For the arms of the ungodly shall be broken : and the Lord upholdeth the righteous.

18. The Lord knoweth (*l*) the days of the godly : and their inheritance shall endure for ever.

19. They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20. As for the ungodly, they

(*a*) v. 5. "Commit, &c." So Prov. xvi. 3. "Commit thy works unto the Lord, and thy thoughts shall be established."

(*b*) "It," i. e. "thy purposes."

(*c*) v. 7. "At him whose way, &c." i. e. "because of the prosperity of the wicked."

(*d*) v. 8. "Wrath" and "displeasure," i. e. (perhaps) "at the successes of the sinful."

(*e*) v. 9. "Inherit, &c." So said our Saviour in his sermon on the Mount, Matt. v. 5. "Blessed are the meek ; for *they shall inherit the land.*" And see post, verses 11. 18. 22. 30. 35.

(*g*) v. 10. "Gone, &c." How magnificently is this expressed, Job xx. 4 to 7. "Knowest thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy

"of the hypocrite but for a moment?" "Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever : they which have seen him shall say, 'Where is he?'"

(*h*) v. 13. An answer to verse 12 ; and verse 15. is an answer to verse 14.

(*i*) "Day," i. e. "ruin, time of adversity." So Ps. cxxxvii. 7. the desolation of Jerusalem is called "the day of Jerusalem."

(*k*) v. 15. "Go through their own heart," i. e. "be turned upon themselves, to their own destruction." See note on Ps. vii. 16.

(*l*) v. 18. "Knoweth," i. e. "preserveth, watcheth after, prolongeth." See note on Ps. i. 7. So Ps. cxvi. 13. "Right dear in the sight of the Lord is the death of his saints."

perish, and the enemies of
rd shall consume as the fat
bs (*m*) : yea, even as the
shall they consume away.
The ungodly borroweth (*n*),
yeth not again : but the
ous is merciful and liberal.
Such as are blessed of God,
possess the land : and they
re cursed of him, shall be
out.

The Lord ordereth (*o*) a
man's going : and maketh
y acceptable to himself.

Though he fall (*p*), he shall
cast away : for the Lord
leth him with his hand.

I have been young, and
n old : and yet saw I never
ghteous forsaken, nor his
egging their bread.

The righteous is ever mer-
and lendeth : and his seed
sed.

Flee from evil, and do the
that is good : and dwell (*q*)
ermore.

For the Lord loveth the
that is right : he forsaketh
is that be godly, but they
eserved for ever.

The unrighteous shall be
ed : as for the seed of the
ly, it shall be rooted out.

The righteous shall inherit
nd : and dwell therein for

The mouth of the righteous
rcised in wisdom : and his

v. 20. "Fat of lambs," "which
ot resist the fire, and soon melts."

v. 21. "Borroweth, &c." The
g probably is, the ungodly is so
hat he has not wherewithal even to
at he has borrowed, whilst the
us hath sufficient for all the pur-
f beneficence and liberality.

v. 23. "Ordereth," "not leaving
to himself."

tongue will be talking of judge-
ment.

32. The law of his God is in
his heart : and his goings shall
not slide.

33. The ungodly seeth the
righteous : and seeketh occasion
to slay him.

34. (*r*) The Lord will not leave
him in his hand : nor con-
demn (*s*) him when he is judged.

35. Hope thou in the Lord,
and keep his way, and he shall
promote thee, that thou shalt pos-
sess the land : when the ungodly
shall perish, thou shalt see it.

36. I myself have seen the un-
godly in great power : and flou-
rishing like a green bay-tree.

37. I went by, and, lo, he was
gone : I sought him, but his
place could no where be found.

38. Keep innocency, and take
heed unto the thing that is right :
for that shall bring a man peace
at the last.

39. As for the transgressors,
they shall perish together : and
the end of the ungodly is, they
shall be rooted out at the last.

40. But the salvation of the
righteous cometh of the Lord :
who is also their strength in the
time of trouble.

41. And the Lord shall stand
by them, and save them : he shall
deliver them from the ungodly,
and shall save them, because they
put their trust in him.

(*p*) v. 24. "Though he fall, &c." i. e.
(probably) "though he meet with misfor-
tune, it shall not overwhelm him ; he
shall overcome it."

(*q*) v. 27. "Dwell, &c." i. e. "thou
shalt not be disturbed in thy possessions,
thou shalt be prosperous."

(*r*) v. 34. An answer to verse 33.

(*s*) "Condemn him," or "let him be
condemned."

MORNING PRAYER.

Psalm xxxviii. (t)

PUT me not to rebuke, O Lord, in thine anger (*u*) : neither chasten me in thy heavy displeasure.

2. For thine arrows stick fast in me : and thy hand presseth me sore.

3. There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4. For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

5. My wounds stink, and are corrupt : through my foolishness. (*x*)

6. I am brought into so great trouble and misery : that I go mourning all the day long.

7. For my loins are filled with a sore disease : and there is no whole part in my body.

8. I am feeble, and sore smitten : I have roared for the very quietness of my heart.

9. Lord, thou knowest all my (*y*) desire : and my groaning is not hid from thee.

10. My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11. My lovers and my neighbours did stand looking (*z*) upon my trouble : and my kinsmen stood afar off.

12. They also that sought after my life, laid snares for me : and they that went about to do me evil, talked of wickedness (*a*), and imagined deceit all the day long.

13. As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14. I became even as a man that heareth not : and in whose mouth are no reproofs. (*b*)

15. For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16. I have required (*c*) that they, even mine enemies, should not triumph over me : for when my foot slipped (*d*), they rejoiced greatly against me.

17. And I truly am set in the plague : and my heaviness is ever in my sight.

(t) Intituled, "A Psalm of David, to 'bring to remembrance.'" It was probably written when he was in great distress of mind, which he describes as though his body was afflicted with some sore disease. Perhaps after his sin in the matter of Uriah. His object might be, that he might not forget the sorrow he had sustained, and that the remembrance of it might restrain him from further sin. It is one of the Psalms for Ash-Wednesday.

(u) v. 1. "In thine anger, &c." The meaning probably is, "if I am to be put to 'rebuke and chastened, let it not be when 'thine anger is great, or thy displeasure 'heavy.'" See note on Ps. vi. 1.

(x) v. 5. "Foolishness," i. e. (probably) "sin."

(y) v. 9. "Desire," i. e. "anxiety," "uneasiness."

(z) v. 11. "Looking, &c." i. e. "without giving comfort or assistance." See Ps. xxxi. 13.—Ps. lxxxviii. 18.

(a) v. 12. "Wickedness," i. e. "wicked plans and devices against me."

(b) v. 14. "Reproofs," i. e. (probably) "answers." This properly introduces the idea expressed in the next verse, that God should answer for him, leaving his cause to God, not taking it upon himself.

(c) v. 16. "Required," or "prayed," "asked," "requested."

(d) "Slipped" and "rejoiced," rather "slippeth," and "rejoice;" referring, not to a single instance, but to a habit.

18. For I will confess my ickedness : and be sorry for my n.

19. But mine enemies live (*e*), nd are mighty : and they that ate me wrongfully are many in umber.

20. They also, that reward evil or good, are against me : because follow the thing that good is.

21. Forsake me not, O Lord ny God : be not thou far from ne.

22. Haste thee to help me : O Lord God of my salvation.

Psalm xxxix. (*g*)

I SAID, "I will take heed to my "ways : that I offend not (*h*) in "my tongue ;

2. "I will keep my mouth as "it were with a bridle : while (*i*) "the ungodly is in my sight."

3. I held my tongue, and spake othing : I kept silence, yea, even rom good words ; but it was pain nd grief to me.

4. My heart was hot within ne ; and while I was thus musing, the fire kindled : and t the last I spake with my tongue ;

5. "Lord, let me know my "end, and the number of my

"days : that I may be certified "how long I have to live."

6. Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee ; and verily every man living is altogether vanity.

7. For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8. And now, Lord, what is my hope (*k*) ? truly, my hope is even in thee.

9. Deliver me from all mine offences : and make me not a (*l*) rebuke unto the foolish.

10. I became dumb, and opened not my mouth : for it was thy doing. (*m*)

11. Take thy plague away from me : I am even consumed by means of thy heavy hand.

12. When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a (*n*) moth fretting a garment : every man therefore is but vanity.

13. Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

(*e*) v. 19. "Live," i. e. "flourish, "succeed."

(*g*) A pious hymn (written in sickness or trouble) upon the vanity of earthly acquisitions and our absolute dependence upon God, with an earnest prayer for deliverance from distress, and exemption from immediate death. David is considered the author. It is one of the Psalms a the burial service.

(*h*) v. 1. "Offend not," i. e. (probably) "by repining."

(*i*) v. 2. "While, &c." Lest any word hich escapes me should make them peak irreverently of God.

(*k*) v. 8. "What is my hope?" After noticing the uncertainty of life, and the vanity of riches, he naturally comes to the consideration, what gives a solid ground for hope?

(*l*) v. 9. "A rebuke," or "bye-word," from the afflictions with which I am visited.

(*m*) v. 10. "Thy doing," i. e. "my sufferings came from thee:" so that complaint would have been useless, and wicked.

(*n*) v. 12. "As, &c." or "as a moth fretteth a garment," or "as a garment "worn away by a moth."

14. For I am a stranger with thee, and a sojourner : as all my fathers were.

15. O spare (*o*) me a little, that I may recover my strength : before I go hence, and be no more seen.

Psalm xl. (*p*)

I WAITED patiently for the Lord : and he inclined unto me, and heard my calling.

2. He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3. And he hath put a new song in my mouth : even a thanksgiving unto our God.

4. Many shall see it (*q*), and

fear : and shall put their trust in the Lord.

5. Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.

6. O Lord my God, great are the wondrous works (*r*) which thou hast done ; like as be also thy thoughts, which are to us-ward : and yet there is no man that ordereth them unto thee.

7. If I should declare them, and speak of them : they should be more than I am able to express.

8. Sacrifice and meat-offering thou wouldest not (*s*) : but mine ears (*t*) hast thou opened.

(*o*) v. 15. "Spare, &c." So Job x. 20, 21.

(*p*) Dr. Kennicott thinks (and perhaps rightly) that this constitutes two distinct Psalms ; the first ending at the 13th verse, and the second beginning with the 14th. The first is considered a prophetic song of triumph, in the person of the Messiah, noticing his humiliation, his perfect obedience, and subsequent exaltation. The author of the Epistle to the Hebrews evidently treats the 8th, 9th, and 10th verses, as spoken in the person of our Saviour, Heb. x. 5., &c. (ante, 128.) "Wherefore when *he* cometh into the world, *he* saith, "Sacrifice, &c." plainly pointing out *the Messiah* as the person speaking. See 2. Kennicott's Sermons, and his Remarks, p. 193. David is considered as the author. The latter part, from the end of verse 13. is an anxious prayer for deliverance, apparently written in great trouble. If that is prophetic also, it might look forward to the time of our Saviour's agony before he was betrayed, and to his sufferings whilst upon the cross. This is one of the proper Psalms for Good Friday.

(*q*) v. 4. "It," i. e. "the deliverance God has accomplished, the salvation he has wrought."

(*r*) v. 6. "Wondrous works, &c." This may refer to the mystery of man's redemption, by the incarnation, sufferings, and exaltation of our Saviour.

(*s*) v. 8, 9. "Wouldest not," and "hast not required," i. e. "these are things you no longer will or can require ; they shall be wholly discontinued." It probably refers prophetically to that time when the Messiah, that great sacrifice, oblation, and satisfaction for the sins of the whole world, (of whom all other sacrifices were types,) was, by the sacrifice of himself once offered, to cause (in the language of Dan. ix. 27.) the sacrifice and the oblation to cease.

(*t*) v. 8. For "mine ears, &c." The quotation in Hebr. x. 5. is, "A body hast thou prepared me," and the variation of a small part of three Hebrew letters would warrant that translation. But the present reading, when explained, is perfectly intelligible. Where a bondman preferred perpetual bondage to freedom, he was to be brought before the judges, and in their presence the master was (as explained, ante, 113.) to bore his ear through with an awl, and then he was to serve the master for ever. See Exod. xxi. 1 to 6. and Deut. xv. 12 to 17. also Mede, 896. This passage, therefore, implies, that the service or obedience the bondman under such circumstances engaged to render, viz. "to serve *for ever*," was what God required ; and the "Lo, I come," in verse 9. imports that *such* service and obedience the person speaking was ready to perform.

9. Burnt offerings and sacrifice
for sin hast thou not required :
men said I, " Lo, I come."

10. In the (*u*) volume of the
book it is written of me, that I
would fulfil thy will, O my God :
I am content to do it; yea, thy
law is within my heart.

11. I have declared thy righte-
ousness in the great congrega-
tion (*x*) : lo, I will not refrain
my lips, O Lord, and that thou
nowest.

12. I have not hid (*y*) thy
righteousness within my heart :
my talk hath been of thy truth,
and of thy salvation.

13. I have not kept back (*z*)
thy loving mercy and truth : from
the great congregation.

14. Withdraw not thou thy
mercy from me, O Lord : let thy
loving-kindness and thy truth
always preserve me.

15. For innumerable troubles
are come about me; my sins (*a*)
have taken such hold upon me,

that I am not able to look up :
yea, they are more in number
than the hairs of my head, and
my heart hath failed (*b*) me.

16. O Lord, let it be thy plea-
sure to deliver me : make haste,
O Lord, to help me.

17. Let (*c*) them be ashamed
and confounded together, that
seek after my soul (*d*) to destroy
it : let them be driven backward,
and put to rebuke, that wish me
evil.

18. Let them be desolate, and
rewarded with shame : that say
unto me, " Fie upon thee, fie
upon thee."

19. Let all those that seek thee,
be joyful and glad in thee : and let
such as love thy salvation, say (*e*)
always, " The Lord be praised."

20. As for me, I am poor and
needy : but the Lord careth for
me.

21. Thou art my helper and
redeemer : make no long tarrying,
O my God.

(*u*) v. 10. " The volume, &c." i. e. " the
Bible." See Ps. cxix. 16. 24. 47.

(*x*) v. 11. " Great congregation," i. e.
the great religious assembly of the
Jews." See ante, Ps. xxii. 25. — xxxv.
8. and the notes there.

(*y*) v. 12. " Hid, &c." i. e. " confined
it to my own meditations, but have
made it the subject of conversation with
others."

(*z*) v. 13. " Kept back," i. e. " con-
cealed."

(*a*) v. 15. " My sins." If this part is
considered as prophetic, looking forward
to the Messiah, by " my sins" must be
intended the sins *laid upon him*, those *he*
was to bear; for " *he* did no sin, neither
was guile found in his mouth; 1 Pet. ii.
22." but " the Lord laid on him the
iniquity of us all; Is. liii. 6. 11, 12."

" And his agony was such, when he was
taking our sins upon him, that his sweat
was as it were great drops of blood fall-
ing to the ground, Luke xxii. 44."

(*b*) " Hath failed, &c." Just before
our Saviour was betrayed, " his soul was
exceeding sorrowful, even unto death,
and he fell on his face and prayed, " O
my Father, if it be possible, let this cup
pass from me; Matt. xxvi. 38, 39;" so
that this part of the Psalm was strictly
verified in him.

(*c*) v. 17, 18. " Let, &c." This may be
prophetic; " they shall be, &c." referring
to the destruction which should come upon
the Jews for their conduct towards Christ.
The verbs in v. 17, 18, 19. are all *futures*.

(*d*) v. 17. " Soul," i. e. " life."

(*e*) v. 19. " Say," i. e. " have occasion to
say," from the protection thou givest me.

Lessons for the Eighth Day of the Month throughout the Year.

January 8.	February 8.	March 8.	April 8.
Morn. Gen. xiii. Matt. vi. (1) Even. Gen. xiv. Rom. vi. (2)	Morn. Exod. xxii. Mark viii. (3) Even. Exod. xxiii. 2 Cor. iv. (4)	Morn. Deut. xxx. Luke xix. (5) Even. Deut. xxxi. Col. iii. (6)	Morn. 1 Sam. xix. Acts v. (7) Even. 1 Sam. xx. Heb. x. (8)
May 8.	June 8.	July 8.	August 8.
Morn. 1 Kings xx. Matt. vi. (9) Even. 1 Kings xxi. Rom. vii.	Morn. Job x. Mark ix. Even. Job xi. 2 Cor. vi. (10)	Morn. Prov. xxv. Luke xx. Even. Prov. xxvi. Col. iv.	Morn. Jer. xliii. Acts vi. Even. Jer. xliv. Heb. xi.
September 8.	October 8.	November 8.	December 8.
Morn. Jonah i. Matt. ix. (11) Even. Jonah ii. iii. Rom. ix.	Morn. Judith vii. Mark xi. Even. Judith viii. 2 Cor. vii.	Morn. Eccclus. xxix. Luke xxiv. (12) Ev. Eccclus. xxx. to v. 18. 1 Thes. iv. (13)	Morn. Isaiah xxix. Acts viii. (14) Even. Isaiah xxx. Jam. i. (15)

(1) ante, 85. 211. (2) ante, 191. 193. (3) ante, 193. (4) ante, 215. (5) ante, 201. (6) ante, 136. 72.
 (7) ante, 208. (8) ante, 137. (9) ante, 85. 211. (10) ante, 88. (11) ante, 221. 216. 233.
 (12) ante, 139. 142. (13) ante, 90. (14) ante, 171. (15) ante, 154. 158. 160.

EVENING PRAYER.

Psalm xli. (g)

BLESSED is he that considereth the poor and needy : the Lord shall deliver him in the time of trouble.

2. The Lord preserve (h) him, and keep him alive, that he may be blessed upon earth : and deliver not thou him into the will of his enemies.

3. The Lord comfort him when he lieth sick upon his bed : make thou all his bed in his sickness.

4. I said, " Lord, be merciful unto me : heal my soul, for I have sinned against thee."

(g) Written by David during sickness or some great trouble. It calls for blessings on those whose friendship and kindnesses his sickness or adversity had not diminished, complains of the conduct of those who had deserted and opposed him, prays for God's assistance, and thankfully acknowledges the marks of it he had received.

(h) v. 2, 3. B. T. reads all the verbs as futures, " will preserve ;" " thou wilt not

5. Mine enemies speak evil of me : " When shall he die, and his name perish ?"

6. And if he (i) come to see me, he speaketh vanity : and his heart conceiveth falsehood within himself ; and when he cometh forth, he telleth it.

7. All mine enemies whisper together against me : even against me do they imagine this evil ;

8. " Let (k) the sentence of " guiltiness proceed against him : " and now that he lieth, let him " rise up no more."

9. Yea, even mine own familiar friend (l), whom I trusted : who

" deliver him, &c." " will comfort ;" " thou " wilt make, &c."

(i) v. 6. " He," i.e. " mine enemy," or " any of my enemies," indefinitely, " whoever cometh."

(k) v. 8. " Let, &c." These are the words of his enemies ; this the evil they imagine, or wish.

(l) v. 9. " Friend," probably Abithophel, who joined Absalom against him. See 2 Sam. xv. 12. — xvi. 23. It is to this

also eat of my bread, hath laid at wait for me.

o. But be thou merciful unto , O Lord : raise thou me up in, and I shall reward them.

1. By this I know thou faarest me : that mine enemy h not triumph against me.

2. And when I am in my lth, thou upholdest me : and lt set me before thy face for r.

3. Blessed (m) be the Lord d of Israel : world without end. en.

Psalm xlii. (n)

KE as the hart desireth the er-brooks : so longeth my soul r thee, O God.

. My soul is athirst for God, , even for the living God : n shall I come to appear be : the presence of God ?

. My tears have been my meat

day and night : while they daily say unto me, " Where is now thy " God ?"

4. Now when I think there-upon, I pour out my heart by myself : for I went (o) with the multitude, and brought them forth into the house of God ;

5. In the voice of praise and thanksgiving : among such as keep holy-day.

6. Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me ?

7. Put thy trust in God : for I will (p) yet give him thanks for the help of his countenance.

8. My God, my soul is vexed within me : therefore will I remember thee concerning (q) the land of Jordan, and the little hill of Hermon.

9. One deep (r) calleth another, because of the noise of the water-

our Saviour is supposed to refer, in foretelling Judas's perfidy, he (John xiii. 18.) " I know whom I have oen, but that the Scripture may be filled, *he that eateth bread with me th lifted up his heel against me ;*" not, ably, that he meant that this passage written *prophetically* with a view to s, but merely that it was *applicable* to

See ante, 49. note on Matt. ii. 15. s. lv. 12 to 15. David makes a similar plaint of the conduct of some faithless d, perhaps the same person.

) v. 13. This benediction is supposed ave been added by the compiler, on onclusion of the first book.

The first Psalm of the Second Book. supposed to have been written by d on his flight from Absalom. He sts his absence from the tabernacle at alem, complains of the taunting re-shes of his enemies, points out the ness of his distress, but declares at me time his firm reliance upon God. Psalm lxxxiv. Bp. Lowth says of it, e ardent feelings of a devout heart are nirably expressed, whilst the memory

" of former felicity seems to aggravate his " anguish. The extreme anxiety of a mind, " depressed by the burden of sorrow, and " yet at the same time impatient under it, " overcome by an accumulation of evils, " yet in some degree endeavouring to " resist them, and admitting, through the " dark cloud of affliction, a glimmering " ray of hope and consolation, is finely " depicted."

(o) v. 4. " I went, &c." calling to mind the triumphant manner in which he used to go up to the tabernacle. Ps. xxvi. 8. — xxvii. 4. — xliii. 3, 4.

(p) v. 7. " Will," or " shall," B. T. which seems preferable, as expressing his reliance that God would give him fresh ground for praise, by giving him further assistance.

(q) v. 8. " Concerning," or " even from," i. e. " if I cannot lift up my soul unto thee " in the tabernacle at Jerusalem, I will " even from the land of Jordan, &c." So Ps. lxi. 2. " from the ends of the earth will " I call upon thee, when my heart is in " heaviness."

(r) v. 9. " One deep, &c." i. e. " cala-

pipes : all thy waves and storms are gone over me.

10. The Lord hath granted his loving-kindness in the day-time : and in the night-season did I sing of him, and made my prayer unto the God of my life.

11. I will say unto the God of my strength, "Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me?"

12. My (*s*) bones are smitten asunder as with a sword : while mine enemies, that trouble me, cast me in the teeth ;

13. Namely, while they say daily unto me : "Where is now thy God?"

14. Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

15. O put thy trust in God : for I (*t*) will yet thank him, which is the help of my countenance, and my God.

Psalm xliii. (*u*)

GIVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

"mities come upon me in such quick succession, that one might be said to call unto another, one might invite another to succeed; each as it were *within hearing* of that which preceded."

(*s*) v. 12. "My bones, &c." i. e. "these scoffs wound *my mind* as much as the smiting my bones asunder would *my body*."

(*t*) v. 15. "Will," or "shall."

(*u*) This is supposed to be a continuation of the preceding Psalm. It might be added upon some new trouble. It appeals anxiously to God for deliverance, and seems to have been written when there was no power of going up to the usual place of worship.

(*x*) v. 3. The joy of going up to the tabernacle is here again referred to. See Ps. xlii. 3.

2. For thou art the God of my strength ; why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me ?

3. O (*x*) send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4. And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5. Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

6. O put thy trust in God : for I will (*y*) yet give him thanks, which is the help of my countenance, and my God.

MORNING PRAYER.

Psalm xliv. (*z*)

WE have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old ;

2. How thou hast driven out the heathen with thy hand, and planted them (*a*) in : how thou

(*y*) v. 6. "Will," or "shall."

(*z*) An anxious Prayer to God for deliverance, written after some calamities and in a time of great dismay, calling to mind what God had before done for the nation, ascribing their former successes to *his* assistance, appealing to their continuance in God's worship during their distress, and still professing their confidence in him. It is supposed to have been written in Hezekiah's time, about 713 years before the birth of Christ, when Sennacherib King of Assyria, after having taken the fenced cities of Judah, sent a great host against Jerusalem. See 2 Kings xviii. 13. 17. — Isaiah xxxvi. 1, 2.

(*a*) v. 2. "Them," i. e. "our fathers."

ast destroyed the nations, and
ast them out. (b)

3. For they gat not the land
a possession through their own
word : neither was it their own
rm that helped them ;

4. But thy right hand, and
hine arm, and the light of thy
ountenance : because thou hadst
favour unto them.

5. Thou art my King, O God :
end help unto Jacob.

6. Through thee will (c) we
verthrow our enemies : and in
hy Name will (c) we tread them
nder that rise up against us.

7. For I will not trust in my
ow : it is not my sword that shall
elp me ;

8. But it is thou that savest us
rom our enemies : and putteth
hem to confusion that hate us.

9. We make our boast of God
ll day long : and will praise thy
ame for ever.

10. But now thou art far off,
nd putteth us to confusion : and
best not forth with our armies.

11. Thou makest us to turn our
acks upon our enemies : so that
ey, which hate us, spoil our
ods.

12. Thou lettest us be eaten up
like sheep : and hast scattered
us among the heathen.

13. Thou sellest thy people for
nought (d) : and takest no money
for them.

14. Thou makest us to be re-
buked of our neighbours : to be
laughed to scorn, and had in
derision of them that are round
about us.

15. Thou makest us to be a
by-word among the heathen :
and that the people shake their
heads (e) at us.

16. My confusion is daily be-
fore me : and the shame of my
face hath covered me ;

17. For the voice of the slan-
derer (g) and blasphemer : for the
enemy and avenger.

18. And though all this be come
upon us, yet do we not forget thee :
nor behave ourselves frowardly in
thy (h) covenant.

19. Our heart is not turned
back : neither our steps gone out
of thy way ;

20. No, not when thou hast
smitten us into the place of dra-
gons (i) : and covered us with
the shadow of death.

(b) "Cast them out," or "made them," (i. e. our Fathers) "to flourish." Them," in both parts of the verse, refers "our Fathers;" and the antithesis is, between what God had done *to* the Hea-
en, and *for* them. So Parkhurst, Hebr. ct. 740. Ainsworth in loco, and many the writers Pole cites. Poli Synopsis in co. It alludes probably to the driv-
g out the nations in Joshua's time m the land of Canaan.

(c) v. 6. "Will," or "shall."

(d) v. 13. "For nought," i. e. "treating them as what is better *parted with for nothing*, than kept." When Moses de-
nounced upon the people what they should fer for disobedience, he told them, among other things,) (Deuter. xxviii. 68.)
e shall be sold unto your enemies for

"bondmen and bondwomen, and no man shall buy you." So much shall you be despised, that when you are offered for sale, no one shall be willing to give *any thing* for you, to buy you at the lowest price.

(e) v. 15. "Shake their heads," i. e. "in ridicule and contempt."

(g) v. 17. "Slanderer and blasphemer," not alluding perhaps to any one in particu-
lar, but to the heathen in general (who made a by-word of them), and to the people who shook their heads at them.

(h) v. 18. "Thy covenant," "the service thou hast required: what thou hast made
matter of covenant with us."

(i) v. 20. "Place of dragons." A figu-
rative expression, to denote the utmost misery.

21. If we have forgotten the Name of our God, and holden up our hands to any strange god : shall not God search it out ? for he knoweth the very secrets of the heart.

22. For thy sake (*k*) also are we killed all the day long : and are counted as sheep appointed to be slain.

23. Up, Lord, why sleepest thou : awake, and be not absent from us for ever.

24. Wherefore hidest thou thy face : and forgettest our misery and trouble ?

25. For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26. Arise, and help us : and deliver us for thy mercies sake.

Psalm xlv. (*l*)

My heart is inditing (*m*) of a good matter : I speak of the

(*k*) v. 22. "For thy sake," i. e. "because of our adherence to thy religion, because we will not distrust thee, or join in worshipping other gods." So far from our being apostates, it is *for attachment to thee* we suffer : "it is for thy sake we are killed, &c."

(*l*) This Psalm has been supposed to have been written upon Solomon's marriage with Pharaoh's daughter ; and if so, as Solomon was a type of the Messiah, the author might be led into expressions more applicable to the Messiah than to Solomon. But the more general, and perhaps the better opinion is, that it applied to the Messiah only. The language, in many parts, sounds far too high for Solomon, and in some, particularly verse 7., would in no sense apply to him : And if any part apply exclusively to the Messiah, it would be strange if the whole had not the same application. See Hales's 9th Dissertation, p. 301. and Poli Synopsis in loco. Bishop Patrick thinks it referred both to the Messiah, and to Solomon's marriage. "Many of the expressions, (he observes,) are so magnificent, that it is in a very poor and low sense only that they can be applied to Solomon, and his bride : some of them scarcely at all. On the other hand, some expressions seem so plainly to belong to him, that it is by way of allegory only that they can be applied to our Saviour. The mind of the Prophet was evidently carried beyond Solomon, to the great King, the Lord Christ ; at least he was guided to use words so high, that they proved too great for Solomon, and we must say, as our Saviour does in another case, *'Behold, a greater than Solomon is here.*

"And so the best of the Jewish interpreters acknowledge." The author of the Epistle to the Hebrews clearly considers the 7th and 8th verses as written with a view to the Messiah, for, in bringing forward passages in which the Messiah is spoken of in higher terms than are ever applied to Angels, he refers to this : "But unto *the Son* he saith, *'Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom : thou hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.'*" The Chaldee Paraphrase says expressly, that it was written prophetically of the Messiah. The Targum, Aben Ezra, and Solomon Jarchi say, that it was a prophecy of the Messiah. Kimchi is clear it was written for the Messiah, and says it was antiently so understood. Jarchi says, their antient Doctors interpreted it of the Messiah, but he thinks it more expedient to explain it only of David, to put the Christians to silence. See Nicholls and Hammond in loco, and Chandler's Defence of Christianity, 255, 257, 258. The Apostolical Constitution, Lib. 5. c. 20. p. 329. considers it as written of Christ.—So does Justin, M.—Dial. cum Tryphone, 256, 313 ;—and Basil in his Homily on this Psalm, p. 79.—Dr. Hales says, it cannot relate to Solomon, for he was a man of peace.—1. Hales' Trin. 230. Bishop Horne applies it to the Messiah only ; and Bishop Horsley is positive it was intended to have that application and no other. He and many other writers consider it as describing the character of the Messiah, and under the image of a marriage solemn-

things which I have made (*n*) unto the (*o*) King.

2. My tongue is the pen of a ready writer.

3. Thou (*p*) art fairer (*q*) than the children of men: full of grace are thy lips, because God (*r*) hath blessed thee for (*s*) ever.

4. Gird thee with thy sword upon thy thigh, O thou most mighty: according to thy worship and renown.

mity, foretelling a period not yet arrived, when the Jews should be converted to the religion of Christ, and stand foremost in their attachment to Christianity: when the Messiah should have grounds for selecting the Jewish nation above all others as a man selects one woman for his wife, and when the Jewish nation should look up to him above all others as a woman looketh up to her husband. It might mean, first, under the type of the bride-room, to express the great affection the Messiah should have for his Church, and the protection and blessings he should confer upon it; and, secondly, under the type of the bride, to intimate the zeal and attachment with which the Christian Church should look up to the Messiah, and the perfect dependence it should place in him; and the description of the King, the bride, and her companions might be intended to intimate the power of the Messiah, the glory of his Church, and the success of his religion. It is one of the Psalms for Christmas Day. See Dr. Hales's 9th Dissertation, 301. 2 Slade, 195.

(*m*) v. 1. "Inditing of a good matter," i. e. "labouring with a godly theme."—Bishop Horsley.

(*n*) "Unto" or "of; concerning." Bishop Horsley renders it, "I address my performance to the King."

(*o*) "The King," i. e. "the Messiah." Hammond and Bishop Horsley observe, that the Jewish expositors, that "the King" in the Psalms always applies to the Messiah, unless there is something in the context to direct it to some other person.

(*p*) v. 3. "Thou," i. e. either "Solomon" or "the Messiah."

(*q*) "Fairer" or "purer;" and if the

5. Good luck have thou with thine honour: ride on, because (*t*) of the word of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things.

6. Thy arrows (*u*) are very sharp, and the people shall be subdued (*x*) unto thee: even in the (*y*) midst among the King's (*y*) enemies.

7. Thy seat, O God (*z*), endureth for ever (*a*): the scep-

Psalm refer to the Messiah, though he was to have "no form or comeliness, no beauty that we should desire him, (Is. liii. 2.)" "he did no sin, neither was guile found in his lips. 1 Pet. ii. 22."

(*r*) "God." Hebr. Elohim.

(*s*) "For ever;" true of Christ: far from true of Solomon. See ante, 43. note (*y*).

(*t*) v. 5. "For 'because,'" Bishop Horsley reads "in the cause of."

(*u*) v. 6. "Thy arrows, &c." The time of the Messiah is repeatedly noticed as a time of signal vengeance. See note on Psalm ii. 9.

(*x*) "Subdued, &c." This is so far true of Solomon that he "reigned over all kingdoms, from the river" (Euphrates) "unto the land of the Philistines, and unto the borders of Egypt, 1 Kings iv. 21," but *his* was a reign of peace.

(*y*) "The King's," i. e. "thine," he is addressing the King. "In the midst:" even there where they would be least assailable; so completely should they be subdued. The same idea occurs in the prophetic Psalm, cx. 2. "Be thou ruler, even in the midst among thine enemies."

(*z*) v. 7. "O God." Hebr. Elohim; referring to the Messiah, Euseb. Eccl. Hist. B. 1. c. 3. p. 9. Basil. 80. Vaill. 37. And "would the Holy Ghost" (says Justin Martyr) "call any one Lord or God, except the Father of all, and his Christ?" Justin Martyr, Dial. cum Tryphone, 277. and see 287.

(*a*) "For ever." The perpetual duration of Christ's kingdom is repeatedly foretold; and as its fulfilment is now going on before our eyes, it is one of the many proofs of the authenticity of the Scriptures, and of the divine origin of our religion. In Ps. lxxxix. 30. it is said, "His seed will I make to endure for ever, and his throne

tre of thy kingdom is a right sceptre. (*b*)

8. Thou hast loved righteousness, and hated iniquity : wherefore God (*c*), even thy God (*c*), hath anointed thee with the oil of gladness above thy fellows.

9. All thy garments smell of myrrh, aloes, and cassia : out of the ivory palaces, whereby they have made thee glad.

10. King's daughters were among thy honourable women : upon thy right hand did stand the (*d*) queen in a vesture of gold, wrought about with divers colours.

11. Hearken, O daughter (*e*), and consider, incline thine ear : forget (*g*) also thine own people, and thy father's house.

12. So shall the King have pleasure in thy beauty : for he is thy Lord God (*h*), and worship thou him.

13. And the daughter of Tyre (*i*) shall be there with a (*k*) gift : like as the rich also among the people shall make their supplication before thee.

14. The King's (*l*) daughter is (*m*) all glorious (*n*) within : her clothing (*o*) is of wrought gold.

15. She shall be brought unto the King in raiment of needlework : the virgins, that be her fellows, shall bear her company, and shall be brought unto thee.

16. With joy and gladness shall they be brought : and shall enter into the King's palace.

17. Instead (*p*) of thy fathers

"as the days of heaven." In Ps. lxxii. 5. "They shall fear thee, as long as the sun and moon endureth, from one generation to another." According to Ps. cx. 1. he is to sit at God's right hand, till God shall make his enemies his footstool. His is the kingdom, which, (according to Dan. ii. 44.) "The God of heaven should set up, which shall never be destroyed;" it was to him that, (according to Dan. vii. 14.) "there was given dominion and glory, and a kingdom, that all people, nations, and languages should serve him, whose dominion is an everlasting dominion, which shall not pass away, and whose kingdom is that which shall not be destroyed;" and, according to his own prophecy, (Matt. xvi. 18. ante, 190.) the gates of hell shall not prevail against his church.

(*b*) Or, "a sceptre of righteousness is the sceptre of thy kingdom."

(*c*) v. 8. "God," Hebr. Elohim, so that here is in verse 8. God anointing, and by referring to verse 7. it is God who is anointed. God the Father anointing, and Christ the God anointed. Vaill. 18.

(*d*) v. 10. "The queen," i. e. (as many writers think) the Jewish nation when it shall have embraced Christianity.

(*e*) v. 11. "Daughter," i. e. (probably) her who in v. 10. is called "the queen."

(*g*) "Forget," i. e. either, "lay aside

"those peculiarities which separate you from other nations, (Justin M. Dial. cum Tryphone, 287.) or "disregard every attachment which will interfere with your duty;" for in the language of Christ, "He that loves father or mother more than me, is not worthy of me, Matt. x. 37."

(*h*) v. 12. "Thy Lord God," or rather "thy Lord," (Hebr. Adoni). "God" is not in the original.

(*i*) v. 13. "The daughter of Tyre," i. e. (perhaps) "the greatest Gentile nations."

(*k*) "A gift," i. e. "in worship."

(*l*) v. 14. "The King's daughter," i. e. (probably) her who in verse 10. is called "the queen," and in verse 11. is addressed as "daughter."

(*m*) "Is," i. e. (probably) "must be," this will be required.

(*n*) "All glorious within," i. e. (probably) endowed with all internal graces, with every good quality of heart and mind.

(*o*) "Her clothing, &c." i. e. (perhaps) she has really all the worth she seems to have: there is no deception, no false show.

(*p*) v. 17. "Instead, &c." Bp. Horsley thinks the rendering may be, "Thy children shall be what their fathers were, i. e. God's chosen people; their zeal for Christ's religion, when converted, shall intitle them to that distinction."

thou shalt have children : whom thou mayest make princes in all lands.

18. I will remember thy Name from one generation to another : therefore shall the people give thanks unto thee, world without end.

Psalm xlv. (q)

God is our hope and strength : a very present help in trouble.

2. Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea ;

3. Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.

4. The rivers (r) of the flood hereof shall make glad the city of God : the holy place of

the tabernacle of the Most Highest.

5. God is in the midst of her ; therefore shall she not be removed : God shall help her, and that right early.

6. The heathen make much ado (s), and the kingdoms are moved : but God hath shewed his voice, and the earth (t) shall melt away.

7. The (u) Lord of hosts is with us : the God of Jacob is our refuge.

8. O come hither, and behold the works of the Lord : what destruction (x) he hath brought upon the earth.

9. He maketh (y) wars to cease in all the world : he breaketh (z) the bow, and (z) knappeth the spear in sunder, and (z) burneth the chariots in the fire.

(q) A song of triumph, written with great spirit upon some signal victory or deliverance, describing in very animated language the advantage of God's assistance and his irresistible power, and introducing God himself to increase the effect. It is supposed to have been written either, 1st, upon David's successes mentioned 2 Sam. ii. ; or, 2dly, upon the destruction of the Moabites and Ammonites, who came up against Jehoshaphat, but turned against each other, as recorded 2 Chron. xx. (See post, 313. note on Psalm xlviii.) ; or, 3dly, upon the annihilation of Sennacherib's army, when the angel of the Lord smote in their camp one hundred and eighty-five thousand men. (See 2 Kings xix. 35. and Isaiah xxxvii. 36.) The recurring frequently to hymns written on signal instances of God's assistance, was calculated to keep the events constantly in their minds, and to inspire the highest opinion of God's power, and a thankful remembrance of his protection.

(r) v. 4. "The rivers, &c." i. e. (perhaps) "the most violent commotions, or the most formidable irruptions shall be so controlled by God's power, that instead of dismay and despair, they shall produce exultation and triumph, shall make the city glad."

(s) v. 6. "Make much ado," i. e. "hospitally raise their forces, &c."

(t) "The earth," i. e. "all human power."

(u) v. 7. "The Lord, &c." The triumphant burthen of the song ; the reason why they may despise all human efforts : where God assists, the event cannot be doubtful.

(x) v. 8. "Destruction, &c." i. e. "upon our enemies."

(y) v. 9. "Maketh wars to cease, &c." i. e. (probably,) "by overcoming all human means, frustrating all human devices."

(z) "Breaketh, knappeth, burneth, &c." It was usual to burn and otherwise destroy much of the armour of their enemies after gaining a victory. This custom is probably referred to, Isaiah ix. 4, 5. Post, —. And in Ez. xxxix. 9, 10. after denouncing defeat upon the heathen on the mountains of Israel, God says, "They that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, &c." So Virgil, *Æn.* viii. 561.

"Scutorum incendi victor acervos."

See 2 Lowth's Isaiah 100. and Hos. ii. 18.

10. "Be still (*a*) then, and know
"that I am God : I will be exalted
"among the heathen, and I will
"be exalted in the earth."

11. The Lord of hosts is with
us : the God of Jacob is our
refuge.

Lessons for the Ninth Day of the Month throughout the Year.

January 9.	February 9.	March 9.	April 9.
Morn. Gen. xv. Matt. vii. (1) Even. Gen. xvi. Rom. vii.	Morn. Exod. xxiv. Mark ix. Even. Exod. xxxii. 2 Cor. v.	Morn. Deut. xxxii. Luke xx. Even. Deut. xxxiii. Col. iv.	Morn. 1 Sam. xxi. Acts vi. Even. 1 Sam. xxii. Heb. xi.
May 9.	June 9.	July 9.	August 9.
Morn. 1 Kings xxii. Matt. vii. (2) Even. 2 Kings i. Rom. viii. (3)	Morn. Job xii. Mark x. Even. Job xiii. 2 Cor. vii.	Morn. Prov. xxvii. Luke xxi. (4) Even. Prov. xxviii. 1 Thess. i.	Morn. Jer. xlv. xlv. Acts vii. (5) Even. Jer. xlvii. Heb. xii.
September 9.	October 9.	November 9.	December 9.
Morn. Jonah iv. Matt. x. Even. Micah i. Rom. x. (6)	Morn. Judith ix. Mark xii. Even. Judith x. 2 Cor. viii.	Morn. Eccclus. xxxi. John i. (7) Even. Eccclus. xxxii. 1 Thess. v.	Morn. Isaiah xxxi. Acts ix. (8) Even. Isaiah xxxii. James ii.

(1) ante, 195. (2) ante, 195. (3) ante, 182. 194. (4) ante, 32. (5) ante, 45. (6) ante, 237.
(7) ante, 44. 37. (8) ante, 65.

EVENING PRAYER.

Psalm xlvii. (*b*)

O CLAP your hands together,
all ye people : O sing unto God
with the voice of melody.

2. For the Lord is high, and
to be feared : he is the great
King upon all the earth.

3. He shall subdue the people

under us : and the nations under
our feet.

4. He shall choose out an heri-
tage for us : even the worship of
Jacob, whom he loved.

5. God (*c*) is gone up with a
merry noise : and the (*c*) Lord
with the sound of the trump.

6. O sing praises, sing praises

"I will *break* the bow and the sword, and
"the battle out of the earth."

(*a*) v. 10. "Be still then, &c." Evi-
dently a change of person : God himself is
introduced. This direction agrees with
that given to the Jews in Jehosha-
phat's time, when, in answer to Jehosha-
phat's anxious prayer, God gave him this
assurance, "Ye shall not need to fight in
"this battle ; set yourselves, *stand ye still*,
"and see the salvation of the Lord with
"you, 2 Chron. xx. 17." and accordingly

God stirred up their enemies to destroy
each other, which they did.

(*b*) A spirited hymn, upon some solemn
procession with the ark. It is one of the
proper Psalms for Ascension Day.

(*c*) v. 5, "God," and "the Lord,"
typified by "the ark," the symbol of God's
presence. Justin M. considers this and all
that follows in this Psalm as prophetic,
applying to the Messiah. Dial. cum Try-
phone, 255.

unto our God : O sing praises, sing praises unto our King.

7. For God is the King of all the earth : sing ye praises with understanding. (*d*)

8. God reigneth over the heathen : God sitteth upon his holy seat.

9. The princes (*e*) of the people are joined unto the people of the God of Abraham : for (*g*) God, which is very high exalted, doth defend the earth, as it were with a shield.

Psalm xlviii. (*h*)

GREAT is the Lord, and highly to be praised : in the city of our God, even upon his holy hill.

(*d*) v. 7. "Understanding, i. e. "skill, "judgment."

(*e*) v. 9. "The princes, &c." i. e. either, "the heads of the Gentile nations are united in worship with the Jewish people," or "the governors of distant districts are come to join the rest of the people."

(*g*) "For God, &c." "For whilst they are concurring in the worship of God, their territories will be safe. God shall defend them." In Exod. xxxiv. 23, 24. when God directs all the males to appear before him thrice every year, he assures them that at those times no man shall desire their land ; (that is,) they shall be free from invasions.

(*h*) A song of triumph upon some signal deliverance, perhaps that in the time of Jehoshaphat, when the Moabites and Ammonites, and the inhabitants of Mount Seir came up against him. See 2 Chron. xx. and the note on the 46th Ps. The alarm was great, and a fast was proclaimed ; all Judah was gathered together out of all their cities to ask help of the Lord, and they stood before him with their wives and their children. God promised them deliverance, and stirred up their enemies to fall upon each other, which they did so effectually, that none escaped. The spoil was so great, that the Jews were three days in gathering it ; on the fourth, they assembled in the valley of Berachak, and there they blessed the Lord : and then they went up to Jerusa-

2. The hill of Sion is a fair place, and the joy of the whole earth : upon the north side lieth the city of the great King ; God is well known in her palaces as a sure refuge.

3. For lo, the (*i*) kings of the earth : are gathered, and gone by (*k*) together.

4. They marvelled to see such things (*l*) : they were astonished and suddenly cast down.

5. Fear came there upon them, and sorrow : as upon a woman in her travail.

6. Thou shalt break the ships (*m*) of the sea : through the east wind.

7. Like as we have heard, so

lem, with psalteries and harps and trumpets unto the house of the Lord. This was about 896 years before the birth of Christ. The Psalm notices the protection God afforded to Jerusalem, the discomfiture of her enemies, the advantages of its situation, and her perfect exemption from damage. It is also probably prophetic, taking occasion from this great interposition of God's assistance, to look forward to that preeminent deliverance, the redemption by Christ ; and signifying beforehand the opposition it should experience, the discomfiture of its opponents, and the success and triumphs of its adherents. Jerome evidently so considers it. The strength of Sion may be considered as intimating the strength of Christ's church ; founded on that rock, against which the powers of hell shall not prevail. It is one of the Psalms for Whitsunday.

(*i*) v. 3. So in Psalm ii. 2. "the kings of the earth" are described as Christ's opposers.

(*k*) "Gone by," i. e. (probably) "in military array."

(*l*) v. 4. "To see such things," i. e. "at what they saw."

(*m*) v. 6. "The ships, &c." The Moabites, &c. came from beyond the sea, (2 Chron. xx. 2.) and this may refer to the destruction of their ships ; or it may be only another similitude, "Thou destroyedst them, as the east wind destroys ships."

have we seen in the city of the Lord of hosts ; in the city of our God : God upholdeth the same for ever.

8. We wait (*n*) for thy loving-kindness, O God : in the midst of thy temple.

9. O God, according to thy Name, so is thy praise unto the world's end : thy right hand is full of righteousness.

10. Let the mount Sion rejoice, and the daughter of Judah be glad : because of thy judgments.

11. Walk about Sion, and go round about her : and tell the towers (*o*) thereof.

12. Mark well her bulwarks(*o*), set up (*p*) her houses : that ye may tell them that come after.

13. For this God is our God for ever and ever : he shall be our guide unto (*q*) death.

Psalm xlix. (*r*)

O HEAR ye this, all ye people :

(*n*) v. 8. "Wait, &c." We have no occasion to *act* : if we only *wait* in thy temple thou effectest our deliverance. In this instance God had told them they need not fight in that battle, and they appointed singers to go before the army, to sing praises unto the Lord ; and it was when they began to sing and to praise, that their enemies set upon each other. 2 Chron. xx. 17. 21, 22.

(*o*) v. 11, 12. "Tell the towers," and "mark well her bulwarks," i. e. (probably) "to see that they have sustained no injury."

(*p*) v. 12. "Set up," or "examine."

(*q*) v. 13. "Unto," i. e. "until."

(*r*) On death ; the inefficacy of every thing but what the Scriptures call "understanding ;" (i. e. "righteousness" and the fear of the Lord") to diminish its terrors.

(*s*) v. 4. "The," or "a."

(*t*) v. 5. "Wickedness," or "sickness,

ponder it with your ears, all ye that dwell in the world ;

2. High and low, rich and poor : one with another.

3. My mouth shall speak of wisdom : and my heart shall muse of understanding.

4. I will incline mine ear to the (*s*) parable : and shew my dark speech upon the harp.

5. Wherefore should I fear in the days of wickedness (*t*) : and when the wickedness (*u*) of my heels compasseth me round about?

6. There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7. But (*x*) no man may deliver his brother : nor make agreement unto God for him ;

8. For it cost more to redeem their souls : so that he must let that alone for ever ;

9. Yea, though he live long : and see not the grave.

10. For he seeth (*y*) that

"or any other peril ; when I may be suddenly taken off."

(*u*) "The wickedness of my heels," or "the dangers which pursue me : — what ever puts my life in hazard." The point he proposes for consideration is, "what is the real ground for fear at the approach of death ?"

(*x*) v. 7. "But, &c." Nothing can arrest its progress, or prevent its consequences. Each man's fate must depend upon what is properly *his own* : his own conduct, his own principles, his own motives will alone be considered : no goodness, however great or long, in a relation, however near, will have any influence ; much less will riches, or talents, or station. In the language of Ezek. xiv. 14. 16. 20. "They shall but deliver their own souls by their righteousness, they shall deliver neither son nor daughter."

(*y*) v. 10. "He seeth," i. e. "it is seen."

wise (z) men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.

11. And yet they think (a) that their houses shall continue for ever : and that their dwelling-places shall endure from one generation to another, and call the lands after their own names.

12. Nevertheless man will (b) not abide in honour : seeing he may be compared unto the beasts that perish ; this is the way of them.

13. This is their foolishness : and their posterity praise their saying.

14. They lie in the (c) hell like sheep, death gnaweth upon them, and the righteous shall have domination (d) over them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

15. But God hath (e) delivered my soul from the place of hell : for he shall receive me.

16. Be not thou afraid, though one be made rich : or if the glory of his house be increased ;

17. For he shall carry nothing away with him, when he dieth : neither shall his pomp follow him.

18. For (g) while he lived, he counted himself an happy man : and so long as thou doest well unto thyself, men will speak good of thee.

19. He shall follow the generation of his fathers : and shall never see light.

20. Man (h) being in honour, hath no understanding : but is compared unto the beasts that perish. (i)

MORNING PRAYER.

Psalm l. (k)

THE Lord, even the most mighty

(z) "Wise men," i. e. (probably) "men of talent."

(a) v. 11. "They think:" they gratify themselves with this belief.

(b) v. 12. "Will not abide, &c." i. e. (perhaps) "no earthly distinctions can have continuance; death must remove every one from them; and then they who have no other dependence, may at least be compared to the beasts that perish; they can have no other hope."

(c) v. 14. "Hell," or "grave."

(d) "Domination over," i. e. (probably) "the advantage of being delivered and raised (as verse 15.); there shall be a morning to their night; they shall rise from the sleep of death."

(e) v. 15. "Hath delivered," or "shall deliver." The meaning probably is, "I have a hope, that after death God will raise and receive me: that (as it is expressed in Ps. xvii. 16.) "I shall awake up after his likeness." See the Apostolical Constitutions, Lib. 5. c. 7. for a discussion on the certainty of the Resurrection, and Graves on the Pentateuch.

(g) v. 18. "For," or "though," and

begin verse 19. with "Yet." The meaning probably is, "Though he counted himself happy during his life, and though procuring earthly good will procure a man earthly praise, yet here his happiness and advantage stops: he cannot save himself from death, nor can he expect a joyful resurrection."

(h) v. 20. "Man, &c." or (B. T.) "man that is in honour, and understandeth not," (that is, has not true wisdom), "is like the beasts that perish," i. e. "has no further hope;" referring to a proposition advanced in the 12th verse, and shewing with what qualification it is true.

(i) "That perish." See 2. Till. 379.

(k) "The noblest prophecy (according to Dr. Hales) of the general resurrection, both of good and bad, to be found in the Old Testament;" and he gives a new translation of it, Hales' Signs, 56. St. Jerome considers it as referring to the general judgment. It probably looks forward also to the Messiah, to whom all judgment was to be committed; and by the address it supposes him to make, intimates beforehand the nature of his religion,

God hath spoken : and called the world, from the rising (*m*) up of the sun unto the going down thereof.

2. Out (*n*) of Sion hath God appeared : in perfect beauty.

3. Our God shall come, and shall not keep silence (*o*) : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4. He shall call the heaven from above : and the earth, that he may judge his people.

5. "Gather my saints (*p*) together unto me : those that have made a covenant with me with sacrifice."

6. And the heavens shall declare his righteousness : for God is judge himself.

7. "Hear, O my people, and I will speak : I myself will testify against thee, O Israel ; for I am God, even thy God."

8. "I will not reprove thee, because of thy sacrifices, or for thy burnt-offerings ; because they were not alway before me. (*q*)"

9. "I will take no bullock out of thine house : nor he-goat out of thy folds."

10. "For all the beasts of the forest are mine : and so are the cattle upon a thousand hills."

11. "I know all the fowls upon the mountains : and the wild beasts of the field are in my sight."

12. "If I be hungry I will not tell thee : for the whole world is mine, and all that is therein."

13. "Thinkest thou (*r*) that I

the requisites he would expect, and the vengeance he would inflict. Mr. Vaillant says, "The Son is evidently the speaker;" and Dr. Waterland says it was generally so believed by the primitive fathers. Waterl. 221.

(*m*) "From the rising, &c." i. e. "from east to west, from one end of the earth to the other." So Mal. i. 11. — Isaiah lix. 19. and Ps. cxiii. 3. One instance, among many, of the figurative language of the eastern poetry.

(*n*) v. 2. Read (as in B. T.) "Out of Sion the perfection of beauty, hath God appeared." God's appearing "in beauty" falls greatly below the majesty of the succeeding verse, and "the perfection of beauty" was one of the names or characters of Sion. In Ps. xlviii. 2. "The hill of Sion is described as a fair place, the joy of the whole earth;" and in Lament. ii. 15. Jeremiah says, "They hiss and wag their heads at the daughter of Jerusalem, saying, Is this the city which men call the perfection of beauty, the joy of the whole earth?"

(*o*) v. 3. "Keep silence" or "delay."

(*p*) v. 5. "My saints." There are evidently two addresses, one to those who have the appellation given them of "my saints," from verse 7. to the end of verse 15.; and

the other to those who are styled "the ungodly," from verse 16. The former may apply to those who entertain a proper reverence for God, but lay too great a stress upon ceremonial performances, and too little upon internal devotion, the religion of the heart; and the latter to those who, though they profess the true religion, are reprobates in their conduct, and practise all kinds of iniquity; or, "My saints" may refer to the whole body of the Jewish nation; and he may first address those who were punctual in the ritual observances, but gave them too much weight; and, 2dly, those who, professing the true religion, led a life of great ungodliness.

(*q*) v. 8. "Alway before me," i. e. "regularly offered:" a defect in this respect shall not be the ground of my reproof.

(*r*) v. 13. "Thinkest thou, &c." The inefficacy of sacrifice alone is well pointed out, Isaiah i. 11 to 16. "To what purpose is the multitude of your sacrifices unto me, saith the Lord? I am full of the burnt offerings of rams, and the fat of fed beasts: and I delight not in the blood of bullocks, or of lambs, or of he-goats: wash you, make you clean; put away the evil of your doings from before mine eyes: cease to do evil,

bull's flesh : and drink
of goats ?

Offer (s) unto God
giving : and pay thy
to the Most Highest ;
and call upon me in the
of trouble : so (t) will I
see, and thou shalt praise

: unto the ungodly said
Why dost thou preach
laws, and takest my cove-
thy mouth ;
Whereas thou hatest to
formed : and hast cast
eds (x) behind thee ?
When thou sawest a thief,
consentedst unto him :
it been partaker (y) with
utterers.

Thou hast let thy mouth
rickedness : and with thy
thou hast set forth

do well : seek judgment, re-
oppressed, judge the father-
d for the widow." And upon
occasion the question is put,
Lord as great delight in
erings and sacrifices, as in
the voice of the Lord? Be-
ney is better than sacrifice, and
en, than the fat of lambs.
22." Sacrifice, *in itself*, as far
udge, has no merit : it is taking
e, which, without sufficient
ought to spare : it is merely
God what is already his, and
e of no benefit to him.

" Offer, &c." So Ps. iv. 5.
sacrifice of *righteousness* ;"
li. 16, 17.

" So, &c." i. e. " this is the
ake me hear."

" Preach, &c." " professing,
performing, making only a *shew*
n."

Words," i. e. " commandments."
" Partaker," i. e. " associate,"
countenance, making common
them : the same as in Prov. i.
in thy lot among them."

" Thoughtest, &c." God's
; in not punishing as soon as

20. " Thou satest, and spakest
" against thy brother : yea, and
" hast slandered thine own mo-
" ther's son.

21. " These things hast thou
" done, and I held my tongue ;
" and thou thoughtest (x) wick-
" edly, that I am even such a one
" as thyself : but I will reprove
" thee, and set before thee the
" things that thou hast done.

22. " O consider this, ye that
" forget God : lest I pluck you
" away, and there be none to de-
" liver you.

23. " Whoso offereth me thanks
" (a) and praise, he honoureth
" me : and to him, that ordereth
" his (b) conversation right, will I
" shew the salvation of God." (c)

Psalm li. (d)

HAVE mercy upon me, O God,
after thy great goodness : ac-

sin is committed, may have a tendency to
make sinners think less of the con-
sequences and persist in evil : " Because
" sentence against an evil work is not
" executed speedily, *therefore* the heart
" of the sons of men is fully set in them
" to do evil. Eccl. viii. 11." And it is
chiefly " when God's judgments are in
" the earth, that the inhabitants of the
" world will learn righteousness. Isaiah
" xxvi. 9." But we may learn from the
parable of the Tares (Matt. xiii. 29.) that
God thinks right to leave man to the work-
ings of his own conscience, and not too
strikingly to interfere with his free will.
God's forbearance and long-suffering is
intended to lead sinners to repentance, but
to those who despise it, it will bring
wrath in the day of wrath. Rom. ii. 4, 5.

(a) v. 23. " Thanks and praise." The
tribute of the *heart* and *tongue*.

(b) " Ordereth his conversation right,"
i. e. " walketh uprightly."

(c) " The salvation of God," i. e. " the
" deliverance he can afford."

(d) This Psalm is supposed to have been
written by David, after Nathan had re-
proached him for his sins with regard to
Bathsheba and Uriah. (See 2 Sam. xii.)
He probably intended it as a public ac-

cording to the multitude of thy mercies do away mine offences.

2. Wash me thoroughly from my wickedness : and cleanse me from my sin.

3. For I acknowledge my faults : and my sin is ever before me.

4. Against (*e*) thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

5. Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6. But lo, thou requirest truth in the inward parts (*g*) : and shalt make (*h*) me to understand wisdom secretly.

7. Thou shalt purge me with hyssop (*i*), and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

8. Thou shalt make me hear of joy and gladness : that the bones (*k*) which thou hast broken, may rejoice.

9. Turn thy face from my sins : and put out all my misdeeds.

10. Make me a clean heart (*l*), O God : and renew (*m*), a right spirit within me.

11. Cast me not away from thy presence : and take not thy Holy Spirit from me.

12. O give me the comfort of thy help again : and establish me with thy free Spirit.

13. Then (*n*) shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

14. Deliver me from blood-guiltiness (*o*), O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15. Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

16. For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

17. The sacrifice (*p*) of God is

knowledge of his crimes, as a proof of the bitter anguish they had occasioned him, and as a memorial of the earnestness with which he had importuned God for forgiveness.

(*e*) v. 4. For "against" the reading should perhaps be "before," and the meaning may be, "It was *before thee* only, in *thy sight* only that I committed these sins." They were unknown to man, (for according to 2 Sam. xii. 12. God says of them to David, "Thou didst it *secretly*,") "so that thou art right in imputing them to me, and just in condemning me."

(*g*) v. 6. "Inward parts." It is truly remarked of our religion, that it puts the restraint where it ought to be, not upon the actions only, but upon the thoughts. If wicked thoughts are indulged, how can wicked actions be avoided?

(*h*) "Shalt make, &c." "expectest wisdom," (i. e. righteousness,) "in our secret thoughts."

(*i*) v. 7. "With hyssop." According to Numb. xix. 18. where persons were defiled, *hyssop* was to be dipped in water, and they were to be sprinkled with it, to purify them, and make them clean.

(*k*) v. 8. "The bones, &c.:" a figurative expression; the meaning is, "that my misery may end, that I may again be able to enjoy delight."

(*l*) v. 10. "Clean heart," i. e. "right within;" not *externally* only.

(*m*) "Renew." See ante, 173. note on John iii. 3.

(*n*) v. 13. "Then, &c." i. e. "I shall have additional grounds for teaching sinners : what is exemplified in me may influence them ; the comforts I receive from repentance, will induce other sinners to repent also."

(*o*) v. 14. "Blood-guiltiness," "in bringing about Uriah's death."

(*p*) v. 17. "The sacrifice, &c." See Ps. l. 13. ante, 317. and note (*r*) there.

spirit : a broken and contrite heart, O God, shalt thou favour me.

be favourable and gracious to Sion (*q*) : build thou Jerusalem.

When shalt thou be pleased with the sacrifice of righteousness, with burnt-offerings and oblation : shall they offer young bullocks upon thine altar.

Psalm lii. (*r*)

Wast thou thyself, thou that thou canst do mis-

deeds (*s*) the goodness of God endureth yet daily?

Thy tongue imagineth wickedness, and with lies thou cuttest like a sharp razor.

Thou hast loved unrighteousness above goodness : and thou lovest lies more than righteous-

ness. 5. Thou hast loved to speak all words that may do hurt : O thou false tongue!

6. Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7. The righteous also shall see this, and fear : and shall laugh at him to scorn ;

8. (*u*) "Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness."

9. As for me, I am like a green olive-tree in the house of God : my trust is in the tender mercy of God for ever and ever.

10. I will always give thanks unto thee (*x*) for that thou hast done : and I will hope in thy Name, for thy saints like it well.

"Unto Sion, &c." that his righteousness might not suffer for his sins.

Psalm is supposed to have been written by David against Doeg, for his conduct towards Ahimelech and the priests : falsely accused Ahimelech of treason against God for David against Saul ; Saul's giving an order for slaying Ahimelech and all the priests, he slew the priests, and smote their city, women, children and sucklings,

oxen and asses, and sheep, with the edge of the sword. See 1 Sam. xxii.

(*s*) v. 2. "Whereas, &c." The meaning probably is, "Why do you act so much in opposition to God's example? Why do you make mischief your boast, when his delight is doing good?"

(*t*) v. 3. "Cuttest, &c." See note on Ps. lv. 22.

(*u*) v. 8. The words of the righteous at Doeg's downfall.

(*x*) v. 10. "Thee," i. e. "God."

Lessons for the Tenth Day of the Month throughout the Year.

January 10.	February 10.	March 10.	April 10.
Morn. Gen. xvii. Matt. viii. (1) Even. Gen. xviii. Rom. viii. (2)	Morn. Exod. xxxiii. Mark x. Even. Exod. xxxiv. 2 Cor. vi. (3)	Morn. Deut. xxxiv. Luke xxi. (4) Even. Josh. i. 1 Thess. i.	Morn. 1 Sam. xxiii. Acts vii. (5) Even. 1 Sam. xxiv. Heb. xii.
May 10.	June 10.	July 10.	August 10.
Morn. 2 Kings ii. Matt. viii. (6) Even. 2 Kings iii. Rom. ix.	Morn. Job xiv. Mark xi. Even. Job xv. 2 Cor. viii.	Morn. Prov. xxix. Luke xxii. (7) Even. Prov. xxxi. 1 Thess. ii.	Morn. Jer. xlviii. Acts viii. (8) Even. Jer. xlix. Heb. xiii.
September 10.	October 10.	November 10.	December 10.
Morn. Micah ii. Matt. xi. (9) Even. Micah iii. Rom. xi.	Morn. Judith xi. Mark xiii. Even. Judith xii. 2 Cor. ix.	Morn. Eccl. xxxiii. John ii. (10) Even. Eccl. xxxiv. 2 Thes. i.	Morn. Isaiah xxxiii. Acts x. (11) Even. Isaiah xxxiv. James iii.

(1) ante, 63. 68.

(2) ante, 194. 189.

(3) ante, 88.

(4) ante, 32.

(5) ante, 45.

(6) ante, 63. 68.

(7) ante, 118.

(8) ante, 171.

(9) ante, 35. 87.

(10) ante, 61.

(11) ante, 158. 169.

EVENING PRAYER.

Psalm liii. (y)

THE foolish body hath said in his heart : " There is no God."

2. Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

3. God looked down from heaven upon the children of men : to see if there were any that would understand (z), and seek after God.

4. But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no, not one.

5. Are not they without understanding, that work wickedness :

(y) Upon the blasphemy and wickedness of those against whom the Psalm is written, with an allusion to some discomfiture they had experienced, and a prayer for deliverance. It is nearly the same as the 14th Psalm.

(z) v. 3. " Would understand," i. e.

eating up my people as if they would eat bread ? they have not called upon God.

6. They were afraid where no fear (a) was : for God hath broken the bones of him that besieged thee ; thou hast put them to confusion, because God hath despised them.

7. Oh, that the salvation were given unto Israel out of Sion : Oh, that the Lord would deliver his people out of captivity. (b)

8. Then should Jacob rejoice : and Israel should be right glad.

Psalm liv. (c)

SAVE me, O God, for thy Name's sake : and avenge me in thy strength.

" had a right mind, true wisdom, the " wisdom of seeking after God."

(a) v. 6. " No fear," i. e. " no real " cause for fear ; no danger."

(b) v. 7. " Captivity," or " distress."

(c) A short prayer for deliverance, with a thankful conclusion, as though it

2. Hear my prayer, O God : and hearken unto the words of my mouth.

3. For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.

4. Behold, God is my helper : the Lord is with them that uphold my soul.

5. He shall reward evil unto mine enemies : destroy thou them in thy truth.

6. An offering of a free heart will I give thee, and praise thy Name, O Lord : because it is so comfortable.

7. For he hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

Psalm lv. (*d*)

HEAR my prayer, O God : and hide not thyself from my petition.

2. Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3. The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief, so maliciously are they set against me.

4. My heart is disquieted within

me : and the fear of death is fallen upon me.

5. Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

6. And I said, "O that I had wings like a dove : for then would I flee away, and be at rest."

7. "Lo, then would I get me away far off : and remain in the wilderness."

8. "I would make haste to escape : because of the stormy wind (*e*) and tempest."

9. Destroy their tongues (*g*), O Lord, and divide them : for I have spied unrighteousness and strife in the city.

10. Day and night they go about within the walls thereof : mischief also and sorrow are in the midst of it.

11. Wickedness is therein : deceit and guile go not out of their streets.

12. For it is not an open enemy, that hath done me this dishonour : for then I could have borne it.

13. Neither was it mine adversary, that did magnify himself against me : for then peradventure I would have hid myself from him ;

had been granted. It is supposed to have been written by David, when the Ziphites informed Saul where he was, and Saul and his men compassed him round about in the wilderness of Maon, but was drawn off by an invasion of the Philistines. See 1 Sam. xxiii. 25 to 28. The first three verses are considered as written whilst Saul was coming against him, the fourth and fifth when Saul was called off, and the last two when the danger was ended. It is one of the proper Psalms for Good-Friday.

(*d*) This Psalm was probably written by David at the time of Absalom's rebellion,

when Ahitophel, David's own counsellor, was amongst the conspirators, and David with his servants fled from Jerusalem. (See 2 Sam. xv. 12. 31.) It expresses the infidelity of the people, the perfidy of one of them in particular, the consternation into which it had thrown him, his earnest prayer for deliverance, and his full confidence in God's protection.

(*e*) v. 8. "Stormy wind and tempest," figurative, for great trouble or danger.

(*g*) v. 9. "Tongues," i. e. (probably) "counsels; the plans they have agreed upon."

14. But it was even thou (*h*), my companion : my guide, and mine own familiar friend.

15. We took sweet counsel together : and walked in the house of God as friends.

16. Let death come hastily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.

17. As for me, I will call upon God : and the Lord shall save me.

18. In the evening, and morning, and at noon-day will I pray, and that instantly (*i*) : and he shall hear my voice.

19. It is he, that hath delivered my soul in peace from the battle that was against me : for there were many (*k*) with me.

20. Yea, even God, that endureth for ever, shall hear me, and bring them (*l*) down : for they will not turn, nor fear God.

(*h*) v. 14. "Thou," i. e. "Ahitophel." A similar complaint occurs, Ps. xli. 9. "Even mine own familiar friend, whom I trusted, who did also eat of my bread, hath laid wait for me."

(*i*) v. 18. "Instantly," i. e. "earnestly, fervently."

(*k*) v. 19. "Many," i. e. "He, who is more than equal to many, God."

(*l*) v. 20. "Them," and "they," i. e. "his opponents, the enemy, the ungodly," mentioned verse 3.

(*m*) v. 21. "He," i. e. "the traitor of whom he is complaining."

(*n*) v. 22. "Swords." So Ps. lvii. 5. mention is made of men, "whose teeth are spears and arrows, and their tongue a sharp sword." And Ps. lix. 7. of those who "speak with their mouth, and swords are in their lips." So Ps. lxiv. 3. In Prov. xii. 18. the same figurative idea occurs : "There is that speaketh like the piercings of a sword." And Prov. xviii. 8. "The words of a tale-bearer are as wounds," &c. And Ps. lii. 3. "With lies thou cuttest like a sharp razor."

21. He (*m*) laid his hands upon such as be at peace with him : and he brake his covenant.

22. The words of his mouth were softer than butter, having war in his heart : his words were smoother than oil, and yet be they very swords. (*n*)

23. O cast thy burden (*o*) upon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

24. And as for them (*p*) : thou, O God, shalt bring them into the pit of destruction.

25. The blood-thirsty and deceitful men shall not live (*q*) out half their days : nevertheless, my trust shall be in thee, O Lord.

MORNING PRAYER.

Psalm lvi. (*r*)

BE merciful unto me, O God ; for man goeth about to devour me : he is daily fighting and troubling me.

(*o*) v. 23. "Cast thy burden, &c." i. e. "look up to him in trouble." How animating is our Saviour's call, (Matt. xi. 28.) "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

(*p*) v. 24. "Them," i. e. "his opponents."

(*q*) v. 25. "Not live, &c." Length of days, on the contrary, is one of the promises to the righteous. Prov. iii. 1, 2. "My son, forget not my law, but let thine heart keep my commandments : for length of days, and long life, and peace, shall they add to thee." And Prov. iii. 13. 16. "Happy is the man that findeth wisdom, and the man that getteth understanding : for" (among other blessings) "length of days is in her right hand, and in her left hand riches and honour."

(*r*) Supposed to have been written by David whilst Saul was seeking to destroy him. It complains of his enemies, but expresses the utmost confidence in God's protection.

2. Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Highest!

3. Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4. I will praise God, because of his word (*s*): I have put my trust in God, and will not fear what flesh can do unto me.

5. They daily mistake (*t*) my words: all (*u*) that they imagine is to do me evil.

6. They hold all together, and keep themselves close: and mark my steps (*v*), when they lay wait for my soul.

7. Shall they escape for their wickedness? Thou, O God, in thy displeasure shalt cast them down.

8. Thou tellest my flittings; put (*w*) my tears into thy bottle: are not these things noted in thy book?

9. Whensoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side.

10. In God's word will I rejoice: in the Lord's word will I comfort me.

11. Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12. Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13. For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

Psalm lvii. (*x*)

BE merciful unto me, O God, be merciful unto me; for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, until this tyranny be overpast.

2. I will call unto the most high God: even unto the God, that shall perform the cause which I have in hand.

3. He shall send from heaven: and save me from the reproof of him that would eat me up.

4. God shall send forth his mercy and truth: my soul is among lions.

5. And I lie even among the children of men that are set on

(*s*) v. 4. "His word;" (perhaps) "the assurance God had given him that he should be king:" Samuel anointed him before Saul knew him. See 1 Sam. xvi. 13.

(*t*) v. 5. "Mistake," i. e. "put a false construction upon."

(*u*) "All, &c." i. e. "they think of nothing else."

(*v*) v. 6. "Mark my steps." Alluding, perhaps, to the information from time to time given to Saul: Saul was told of his being at Keilah: the Ziphites informed him when David hid himself with them in strong holds in the wood, in the hill of Hachilah; and Saul was again told of it when David was in the wilderness of Engedi. See 1 Sam. xxiii. 7. 19.—xxiv. 1.

(*w*) v. 8. "Put, &c." i. e. "treasure

"them up, that they may be had in remembrance."

(*x*) This Psalm is supposed to have been written by David, on account of his escape at the cave of Engedi. Saul set out with 3000 chosen men to seek him, went into the cave where David was without perceiving him, and lay down to sleep there: David cut off the skirt of Saul's robe whilst he was sleeping, and so shewed him, that, had he wished it, he might have killed him. It is one of the proper Psalms for Easter Day, probably because our Saviour's escape from the grave might be considered as typified by David's, and he then made his great escape from the power of death, and extricated himself for ever from the hands of his enemies.

fire (*y*): whose teeth are spears and arrows, and their tongue (*x*) a sharp sword.

6. Set up (*a*) thyself, O God, above the heavens: and thy glory above all the earth.

7. They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.

8. My heart is fixed, O God, my heart is fixed: I will sing and give praise.

9. Awake up, my glory (*b*); awake, lute and harp: I myself will awake right early.

10. I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11. For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12. Set up thyself, O God, above the heavens: and thy glory above all the earth.

Psalm lviii. (*c*)

ARE your minds set upon righteousness, O ye congregation (*d*):

(*y*) v. 5. "Children of men that are set on fire," i. e. "men of the greatest fury and violence;" a strong figurative expression.

(*z*) "Their tongue, &c." See note on Ps. lv. 22. ante, 322.

(*a*) v. 6. "Set up, &c." A burden to the hymn; "shew thy superiority, by giving me deliverance."

(*b*) v. 9. "Glory," i. e. "tongue, voice." In Ps. cviii. 1. he says, "I will sing and give praise with the best member that I have."

(*c*) Reflections by David upon the conduct of the persons who set or supported Saul against him; a prayer for their discomfiture, (or a prediction that it would occur,) and a confident assumption that they would be signally punished.

and do ye judge the thing that is right, O ye sons of men?

2. Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

3. The ungodly are froward, even from their mother's womb: as soon as they are born, they go astray, and speak lies.

4. They are as venomous as the poison of a serpent: even like the deaf adder, that stoppeth her ears;

5. Which refuseth to hear the voice of the charmer: charm he never so wisely.

6. Break (*e*) their teeth, O God, in their mouths; smite the jaw-bones of the lions (*g*), O Lord: let them fall away like water that runneth apace; and when they shoot their arrows, let them be rooted out.

7. Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8. Or ever (*h*) your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

9. The righteous shall re-

(*d*) v. 1. "Congregation," i. e. "of Saul's advisers, instigators, or judges."

(*e*) v. 6. "Break, &c." The verbs in this and the next two verses should probably be read as futures, not as optatives; as predictions, not as imprecations: "God shall break," "the Lord shall smite," "they shall fall away, they shall be rooted out," "they shall consume away," "and not see the sun," and "so shall indignation vex him." Hamm. In the Sept. and Hebr. many of them are futures.

(*g*) "The lions," i. e. "those who are savage as lions." See Ps. lvii. 4, 5.

(*h*) v. 8. "Or ever, &c." "So let thine indignation act upon them as a fire of thorns" (which was the quickest and hottest) "would act upon raw meat." They had two kinds of fuel in Palestine;

(i), when he seeth the vengeance : he shall wash (k) his steps in the blood of the un-ly.
So that a man shall say,

dung, and wood or thorns; the made the quicker fire, and gave the ger heat. The same idea occurs in xi. 9. "Thou shalt make them *like a y oven* in time of thy wrath: the Lord ll destroy them in his displeasure, *like the fire* shall consume them."
v. 9. "Rejoice." He would have grounds for thankfulness; the one, he was not included in the destruc-

"Verily there is a reward for
"the righteous: doubtless, there
"is a God that judgeth the
"earth."

tion; the other, that he was delivered from the oppression of those on whom it fell.

(k) "Wash," i. e. "have the opportunity of washing;" — like Ps. lxxiii. 23. where God's vengeance is to be such "that thy foot may be dipped in the blood of thine enemies, and that the tongue of thy dogs may be red through the same."

Lessons for the Eleventh Day of the Month throughout the Year.

January 11.	February 11.	March 11.	April 11.
n. Gen. xix. Matt. ix. (1)	Morn. Lev. xviii. Mark xi.	Morn. Josh. ii. Luke xxii. (2)	Morn. 1 Sam. xxv. Acts viii. (3)
n. Gen. xx. Rom. ix.	Even. Lev. xix. 2 Cor. vii.	Even. Josh. iii. 1 Thess. ii.	Even. 1 Sam. xxvi. Heb. xiii.
May 11.	June 11.	July 11.	August 11.
n. 2 Kings iv. Matt. ix. (4)	Morn. Eccles. x. Acts xiv	Morn. Eccles. i. Luke xxiii. (6)	Morn. Jer. l. Acts ix. (7)
n. 2 Kings v. Rom. x. (5)	Even. Eccles. xii. Acts xv. to v. 36.	Even. Eccles. ii. 1 Thess. iii.	Even. Jer. li. Jam. i. (8)
September 11.	October 11.	November 11.	December 11.
n. Micah iv. Matt. xii.	Morn. Judith xiii. Mark xiv. (10)	Morn. Eccles. xxxv. John iii. (11)	Morn. Isa. xxxv. Acts xi. (12)
n. Micah v. Rom. xii. (9)	Even. Judith xiv. 2 Cor. x.	Even. Eccles. xxxvi. 2 Thess. ii.	Even. Is. xxxvi. Jam. iv.

ante, 221. 216. 235. (2) ante, 118. (3) ante, 171. (4) ante, 221. 216. 235. (5) ante, 237.
ante, 129. (7) ante, 65. (8) ante, 154. 158. 160. (9) ante, 59. 61. 62. (10) ante, 108,
ante, 173. 170. (12) ante, 179.

EVENING PRAYER.

Psalm lix. (l)

IVER me from mine enemies,
od: defend me from them,
rise up against me.

A prayer for deliverance from some t attack, expressing the utmost con- e that God would grant it. It is sup- by some to have been written by when Saul sent messengers to his to watch and kill him, and Michal

2. O deliver me from the wicked doers: and save me from the blood-thirsty men.

3. For lo, they lie waiting for my soul: the mighty men are gathered against me, without

his wife let him down through a window. (See 1 Sam. xix.) Others suppose it was written in Hezekiah's time, when Sennacherib, king of Assyria, sent Rabshakeh to Jerusalem with a great army.

any offence or fault of me, O Lord.

4. They run and prepare themselves without my fault (*m*) : arise thou therefore to help me, and behold.

5. Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen (*n*) : and be not merciful unto them that offend of malicious wickedness.

6. They go to and fro in the evening : they grin like a dog, and run about through the city.

7. Behold, they speak (*o*) with their mouth, and swords are in their lips : for " who doth hear?" (*p*)

8. But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9. My strength will I ascribe unto thee : for thou art the God of my refuge.

10. God sheweth me his goodness plenteously : and God shall let me see my desire upon mine enemies.

11. Slay them not (*q*), lest my

people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

12. For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why? their preaching is of cursing and lies.

13. Consume them in (*r*) thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14. (*s*) And in the evening they will return : grin like a dog, and will go about the city.

15. They will run here and there for meat : and grudge if they be not satisfied.

16. As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

17. Unto thee, O my strength, will I sing : for thou, O God, art my refuge, and my merciful God.

(*m*) v. 4. "Without my fault," i. e. "without any fault in me."

(*n*) v. 5. "Heathen," i. e. perhaps, "wicked doers," those against whom the Psalm is written.

(*o*) v. 7. "They speak, &c." i. e. "when they speak, it is as if swords were in their lips, what they say is so destructive."

(*p*) "Who doth hear." These are probably the words of the wicked ; as in Ps. x. 12. 14. "Tush, God hath forgotten ; he hideth away his face, and he will never see it."

(*q*) v. 11. "Slay them not, &c." i. e. (perhaps) not *at once*, nor in an *ordinary* way : not in such a way as that my people may forget it ; he prays in v. 13. that they may be consumed, and it would be

inconsistent to be praying here that they should not be slain at all.

(*r*) v. 13. "In thy wrath." When thy vengeance is at the highest : in a manner the most severe. In Ps. xxxviii. 1. David's prayer is "put me not to rebuke, O Lord, *in thine anger*, neither chasten me *in thy heavy displeasure*." Not that "wrath" or "anger" can truly be ascribed to God, but the expressions are used to suit man's understanding : to intimate the times when such judgments are upon the earth, as, if inflicted by man, would imply wrath and anger in him.

(*s*) v. 14, 15. The Bible translation is (tauntingly), "Let them return, &c. and go about the city ; let them run, &c." Let that be their *punishment*, which, according to v. 6. is now part of their *offence*.

Psalm lx. (t)

O GOD, thou hast cast us out, and scattered us abroad : thou hast also been displeased ; O turn thee unto us again.

2. Thou hast moved the land, and divided it : heal the sores thereof, for it shaketh.

3. Thou hast shewed thy people heavy things : thou hast given us a drink (u) of deadly wine.

4. Thou (v) hast given a token for such as fear thee : that they may triumph, because of the truth.

5. Therefore were thy beloved

(t) This Psalm is supposed to have been written by David. It refers to some great distresses the people had had, notices an assurance God had given David that he should reduce the neighbouring nations to subjection, and expresses a conviction that God's assistance would secure him success. It was probably written soon after David was anointed king over Israel. Upon the battle in which Saul was slain, many of the Israelites deserted their cities, and left them to the Philistines, who dwelt in them. David was at first king over the house of Judah only, and one of Saul's sons, Ishbosheth, was made king over the rest of Israel ; there was war for some time between the houses of Saul and David, and it was not until after he had reigned seven years and six months over Judah that David was made king over all Israel. It is probably therefore to these events that David alludes in the early part of the Psalm. The last eight verses are nearly the same as the last eight in Ps. cviii.

(u) v. 3. "A drink, &c." A figurative expression for great affliction. So Is. li. 7. "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury, thou hast drunken the dregs of the cup of trembling, and wrung them out." See also Is. li. 22. — Jer. xxv. 15. So our Saviour repeatedly speaks of his afflictions under the figure of "a cup." Thus, Matt. xx. 2. he puts the question to Zebedee's children, "Are ye able to drink of the cup that I shall drink of?" In his agony in

delivered : help me with thy right hand, and hear me.

6. God hath spoken in his (w) holiness, "I will rejoice and divide Sichem : and mete out the valley of Succoth.

7. "Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head ; Judah is my lawgiver ;

8. "Moab is my washpot ; over Edom will I cast out my shoe : Philistia (x), be thou glad of me."

9. Who will lead me into the strong city (y) : who will bring me into Edom ?

10. (z) Hast not thou cast us

the garden, just before he was betrayed, his prayer was, "Father, if it be possible, let this cup pass from me," Matt. xxvi. 39. Luke xxii. 42. and John xviii. 11. "The cup which my Father hath given me, shall I not drink it?" See also Ps. lxxv. 9, 10.

(v) v. 4. "Thou, &c." The meaning perhaps is, "Though thou hast brought a heavy visitation upon thy people, thou hast nevertheless given a token to such of them as fear thee, that they shall be delivered and triumph."

(w) v. 6. "Hath spoken in his holiness," or "given me this assurance in his sanctuary, 'I shall rejoice and divide Sichem,' &c." and then the meaning is, "I shall divide," (i. e. have under my dominion), "Sichem and Succoth ; Gilead, Manasses, Ephraim, and Judah are already mine, and co-operating with me ; I shall have the same power over Moab as over my washpot ; I shall be able to tread Edom under my feet, and Philistia shall be completely subdued unto me, shall be glad to have me to rule over her, shall receive me as her conqueror with tokens of joy."

(x) v. 8. "Philistia, &c." In Ps. cviii. 9. the expression is, "Upon Philistia will I triumph." The meaning here probably is, be thou glad of me as thy master, to be under my control and government. So Ps. lxxxix. 12. "Tabor and Hermon shall rejoice in thy name."

(y) v. 9. "The strong city," i. e. "Bozrah," the capital of Edom, which was situate on a rock, and fortified, so as to be deemed impregnable.

(z) v. 10. "Hast not thou, &c." or

out, O God : wilt not thou, O God, go out with our hosts ?

11. O be thou our help in trouble : for vain is the help of man.

12. Through God will we do great acts : for it is he that shall tread down our enemies,

Psalm lxi. (a)

HEAR my crying, O God : give ear unto my prayer.

2. From the ends of the earth (b) will I call upon thee : when my heart is in heaviness.

3. O set me up upon the rock (c) that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

4. I will dwell in thy tabernacle for ever : and my trust shall be under the covering (d) of thy wings.

5. For thou, O Lord, hast heard my desires : and hast given an (e) heritage unto those that fear thy name.

6. Thou shalt grant the King a long life : that his years may endure throughout all generations.

7. He shall dwell before God for ever : O prepare thy loving-mercy and faithfulness, that they may preserve him.

"hast thou then, &c." The Greek translation is, "ὅχι σὺ ὁ Θεὸς ὁ ἀποσάμνεις ἡμᾶς, καὶ" "ὅτι ἐξελύσῃς ὁ Θεὸς ἐν ταῖς δυνάμεσιν ἡμῶν;" and then the reading will be as in B. T. "Wilt not thou, O God, though thou hast cast us off?"

(a) This is understood to be a Psalm of David's, and is supposed to have been written on account of his flight upon Absalom's rebellion. It begins with an anxious appeal to God for protection, and concludes as if he either had received it, or was fully assured he should.

(b) v. 2. "The ends of the earth," i. e. "the distant parts to which he had been constrained to flee."

8. So will I always sing praise unto thy Name : that I may daily perform my vows.

MORNING PRAYER.

Psalm lxii. (g)

MY soul truly waiteth still upon God : for of him cometh my salvation.

2. He verily is my strength and my salvation : he is my defence, so that I shall not greatly fall.

3. How long will ye imagine mischief against every man : ye shall be slain all the sort of you ; yea, as a tottering wall (h) shall ye be, and like a broken hedge.

4. Their device is only how to put him out whom God will exalt : their delight is in lies ; they give good words with their mouth, but curse with their heart.

5. Nevertheless, my soul, wait thou still upon God : for my hope is in him.

6. He truly is my strength and my salvation : he is my defence, so that I shall not fall.

7. In God is my health and my glory ; the rock of my might, and in God is my trust.

8. O put your trust in him

(c) v. 3. "The rock, &c." i. e. under thy protection.

(d) v. 4. "Covering, &c." See note on Ps. xvii. 8. ante, 255. and note on Ps. lxi. 8. post, 329.

(e) v. 5. "Given an heritage unto," i. e. (perhaps) "amply provided for."

(g) This Psalm is supposed to have been written by David. It expresses in a strong and confident manner his reliance upon God's protection, and exhorts the people to put their trust in him.

(h) v. 3. "A tottering wall," i. e. "hardly capable of standing, even when no attack is made upon it." The same idea occurs, Isaiah xxx. 13.

away, ye people : pour out your hearts before him, for God is our hope.

9. As for the children of men, they are but vanity : the children of men are deceitful upon the weights (*i*) ; they are altogether lighter than vanity itself.

10. O trust not in wrong and robbery ; give not yourselves unto vanity : if riches increase, set not your heart upon them.

11. (*k*) God spake once, and twice I have also heard the same : that power belongeth unto God ;

12. And that thou, Lord, art merciful : for thou rewardest every man according to his work.

Psalm lxxiii. (*l*)

O God, thou art my God : early will I seek thee.

2. My soul thirsteth for thee ; my flesh also longeth after thee : in a barren (*m*) and dry land, where no water is.

3. Thus (*n*) have I looked for thee in holiness : that I might behold thy power and glory.

4. For thy loving-kindness is better than the life itself : my lips shall praise thee.

5. As long as I live, will I magnify thee on this manner : and lift up my hands in thy name.

6. My soul shall be satisfied, even as it were with marrow (*o*) and fatness : when my mouth praiseth thee with joyful lips.

7. Have I not remembered thee in my bed : and thought upon thee when I was waking ?

8. Because thou hast been my helper : therefore under the shadow (*p*) of thy wings will I rejoice.

9. My soul hangeth upon thee : thy right hand hath upholden me.

10. These also that seek the

(*i*) v. 9. "Upon the weights," i. e. "when weighed, when brought to the test, they are deficient." The explanation of part of the handwriting against Belshazzar was, "Thou art weighed in the balances, and art found wanting." Dan. v. 27.

(*k*) v. 11, 12. These verses give the reasons why it is absurd to trust in wrong, &c. ; because God is full of power, mercy, and justice ; and will therefore, out of mercy and justice towards those on whom wrong is committed, punish with his power those who commit it.

(*l*) This Psalm is supposed to have been written by David : perhaps when he fled because of Absalom. It expresses his delight in praising God, his confidence in God's protection, and his conviction that God would discomfit his enemies. May it not also refer prophetically to the Messiah ?

(*m*) v. 2. "In a barren, &c." "As a thirsty man longeth for water, so does my soul long for thee." The same idea often occurs. Thus Ps. xlii. 1, 2. "Like as the hart desireth the water brooks, so longeth my soul after thee, O God. My soul is athirst for God, yea, even for the living

God : when shall I come to appear before the presence of God ?" And Ps. cxliii. 6. "My soul gaspeth unto thee as a thirsty land."

(*n*) v. 3. "Thus, &c." i. e. "with the same anxiety have I desired to see thee in the sanctuary, to behold thy power and glory." He was probably lamenting his absence from the tabernacle at Jerusalem, which he often makes a subject of regret. See Ps. xlii. and lxxxiv. Upon his flight on Absalom's account, he left the ark of God behind. See 2 Sam. xv. 25, 26.

(*o*) v. 6. "With marrow, &c." The meaning is, "the praising thee with joyful lips will be as gratifying to my soul, as the choicest dainties are to the palate."

(*p*) v. 8. "The shadow, &c." This has been repeatedly noticed as a highly poetical figure. See Ps. xvii. 8. — xxxvi. 7. — lvii. 1. — lxi. 4. and the passage in our Saviour's affectionate lamentation over Jerusalem, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Matt. xxiv. 37. " Luke xiii. 34."

hurt of my soul : they shall go under the earth. (*q*)

11. (*r*) Let them fall upon the edge of the sword : that they may be a portion for foxes.

12. But the King shall rejoice in God ; all they also that swear by him (*s*), shall be commended : for the mouth of them that speak lies shall be stopped.

Psalm lxiv. (*t*)

HEAR my voice, O God, in my prayer : preserve my life from fear of the enemy.

2. Hide me from the gathering together of the froward : and from the insurrection of wicked doers ;

3. Who have whet their tongue like a sword (*u*) : and shoot out their arrows, even bitter words ;

4. That they may privily shoot at him that is perfect : (*v*) suddenly do they hit him, and fear not.

5. They encourage themselves in mischief : and commune among themselves, how they may lay snares, and say, that no man shall see them.

6. They imagine wickedness, and practise it : *that* they keep secret among themselves, every man in the deep of his heart.

7. But God shall suddenly shoot (*w*) at them with a swift arrow : that they shall be wounded.

8. Yea, their own tongues shall make them fall (*w*) : insomuch that whoso seeth them, shall laugh them to scorn.

9. And all men that see it, shall say, "This hath God done : " for they shall perceive that it is his work.

10. The righteous shall rejoice in the Lord, and put his trust in him : and all they, that are true of heart, shall be glad.

(*q*) v. 10. "Under the earth," i. e. "into the grave, shall die, shall perish." In Ps. lxxi. 18. "the grave" is called "the deep of the earth." "Thou didst turn and refresh me, yea, and broughtest me from the deep of the earth again."

(*r*) v. 11. The Bible translation is, "they shall fall," "they shall be a portion, &c."

(*s*) v. 12. "Swear by him," i. e. "adhere to him, acknowledge him." In Deuter. vi. 13. "Swearing by the name of God," is put for adhering to him, in opposition to "going after other gods." "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods

"of the people which are round about you." See also Is. lxxv. 16. and Ps. xlv. 21.

(*t*) A prayer for deliverance from enemies, foretelling their discomfiture. It is supposed to have been written by David.

(*u*) v. 3. "A sword." See note on Ps. lxxv. 22. where the same figurative expression occurs ; ante, 322.

(*v*) v. 4. "Suddenly," i. e. "by surprise."

(*w*) v. 7, 8. Whereas they shoot at others, (according to the 3d and 4th verses), God shall shoot at them, and whereas they use their tongues against others, (see 3d, 4th, and 5th verses), their own tongues shall bring about their destruction.

Lessons for the Twelfth Day of the Month throughout the Year.

January 12.	February 12.	March 12.	April 12.
Morn. Gen. xxi. Matt. x. Even. Gen. xxii. Rom. x. (1)	Morn. Lev. xx. Mark xii. Even. Lev. xxvi. 2 Cor. viii.	Morn. Josh. iv. Luke xxiii. (2) Even. Josh. v. 1 Thess. iii.	Morn. 1 Sam. xxvii. Acts ix. (3) Even. 1 Sam. xxviii. James i. (4)
May 12.	June 12.	July 12.	August 12.
Morn. 2 Kings vi. Matt. x. Even. 2 Kings vii. Rom. xi.	Morn. Job xvi. Mark xii. Even. Job xvii. xviii. 2 Cor. ix.	Morn. Eccles. iii. Luke xxiv. (5) Even. Eccles. iv. 1 Thess. iv. (6)	Morn. Jer. lii. Acts x. (7) Even. Lam. i. James ii.
September 12.	October 12.	November 12.	December 12.
Morn. Micah vi. Matt. xiii. (8) Even. Micah vii. Rom. xiii. (9)	Morn. Judith xv. Mark xv. (10) Even. Judith xvi. 2 Cor. xi. (11)	Morn. Eccles. xxxvii. John iv. (12) Even. Eccles. xxxviii. 2 Thess. iii.	Morn. Isa. xxxvii. Acts xii. (13) Even. Isa. xxxviii. James v.

(1) ante, 237.

(2) ante, 124.

(3) ante, 65.

(4) ante, 154. 158. 160.

(5) ante, 139. 142.

(6) ante, 90.

(7) ante, 138. 169.

(8) ante, 72.

(9) ante, 67. 27.

(10) ante, 114.

(11) ante, 79.

(12) ante, 224.

(13) ante, 187.

EVENING PRAYER.

Psalm lxx. (x)

THOU, O God, art praised in Sion : and unto thee shall the vow be performed in Jerusalem.

2. Thou that hearest the prayer : unto thee shall all (y) flesh come.

3. My misdeeds prevail against me : O be thou merciful unto our sins.

4. Blessed is the man whom thou choosest, and receivest unto thee : he shall dwell (z) in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

(x) Upon the propriety of making God the object of prayer on account of the blessings he confers, and because of his power and providence. It has been supposed to have been written by David upon the restoration of plenty after the three years' famine mentioned 2 Sam. xxi. 1. and it probably looks forward prophetically to the times of the Christian dispensation, to the spiritual abundance God should then supply, to the coming in of the

5. Thou shalt shew us wonderful things in thy righteousness, O God of our salvation : thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6. Who in his strength setteth fast the mountains : and is girded about with power.

7. Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8. They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens : thou

Gentiles, and to the triumph of Christianity.

(y) v. 2. "All flesh," Gentiles as well as Jews.

(z) v. 4. "Dwell, &c." The power of frequenting the house of God is often mentioned by David as matter of the highest gratification. See Ps. xxvi. 8. — xxvii. 4. — lxi. 4. And his being driven from it, when he fled from Absalom, is made a topic of earnest regret. See Psalms xlii. — lxxxiv.

that makest the outgoings (a) of the morning and evening to praise thee.

9. Thou visitest the earth, and bledest it: thou makest it very plenteous.

10. The river of God (b) is full of water: thou preparest their corn; for so thou providest for the earth.

11. Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and bledest the increase of it.

12. Thou crownest the year with thy goodness: and thy clouds drop fatness.

13. They shall drop upon the dwellings of the wilderness (c): and the little hills shall rejoice on every side.

14. The folds shall be full of

sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing. (d)

Psalm lxxvi. (e)

O BE joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

2. Say unto God, "O how wonderful art thou in thy works! through the greatness of thy power shall thine enemies be found liars (g) unto thee.

3. "For all the world shall worship thee: sing of thee, and praise thy name."

4. O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men!

5. He turned (h) the sea into dry land: so that they went

(a) v. 8. "The outgoings, &c." i. e. (probably) "the regular succession of day and night; and then it is in unison with Ps. xix. 1. "The heavens declare the glory of God, &c."

(b) v. 10. "The river of God," i. e. "his storehouse to supply the earth with water." There are many other passages where God's providence in supplying rain is made a subject of praise. See Psalm civ. 6 to 15.—cxxxv. 7.—cxlvi. 8.

(c) v. 13. "The wilderness, &c." It is a sign of unusual plenty, when even the wilderness and the hills abound in produce. In Ps. lxxii. 16. it is foretold among other blessings, that "there shall be a heap of corn upon the earth, high upon the hills." And see Psalm civ. 13.—cxlvi. 8. And those will be times of great spiritual plenty, when the most ignorant and uncultivated shall bring forth fruits of righteousness and true holiness.

(d) v. 14. "Laugh and sing." It is highly poetical to consider what is inanimate as exhibiting marks of joy. There is a passage of the same kind, Is. lv. 12. "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." So Psalm xcvi. 9. "Let the floods clap

their hands, and let the hills be joyful together before the Lord;" and see Ps. xcvi. 11. and cxlviii. 3, 4. So Virgil, (who probably had borrowed some of his ideas from the Scriptures):

*Ipsi lætitiâ voces ad sidera tollunt
Intonsi montes, ipsæ jam carmina rupes,
Ipsa sonant arbusta.* Eclog. v. 63. &c.

(e) A spirited invocation to praise God, on account of his wonderful works, and the signal instances of deliverance he had displayed, noticing the attention he pays to the conduct and prayers of man, and the difference he makes between those who look up to him, and those who disregard him. It has the appearance of having been written after some deliverance from trouble.

(g) v. 2. "Be found liars." "Thy works shall prove so decisively that thou art God, as to confute all those who say thou art not." So in Psalm lxxxi. 16. in mentioning some of the consequences if their obedience had justified the giving them deliverance and putting down their enemies, this is noticed, "the haters of the Lord should have been found liars."

(h) v. 5. "Turned, &c." The miracle of dividing the waters of the Red Sea,

rough the water on foot ; there
d we rejoice thereof.

6. He ruleth with his power
r ever ; his eyes behold (i) the
eople : and such as will not
elieve, shall not be able to exalt
hemselves.

7. O praise our God, ye people :
d make the voice of *his* praise
o be heard ;

8. Who holdeth our soul in
fe : and suffereth not our feet
o slip.

9. For thou, O God, hast proved
s : thou also hast tried us, like as
lver (k) is tried.

10. Thou broughtest us into the
are : and laidest trouble upon
ur loins.

11. Thou sufferedst men to
de over our heads : we went
rough fire and water, and thou
roughtest us out into a wealthy
lace.

12. I will go into thine house
ith burnt-offerings : and will
ay thee my vows, which I pro-
ised with my lips, and spake
ith my mouth, when I was in
ouble.

13. I will offer unto thee fat
urnt sacrifices, with the incense
f rams : I will offer bullocks
nd goats.

o enable the Israelites to flee from the
Egyptians, and of dividing those of
Jordan to let the Priests with the ark
and the people pass, were constant
opics with the Israelites for praising
God. See Psalm lxxviii. 14. and Psalm
xiv.

(i) v. 6. "His eyes behold." God's
attention to the actions of men is often
mentioned. Solomon says, Prov. xv. 3.
"The eyes of the Lord are in every
place, beholding the evil and the good ;"
and Prov. v. 21. "The ways of man are
before the eyes of the Lord, and he
pondereth all his goings." Job puts the
question, Job xxxi. 4. "Doth not he see

14. O come hither, and hearken,
all ye that fear God : and I will
tell you what he hath done for
my soul.

15. I called unto him with my
mouth : and gave him praises
with my tongue.

16. If I incline unto wicked-
ness with mine heart : the Lord
will not hear me.

17. But God hath heard (l)
me : and considered the voice of
my prayer.

18. Praised be God, who hath
not cast out my prayer : nor
turned his mercy from me.

Psalm lxvii. (m)

God be merciful unto us, and
bless us : and shew us the light
of his countenance, and be mer-
ciful unto us ;

2. That thy way may be known
upon earth : thy saving health
among all nations.

3. Let the people praise thee,
O God : yea, let all the people
praise thee.

4. O let the nations rejoice and
be glad : for thou shalt judge the
folk righteously, and govern the
nations upon earth.

5. Let the people praise thee, O
God : let all the people praise thee.

"my ways, and count all my steps?" And
see 1 Chron. xxviii. 9.—Ecclus. xvi. 17, 18.
Jer. xxiii. 24.—Ps. xxxiii. 13, 14.—xliv. 21.
cxxxix. 1 to 11.

(k) v. 9. "As silver, &c." As silver is
tried by fire, so didst thou try us by
adversity, by bringing us into the snare,
laying trouble upon our loins, &c. The
same idea as Mal. iii. 2, 3. ante, 70. "He
is like a *refiner's fire*, and like fuller's
soap, &c."

(l) v. 17. "Hath heard, &c." So that
this is a proof that I have not inclined unto
wickedness with my heart.

(m) See ante, 9. where this Psalm also
occurs.

6. Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7. God shall bless us : and all the ends of the world shall fear him.

MORNING PRAYER.

Psalm lxxviii. (n)

LET God arise (o), and let his enemies be scattered : let them also that hate him, flee before him.

2. Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

(n) An animated triumphal hymn, probably upon bringing back the ark after some victory. It calls upon the people, in a spirited way, to join in praising God, refers to some of the signal instances of his interposition, (perhaps whilst they had the ark with them,) notices an assurance God had given them of further protection, describes the state in which the ark was carried, and looks forward to the times when the heathen nations should be brought to the worship of God. It was probably sung in parts, some by particular divisions of the choir answering each other, some by single voices, and some by the whole choir. The different parts are supposed to have begun at the 1st, 4th, 7th, 11th, 15th, 19th, 24th, 28th, and 32d verses. It probably had in view the times of the Messiah ; and David, who perhaps understood himself to be a type of Christ, might, by some of the events of his own reign, rise to the consideration of the times of the Messiah. Dr. Hammond considers it as composed by David, in commemoration of the great deliverances to the Israelites, and the judgments on their enemies, especially in their coming out of Egypt, and mystically predicting the resurrection of Christ, and the exaltation of Christ's church. Bp. Lowth remarks of it, that "were it not for some obscurities," (which probably have arisen from errors

3. But let the righteous be glad, and rejoice before God : let them also be merry and joyful.

4. (p) O sing unto God, and sing praises unto his Name : magnify him that rideth (q) upon the heavens, as (r) it were upon an horse ; praise him in his Name JAH (s), and rejoice before him.

5. He is a Father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6. He is the God, that maketh men to be of one mind (t) in an house, and bringeth the prisoners out of captivity : but letteth the runagates continue in scarceness. (u)

in transcribing), "it would be a singular example of incredible sublimity." It is one of the proper Psalms for Whit-sunday.

(o) v. 1. "Let God arise, &c." When the children of Israel began the journeying out of the wilderness of Sinai, and the ark of God set forward before them, Moses addressed God in nearly the words with which this Psalm begins : "Rise up, Lord, and let thine enemies be scattered ; and let them that hate thee flee before thee ;" and this beginning might be intended to bring to recollection the instances of protection there displayed.

(p) v. 4. Second part.

(q) "Rideth, &c." A highly poetical idea. So Ps. civ. 3. it is said of him, that he "maketh the clouds his chariot, and walketh upon the wings of the wind." So Ps. xviii. 10.

(r) "As it were upon an horse." This is an addition, it is not in the Hebr. The literal translation of the Hebr. seems to be, "Magnify him that rideth upon the heavens, by Jah, his name ;" and so is B. T.

(s) "Jah." See some admirable observations on the primitive names of the Deity in Dr. Hales's Dissertations.

(t) v. 6. "Of one mind," i. e. "unanimous," "without dissensions or disagreements."

(u) "Scarceness," i. e. "want." The

7. (x) O God (y), when thou wentest forth before the people : when thou wentest through the wilderness ;

8. The earth shook, and the heavens dropped at the presence of God : even (z) as Sinai also was moved at the presence of God, who is the God of Israel.

9. Thou, O God, sentest a gracious rain (a) upon thine inheritance : and refreshedst it, when it was weary.

10. Thy congregation shall (b) dwell therein : for thou, O God, hast of thy goodness prepared for the poor.

11. (c) The Lord gave the word (d) : great was the company of the preachers. (e)

12. Kings with their armies did flee, and were discomfited : and they of the household (g) divided the spoil.

13. Though ye have lien (h) among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14. When the Almighty scattered kings for their sake : then were they as white (i) as snow in Salmon.

15. (k) As the hill of Ba-

object probably is, to point out the difference between those whom God favours, and those he disregards ; and this naturally introduces those great instances of God's favour to the Israelites, the deliverance from Egypt, and his protection in the wilderness.

(x) v. 7. Third part.

(y) "O God, &c." This refers to what occurred when God led the Israelites through the wilderness in the time of Moses. Deborah and Barak allude to the same thing, in nearly the words here used, in their animated hymn after the triumph over Sisera. Judges v. 4, 5. "Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped ; the clouds also dropped water : the mountains melted from before the Lord ; even that Sinai from before the Lord God of Israel." The Psalm might intentionally adopt the same expressions, to call into remembrance also *that* deliverance.

(z) v. 8. "Even, &c." or "Sinai itself at the presence, &c." B. T. is so, and the Hebr. When God descended upon Mount Sinai, to deliver the ten commandments, the mount "was altogether on a smoke, because the Lord descended upon it in fire : and the smoke thereof ascended as the smoke of a furnace ; and the whole mount quaked greatly," Exod. xix. 18.

(a) v. 9. "Rain," i. e. (probably) "of manna," as the Lord said to Moses,

Exod. xvi. 4. "Behold I will *rain* bread from heaven for you." And Ps. lxxviii. 25. "He *rained* down manna also upon them for to eat."

(b) v. 10. "Shall dwell," or "dwelt ;" had the means of living : "Thou preparedst for them a table in the wilderness."

(c) v. 11. Fourth part.

(d) "Gave the word," i. e. (probably) "encouraged them." This is a new subject.

(e) "The preachers," i. e. "those who published or repeated it." Much of the force of this part of the Psalm is lost, because it is not known to what event it refers. It is not improbable that it referred to the triumph over the Midianites. God commanded the Israelites to attack them : five of their kings were slain ; an immense booty was taken ; and God ordered it to be divided into two parts, one for those who went out to the battle, and the other for the rest of the congregation. See Numb. xxxi. 2. 8. 27.

(g) v. 12. "Of the household," i. e. "of those who stayed at home ;" so abundant was the spoil.

(h) v. 13. "Lien," i. e. "lain." The vilest slaves used to lie on the stones upon which the pots were placed ; and the meaning is, though your state has been most abject, you shall be highly exalted.

(i) v. 14. "As white, &c." Dressed in their *whitest* garments, their garments of joy : a figurative expression, to express their ecstasy.

(k) v. 15. Sixth part.

san (*l*), so is God's hill (*m*): even an high hill, as the hill of Basan.

16. Why hop ye so (*n*), ye high hills? this is God's hill, in the which it pleaseth him to dwell (*o*): yea, the Lord will abide in it for ever.

17. The chariots (*p*) of God are twenty thousand, even thou-

sands of angels: and the Lord is among them, as in the holy place (*q*) of Sinai.

18. Thou art gone up on high (*r*), thou hast led captivity (*s*) captive, and received (*t*) gifts for men: yea even for thine enemies, that (*u*) the Lord God might dwell among them.

(*l*) "Basan," where Og reigned, (Numb. xxi. 33.) not far from the place where the Midianites were overcome; a rich and fruitful hill. The literal rendering seems to be: "God's hill (*is*) a fruitful hill, a hill of furrows, a productive hill."

(*m*) "God's hill, i. e. "Sion." God calls it, Ps. ii. 6. "My holy hill of Sion." And it is called "his holy hill," Ps. xlviii. 1. The object here is, to set off the praises of Sion. Sion is elsewhere described as "a fair place, the joy of the whole earth," Ps. xlviii. 2. the "perfection of beauty," Ps. l. 2.: but its highest merit is, that God has chosen it for himself, that he will abide in it for ever.

(*n*) v. 16. For "hop ye so," the reading should probably be, "exalt ye so yourselves:" why lift ye up yourselves, to vie with Sion? *this* at once decides your inferiority, that God hath chosen Sion, that he may dwell there. Whan can be more poetical, than to address the mountains, as if they could hear, and to impute to them pride and emulation, as if they had sense?

(*o*) "To dwell, &c." So Ps. cxxxii. 14, 15. "The Lord hath chosen Sion to be an habitation for himself; he hath longed for her: this shall be my rest for ever: here will I dwell, for I have a delight therein."

(*p*) v. 17. "The chariots, &c." So much does God's state surpass that of earthly monarchs, and so much does his dwelling on Mount Sion confer upon it greater distinction than could be conferred upon any other mountain by the residence of any earthly monarch.

(*q*) "As in the holy place, &c." i. e. "as he was theretofore in the tabernacle upon Mount Sinai." See note on v. 8.

(*r*) v. 18. "On high," i. e. "into heaven;" alluding, probably, to our Saviour's ascension.

(*s*) "Led captivity captive," i. e. (per-

haps) "overcome all the powers of darkness, bruised the serpent's head, and gained the victory over sin, death and Satan; having subdued and made captives those who would put all mankind under captivity." St. Paul refers to this passage, Eph. iv. 8. "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men." And Bellarmine considers this passage in Eph. as a proof that the Psalm was referring to the Messiah, Bellarm. de Christo, lib. l. c. iv. p. 282.: so does Justin M. Dial. cum Tryphone, 258. 313.; and Vaill. 34. The Messiah is spoken of, prophetically, as one who was "to proclaim liberty to the captives, and the opening of the prison to them that are bound, Isaiah lxi. 1." "to say to the prisoners, Go forth, Isaiah xlix. 9." referring to the power he should give mankind to extricate themselves from the dominion of Satan. In Isaiah xiv. 1, 2. is a passage which has some resemblance to this: "The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them; and they shall cleave to the house of Jacob: and the people shall take them captives, whose captives they were;" and in the song of Deborah and Barak the same expression occurs: "Awake, awake, Deborah; awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam, Judges v. 12."

(*t*) "Received gifts, &c." i. e. (perhaps) "been the means by which gifts have been conferred upon man;" alluding, probably, to all the benefits of Christ's death.

(*u*) "That, &c." That by turning the hearts of the disobedient (God's enemies) to the wisdom of the just, the dispositions of man might be so improved, that God himself might be considered as dwelling amongst them; ante, 167, 168. John xiv. 17. 23.

19. (x) Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20. He is our God, even the God, of whom cometh salvation : God is the Lord, by whom we escape death.

21. God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on (y) still in his wickedness.

22. The Lord hath said, " I will bring (z) my (a) people again, as I did from Basan : mine own will I bring again, as I did sometime from the deep of the sea.

23. " That (b) thy foot may be dipped in the blood of thine enemies : and that (b) the tongue of thy dogs may be red through the same."

(x) v. 19. Seventh part.

(y) v. 21. " Goeth on still in," i. e. " persisteth in."

(z) v. 22. " I will bring, &c." i. e. " I will work as signal deliverances for them, and take such vengeance upon their enemies, as when I brought them up from Basan," (where they overcame Og, the king of Basan,) " and when I led them through the sea," (on their escape from Pharaoh).

(a) The literal translation seems to me, " The Lord hath said, " I will bring back, " I will bring back from Basan, from the depths of the sea." " My people," or " my own," is not in the original.

(b) v. 23. " That," i. e. " so that." " In such abundance shall the blood of thine enemies be shed." So Ps. lviii. 9. a vengeance is spoken of, where the righteous " shall wash his footsteps in the blood of the ungodly."

(c) v. 24. Eighth part.

This probably refers to the state with which the ark, the type of God, was carried to the sanctuary. Among the things which astonished the Queen of Sheba, was Solomon's " ascent, by which he went up to the house of the Lord, " 1 Kings x. 5." probably, on account of its solemnity and magnificence.

24. (c) It is well seen, O God, how thou goest : how thou, my God and King, goest in the sanctuary.

25. The singers go before ; the minstrels follow after : in the midst are the damsels playing with the timbrels.

26. Give thanks, O Israel, unto God the Lord in the congregations (d) : from the ground of the heart. (e)

27. There (g) is little Benjamin their ruler, and the princes of Judah their council : the princes of Zabulon, and the princes of Nephthali.

28. (h) Thy God (i) hath sent forth strength for thee : stablish (k) the thing, O God, that thou hast wrought in us.

29. For thy temple's sake at

(d) v. 26. " The congregations," i. e. " the religious meetings of the people." See ante, Ps. xxii. 25. — xxxv. 18. — xl. 11.

(e) " Ground of the heart," " to denote its sincerity;" in opposition to what is complained of, Isaiah xxix. 13. " drawing near to God with the mouth, " and honouring him with the lips, whilst " the heart is removed far from him."

(g) v. 27. " There," i. e. " either in the procession, or in the congregation, " the religious assembly." Benjamin and Judah, who were nearest to Jerusalem, and Zabulon and Nephthali, who were farthest off, to shew that all the tribes came, far and near : and Benjamin, which was Saul's tribe, and Judah, which was David's, to shew that there were no dissensions, but perfect unanimity. Zabulon and Nephthali were tribes of eminent learning.

(h) v. 28. Ninth part.

(i) " Thy God, &c." i. e. " it is he who hath sent forth strength on thy behalf, " it is through him thou hast done thy mighty acts." As in Ps. lx. 12. " Through God will we do great acts : for it is he that shall tread down our enemies."

(k) " Stablish, &c." i. e. " confirm, " complete what thou hast begun in us."

Jerusalem : so (*l*) shall kings bring presents unto thee.

30. When (*m*) the company of the spearmen and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when he hath scattered the people that delight in war ;

31. Then shall the princes come out of Egypt : the Morians' land (*n*) shall soon stretch out her hands unto God.

32. (*o*) Sing unto God, O ye

kingdoms of the (*p*) earth : O sing praises unto the Lord,

33. Who sitteth in the heavens over all from the beginning : lo, he doth send out his voice (*q*), yea, and that a mighty voice.

34. Ascribe ye the power to God over Israel : his worship and strength is in the clouds.

35. O God, wonderful art thou in thy holy places : even the God of Israel ; he will give strength and power unto his people ; blessed be God.

Lessons for the Thirteenth Day of the Month throughout the Year.

January 13.	February 13.	March 13.	April 13.
Morn. Gen. xxiii. Matt. xi. (1) Even. Gen. xxiv. Rom. xi.	Morn. Numb. xi. Mark xiii. Even. Numb. xii. 2 Cor. ix.	Morn. Josh. vi. Luke xxiv. (2) Even. Josh. vii. 1 Thess. iv. (3)	Morn. 1 Sam. xix. Acts x. (4) Even. 1 Sam. xxx. James ii.
May 13.	June 13.	July 13.	August 13.
Morn. 2 Kings viii. Matt. xi. (5) Even. 2 Kings ix. Rom. xii. (6)	Morn. Job xix. Mark xiii. Even. Job xx. 2 Cor. x.	Morn. Eccles. v. John i. (7) Even. Eccles. vi. 1 Thess. v.	Morn. Lam. ii. Acts xi. (8) Even. Lam. iii. James iii.
September 13.	October 13.	November 13.	December 13.
Morn. Nahum i. Matt. xiv. Even. Nahum ii. Rom. xiv.	Morn. Wisd. i. Mark xvi. (9) Even. Wisd. ii. 2 Cor. xii.	Morn. Eccles. xxxix. John v. Even. Eccles. xl. 1 Tim. i.	Morn. Isa. xxxix. Acts xiii. (10) Even. Isa. xl. (11) 1 Pet. i.

(1) ante, 35. 87.

(2) ante, 139. 142.

(3) ante, 90.

(4) ante, 138. 169.

(5) ante, 35. 87.

(6) ante, 59. 61. 62.

(7) ante, 44. 37.

(8) ante, 179.

(9) ante, 163.

(10) ante, 144.

(11) ante, 184.

(*l*) v. 29. B. T. omits "so."

(*m*) v. 30. "When, &c." The carrying up the ark naturally leads to the contemplation of the future glory of the temple, and properly introduces the prediction, that when God shall have given them the victory over their enemies, and established them in peace, the heathen shall become proselytes, and join in their worship.

(*n*) v. 31. "Morian's land," i. e. (probably) "Ethiopia," put indefinitely for any heathen land. This is probably one of the many predictions which looked forward to the conversion of the Gentiles. See note on Psalm xxii. 27.—lxxxvi. 9. According to Eusebius, Eccl. Hist. b. 2.

c. 1. through the preaching of the eunuch whom Philip baptized, (See Acts viii. 26—40.), Ethiopia was the first of the Gentile lands that embraced Christianity.

(*o*) v. 32. Tenth part.

(*p*) "Kingdoms of the earth," i. e. "the Gentiles," such as before were without the true worship or knowledge of God; looking forward probably to the times when, according to Rev. xi. 15. "The kingdoms of *this world* shall become the kingdoms of the Lord, and of his Christ."

(*q*) v. 33. "His voice." Perhaps alluding to thunder, which is often called, particularly in Ps. xxix. "the voice of the Lord."

EVENING PRAYER.

Psalm lxix. (r)

SAVE me, O God : for the waters (s) are come in, even unto my soul.

2. I stick fast in the deep mire, where no ground (t) is : I am come into deep waters, so that the floods run over me.

3. I am weary of (u) crying, my throat is dry : my sight faileth me for waiting so long upon my God.

4. They that hate me without a cause are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5. I paid them the (x) things

that I never took : God, thou knowest (y) my simpleness, and my faults are not hid from thee.

6. Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause (z) : let not those, that seek thee, be confounded through (z) me, O Lord God of Israel.

7. And why? for thy (a) sake have I suffered reproof : shame hath covered my face.

8. I am become a stranger (b) unto my brethren : even an alien unto my mother's children.

9. For the zeal (c) of thine house hath even eaten (d) me : and the rebukes (e) of them that rebuked thee are fallen upon me. (g)

(r) An anxious prayer for deliverance, seemingly written in time of great distress, mentioning the troubles he had undergone, complaining bitterly of the conduct of his enemies, and calling for or foretelling their punishment and downfall ; ending triumphantly, as if upon an assurance of God's assistance. It is one of the proper Psalms for Good Friday, and was probably written prophetically (as Psalm xxii.) with a view to our Saviour's sufferings and treatment ; David, who was a type of the Messiah, speaking of things as referable to himself, which were only to happen to the Messiah. It seems to be so considered, John ii. 17. — Rom. xv. 3. — xi. 9. — John xix. 28. David is mentioned as the author, Rom. xi. 9.

(s) v. 1. "Waters, &c." i. e. "I am overpowered with calamities."—Wells.

(t) v. 2. "No ground," "nothing to prevent my sinking still deeper."

(u) v. 3. "Of," or "with." "I have cried till it has exhausted me."

(x) v. 5. "The things," or "for the things ;" submitting to any imposition.

(y) "Thou, who knowest all things, my follies and my faults, thou canst vouch, that I never did them wrong, that I made every sacrifice for peace."

(z) v. 6. "For my cause," and "through me," i. e. (probably) "on account of the

"misery in which I am ;" let not my misery be so long, or so severe, as to deter others from adhering to thee.

(a) v. 7. "For thy sake," i. e. (probably) "it is for my adherence to thee, that I have suffered reproof, that shame hath covered my face."

(b) v. 8. "A stranger, &c." See this idea dwelt upon more at large, Job xix. 13—19.

(c) v. 9. "The zeal, &c." When our Saviour drove the money-changers, &c. from the temple, saying, "Make not my Father's house an house of merchandise," his disciples remembered that it was written, (referring to this passage) "The zeal of thine house hath eaten me up."

(d) "Eaten me." It is for that zeal I am made to suffer.

(e) "Rebukes." Perhaps by insinuating that he could not be the true God, who could suffer his servant to be so afflicted.

(g) "Fallen upon me." When Saint Paul exhorted the Roman converts to give up their own gratification to advance the salvation of others, he told them, "that even Christ pleased not himself, but," as it is written, (alluding to this Psalm) "the reproaches of them that reproached thee fell on me. Rom. xv. 3."

10. I wept (*h*) and chastened myself with fasting : and *that* was turned to my reproof.

11. I put on sackcloth also : and they jested upon me.

12. They that sit (*i*) in the gate speak against me : and the drunkards make songs upon me.

13. But, Lord, I make my prayer unto thee : in an acceptable time. (*k*)

14. Hear me, O God, in the multitude of thy mercy : even in the (*l*) truth of thy salvation.

15. Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters. (*m*)

16. Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17. Hear me, O Lord, for thy loving-kindness is comfortable : turn thee unto me, according to the multitude of thy mercies.

(*h*) v. 10. "Wept, &c." So that even my acts of devotion were turned against me.

(*i*) v. 12. "That sit in the gate," i. e. "the judges;" so that I am the object of scorn to the grave and serious, as well as to the thoughtless and dissipated.

(*k*) v. 13. "Acceptable time." See ante, 88. note (*d*), on 2 Cor. vi. 2.

(*l*) "The truth, &c." i. e. "According to thy promises for my deliverance."

(*m*) v. 15. "Deep waters." An expression to signify great danger. See Psalm xviii. 3. 16.—cxxiv. 3, 4.—cxliv. 7.

(*n*) v. 22. "Gall," "vinegar." When our Saviour was taken to the place of crucifixion, "they gave him" (according to Matt. xxvii. 34.) "vinegar to drink, mingled with gall; and when he had tasted thereof, he would not drink." According to John xix. 28. it was *that the scripture might be fulfilled* that Jesus, whilst upon the cross, said, "I thirst;" and when they had lifted up a sponge, *filled with vinegar*, and he had received it, he said, "*It is finished*," and he bowed his head, and gave up the ghost; it is to this passage he is supposed to have alluded.

18. And hide not thy face from thy servant, for I am in trouble : O haste thee, and hear me.

19. Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

20. Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

21. Thy rebuke hath broken my heart; I am full of heaviness : I looked for some to have pity on me; but there was no man; neither found I any to comfort me.

22. They gave me gall (*n*) to eat : and when I was thirsty, they gave me vinegar (*n*) to drink.

23. Let (*o*) their table (*p*) be made a snare (*q*) to take themselves withal : and let the things (*r*) that should have been for their wealth, be unto them an occasion of falling.

(*o*) v. 23. "Let, &c." Dr. Hammond observes, from St. Augustine and the Jewish Arab, that this and the following verses are to be understood in the future tense, as predictions, not as imprecations or as warnings, 1 Towns. lxxiii. Other writers consider them as referring prophetically to the state of the Jews, after their rejection of the Messiah.

(*p*) "Let their table, &c." St. Paul cites this and the following verse, but with some little variation, Rom. xi. 9, 10. and he introduces his citation with "David saith, Let their table, &c." so that he ascribes the Psalm to David.

(*q*) "Their table be made a snare, &c." Perhaps a proverbial expression. The meaning, which corresponds with *that* in the latter part of the verse, is obvious, that their table, their very food, that which should support them, should be their ruin.

(*r*) "The things, &c." How fully was this accomplished by our Saviour's coming, and the subsequent destruction of Jerusalem? His coming, which should

24. Let their eyes be blinded, that they see not : and ever bow you down their backs.

25. Pour out thine indignation upon them : and let thy wrathful spleasure take hold of them.

26. Let (*s*) their habitation be hid : and no man to dwell in their tents.

27. For they persecute him, whom thou hast (*t*) smitten : and they talk how they may vex them whom thou hast (*t*) wounded.

28. Let them fall (*u*) from one wickedness to another : and not come into thy righteousness.

29. Let them be wiped out of the book of the living : and not be written among the righteous.

30. As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

31. I will praise the name of God with a song : and magnify with thanksgiving.

32. This (*x*) also shall please

the Lord : better than a bullock that hath horns and hoofs.

33. The humble (*y*) shall consider this and be glad : seek ye after God, and your soul shall live.

34. For the Lord heareth the poor : and despiseth not his (*z*) prisoners.

35. Let heaven and earth praise him : the sea, and all that moveth therein.

36. For God will save (*a*) Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

37. The posterity also of his servants shall inherit it : and they that love his name shall dwell therein.

Psalm lxx. (*b*)

HASTE thee, O God, to deliver me : make haste to help me, O Lord.

2. (*c*) Let them be ashamed and confounded, that seek after my soul (*d*) : let them be turned

have been for the blessing of the nation, and its ruin.

(*s*) v. 26. St. Peter refers to this passage, Acts i. 20. in his history of Judas's conduct, and his exhortations to the disciples choose another in his stead. "For," says he, "it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein." May this be a prediction of the destruction of Jerusalem?

(*t*) v. 27. "Smitten" and "wounded;" perceiving, that, with reference to the Messiah, it was for our transgressions he was wounded, for our iniquities that he was bruised, and that with his stripes we were healed. Isaiah liii. 5.

(*u*) v. 28. "Fall, &c." i. e. "advance in fulness."

(*x*) v. 32. "This," i. e. "praise and thankfulness will be more acceptable to God than sacrifice. See Ps. l. 13, 14."

(*y*) v. 33. "The humble, &c." Is it not better of consolation to the poor and

lowly, that that offering which God most highly values, the offering of praise and thanksgiving, is as much within their power, as within the power of the rich.

(*z*) v. 34. "His prisoners," i. e. "such as are persecuted for his sake."—Wells.

(*a*) v. 36. "Save Sion, &c." This and the following verse perhaps refer to times not yet arrived, when, after the fullness of the Gentiles shall have come in, the Jews also shall be converted to Christianity, shall look on him whom they have pierced, and so all Israel shall be saved. See Rom. xi. 25, 26. Rev. i. 7.

(*b*) An anxious prayer for deliverance from his enemies, nearly the same as the last six verses of Ps. xl. David is considered the author ; and it is probably prophetic, referring to our Saviour's agony and sufferings.

(*c*) v. 2. This verse occurs, Ps. xxxv. 4.—xl. 17.—lxxi. 11.

(*d*) "Soul," i. e. "life."

10. ... in confusion,
 my ...
 was ... their reward be
 ... to shame : that cry
 and ... there, there."
 ... all those that seek
 ... and glad in thee :
 ... such as delight in thy
 ... say (e) always, " The
 ... be praised."
 ... As for me, I am poor, and
 ... : haste thee unto me,
 O God.
 ... Thou art my helper, and my
 redeemer : O Lord, make no long
 tarrying.

MORNING PRAYER.

Psalm lxxi. (g)

Is thee, O Lord, have I put my
 trust : let me never be put to con-
 fusion : but rid me, and deliver
 me in thy righteousness ; incline
 thine ear unto me, and save me.

2. Be thou my strong hold,
 whereunto I may always resort :
 thou hast promised to help me ;
 for thou art my house of defence,
 and my castle.

3. Deliver me, O my God, out of
 the hand of the ungodly : out of the
 hand of the unrighteous and cruel
 man.

4. For thou, O Lord God, art
 the thing that I long for : thou

art my hope, even from my
 youth.

5. Through thee have I been
 holden up, ever since I was born :
 thou (h) art he, that took me out
 of my mother's womb ; my praise
 shall be always of thee.

6. I am become as it were a
 monster unto many : but my sure
 trust is in thee.

7. O let my mouth be filled
 with thy praise : that I may sing
 of thy glory and honour all the
 day long.

8. Cast me not away in the time
 of age : forsake me not when my
 strength faileth me.

9. For mine enemies speak
 against me ; and they that lay
 wait for my soul take their coun-
 sel together, saying : " God hath
 forsaken him ; persecute him,
 " and take him ; for there is
 " none to deliver him."

10. Go not far from me, O
 God : my God, haste thee to
 help me.

11. Let (i) them be confounded
 and perish that are against my (k)
 soul : let them be covered with
 shame and dishonour that seek to
 do me evil.

12. As for me, I will patiently
 abide away : and will praise thee
 more and more.

13. My mouth shall daily speak

(e) v. 4. " Say," i. e. " have occasion to
 say," from thy protection.

(g) An anxious prayer for deliverance,
 calling to mind the protection he had
 received through life, and concluding as
 if fresh deliverance was vouchsafed in the
 progress of the Psalm. It is supposed
 to have been written by David at the time
 of Absalom's rebellion, and the contents
 agree with this supposition. The writer
 describes himself, verse 8. as " in the
 " time of age," and verse 16. as " in his

" old age, and grey-headed ;" and yet, in
 verse 19. as having been " brought to
 " great honour, and comforted on every
 " side." It is the Psalm appointed to be
 read at the Visitation of the Sick.

(h) v. 5. " Thou, &c." So Ps. xxi. 9.
 " Thou art he that took me out of my mo-
 " ther's womb ; thou wast my hope, when
 " I hanged yet on my mother's breasts."

(i) v. 11. " Let them," or " they shall."

(k) " Are against my soul," i. e. " seek
 " my life."

of thy righteousness and salvation : for I know no end thereof.

14. I will go forth in the strength of the Lord God : and will make mention (*l*) of thy righteousness only.

15. Thou, O God, has taught me from my youth up until now : therefore will I tell of thy wondrous works.

16. Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17. Thy righteousness, O God, is very high : and great things are they that thou hast done ; O God, who is like unto thee !

18. O what great troubles (*m*) and adversities hast thou shewed me ! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth (*n*) again.

(*l*) v. 14. "Make mention," i. e. (perhaps) "rely upon," "look up to." See note on Ps. xvi. 5.

(*m*) v. 18. "Troubles, &c." He probably alludes to his troubles and deliverances whilst he was persecuted by Saul.

(*n*) "Deep of the earth," i. e. "the grave." So Ps. lxxiii. 10. "These also that seek the hurt of my soul, they shall go under the earth," i. e. "shall die, perish."

(*o*) v. 19. "Great honour." This corresponds with David's circumstances ; God had raised him to the kingdom.

(*p*) "Comforted me," i. e. "given me comfort which ever way I turned."

(*q*) v. 21. "Fain," i. e. "eager ;" so much would it delight him.

(*r*) This Psalm was (perhaps) written when David made Solomon King, (see 1 Chron. xxiii. 1. and xxix. 22, 23.) ; but it probably refers prophetically to the Messiah, of whom Solomon was a type. Many of the ancient Jewish writers so considered it, and the 5th, 7th, 8th, 11th, 15th, and 17th verses, are expressed in language

19. 'Thou hast brought me to great honour (*o*) : and comforted me (*p*) on every side.

20. Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of music : unto thee will I sing upon the harp, O thou Holy One of Israel.

21. My lips will be fain (*q*), when I sing unto thee : and so will my soul, whom thou hast delivered.

22. My tongue also shall talk of thy righteousness all the day long : for they are confounded, and brought unto shame, that seek to do me evil.

Psalm lxxii. (*r*)

GIVE (*s*) the King thy judgments, O God : and thy righteousness unto the (*t*) King's son.

2. Then (*u*) shall he judge (*x*) thy people according unto right : and defend the poor.

which seems to have a higher object than Solomon. Tertullian refers it to Christ, 791. Dr. Benson thinks it relates either wholly to Solomon, or wholly to the Messiah : and he sees "nothing in it, but what suits the great and glorious character of the Messiah." Benson's Introduction, xxii, xxiii. See also Poli Synopsis. It foretells the justice of his government, the extent of his dominion, the homage he should receive, and the blessings he should confer. Justin M. considers it inapplicable to Solomon, and applies it to the Messiah. Just. M. Dial. cum Tr. 251, 252, 288. Many of the Jewish commentators refer it to the Messiah. Hamm. 202.

(*s*) v. 1. "Give," i. e. "teach." Invest him with discrimination and righteousness equal to thine.

(*t*) "The king's son," i. e. according to Tertullian, 791. and Jerome, "Christ's people," the followers of the Messiah.

(*u*) v. 2. "Then, &c." or "that he may." So Sept.

(*x*) "Judge, &c." Strict impartiality in

3. The mountains (*y*) also shall bring peace (*z*): and the little hills righteousness unto the people.

4. He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong-doer.

5. They (*a*) shall fear (*b*) thee, as long as the sun and moon endureth: from one generation to another.

6. He shall come down like the rain into a fleece of wool (*c*): even as the drops that water the earth.

judging, and attention to the poor, were among the characteristics elsewhere foretold of the Messiah. Thus it is said prophetically with reference to him, Isaiah xi. 3, 4. "He shall not *judge* after the sight of his eyes, neither reprove after the hearing of his ears; but *with righteousness shall he judge the poor*, and reprove with equity for the meek of the earth." And Jer. xxxiii. 15. "He shall execute judgment and righteousness in the land."

(*y*) v. 3. "The mountains," i. e. probably, "the places of strength, the situations usually seized upon by armed forces; the points from which war has generally come down."

(*z*) "Peace." The disposition to produce peace upon earth, was another of the characteristics of the Messiah. In the spirited prophecy, Isaiah ix. 6. one of the appellations given him is, "the Prince of Peace;" in Haggai ii. 9. he is called "Peace;" and part of the triumphant song sung by the angels at his birth, was, "on earth peace. Luke ii. 14."

(*a*) v. 5. "They, &c." i. e. "mankind." "Thou shalt be feared."

(*b*) "Fear," i. e. "reverence, worship."

(*c*) v. 6. "Into a fleece of wool," or "upon the mown grass," (B. T.) i. e. "he shall bring as great blessings upon the earth, as rain does upon a new-mown field." The same idea occurs, Hos. vi. 3. "If we follow on to know the Lord, he shall come unto us *as the rain*; as the latter and former *rain* unto the earth;"

7. In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8. His dominion (*d*) shall be also from the one sea to the other: and from the flood (*e*) unto the world's end.

9. They (*g*) that dwell in the wilderness shall kneel before him: his enemies shall lick the dust. (*h*)

10. The kings of Tharsis (*i*) and of the isles (*j*) shall give presents (*k*): the kings of Arabia (*i*) and Saba (*i*) shall bring gifts. (*k*)

and see note on Ps. cxxxiii. 3. — Deuter. xxxii. 1, 2. — Prov. xix. 12. — Hos. xiv. 5.

(*d*) v. 8. "His dominion, &c." So when Zechariah foretold the meek and humble character of the Messiah, his disposition to make wars to cease throughout the earth, and to speak peace unto the heathen, he adds, "His dominion shall be from sea even to sea, and from the river even to the ends of the earth. Zech. ix. 10." and in Ps. lxxxix. 26. where the success of the Messiah's kingdom is probably contemplated, God is represented as saying, "I will set his dominion also in the sea, and his right hand in the floods." Numberless other passages intimate how widely the kingdom of Christ, Christianity, should extend.

(*e*) "Flood," or, (as in the passage in Zechariah) "river," (B. T.) referring to the Euphrates.

(*g*) v. 9. "They, &c." i. e. "the most barbarous nations." (Jerome, "The Ethiopians.")

(*h*) "Lick the dust," i. e. (probably) "bow down before him in token of subjection," as in Isaiah xlix. 23. "Kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and *lick up the dust of thy feet*."

(*i*) v. 10. "Tharsis," "the Isles," "Arabia," and "Saba," i. e. "all heathen nations."

(*k*) "Presents," and "gifts." In token of submission and homage." So in look-

11. All kings shall fall down (*l*) before him : all nations shall do him service.

12. For he shall deliver the poor (*m*) when he crieth : the needy also, and him that hath no helper.

13. He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14. He shall deliver their souls (*n*) from falsehood and wrong : and dear (*o*) shall their blood be in his sight.

15. He shall live, and unto him shall be given of the gold of Arabia : prayer (*p*) shall be made ever unto him, and daily shall he be praised.

16. There shall be an heap of corn in the earth, high (*q*) upon the hills : his fruit shall shake like Libanus, and shall be green in the city, like grass upon the earth.

17. His Name shall endure for ever ; his Name shall remain under the sun among the posterities : which shall be blessed through him (*r*) ; and all the heathen shall praise him.

18. Blessed (*s*) be the Lord God, even the God of Israel : which only doeth wondrous things ;

19. And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

ing forward prophetically to the Messiah's kingdom, Isaiah says, "The forces of the Gentiles shall come unto thee, the multitude of camels shall cover thee, the dromedaries of Midian and Ephah ; all they from Sheba shall come : *they shall bring gold and incense* ; and they shall shew forth the praises of the Lord." Isaiah lx. 5, 6." Upon our Saviour's birth, wise men from the east sought him out, and "presented unto him gifts ; gold, frankincense, and myrrh, Matt. ii. 1. 11."

(*l*) v. 11. "All kings shall fall down." It is said of our Saviour, Philipp. ii. 9, 10, 11. that "God hath highly exalted him, and given him a name that is above every name ; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father."

(*m*) v. 12, 13. "The poor" and "the needy." According to the prophecy, Is. lxi. 1. it was to be part of the Messiah's office, to preach good tidings unto the neck, and to bind up the broken-hearted." (*n*) v. 14. "Souls," i. e. "lives."

(*o*) "Dear," i. e. "precious." So Ps. cxvi. 13. "Right dear in the sight of the Lord is the death of his saints." See also 1 Sam. xxvi. 21. and 2 Kings i. 13. And what can be a greater proof of Christ's love for man, than his laying down his life for our sakes?

(*p*) v. 15. "Prayer, &c." So that it was the language of prophecy, that he should be for ever one of the objects of prayer and praise.

(*q*) v. 16. "High upon the hills." It strongly marks a time of abundance, when even upon the tops of the hills, which are in general barren, there are heaps of corn. See Ps. lxxv. 13. And it will mark the time of spiritual abundance, when the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

(*r*) v. 17. "Blessed through him." It was part of the promise to Abraham, Gen. xxii. 18. that in his seed (i. e. the Messiah) should "all the nations of the earth be blessed."

(*s*) v. 18, 19. Dr. Kennicott considers these verses as a doxology, added by the compiler of the 2d book, which ends with this Psalm.

Lessons for the Fourteenth Day of the Month throughout the Year.

January 14.	February 14.	March 14.	April 14.
Morn. Gen. xxv. Matt. xii. Even. Gen. xxvi. Rom. xii. (1)	Morn. Numb. xiii. Mark xiv. (2) Even. Numb. xiv. 2 Cor. x.	Morn. Josh. viii. John i. (3) Even. Josh. ix. 1 Thess. v.	Morn. 1 Sam. xxxi. Acts xi. (4) Even. 2 Sam. xi. James iii.
May 14.	June 14.	July 14.	August 14.
Morn. 2 Kings x. Matt. xii. Even. 2 Kings xi. Rom. xiii. (5)	Morn. Job xxi. Mark xiv. (6) Even. Job xxii. 2 Cor. xi.	Morn. Eccles. vii. John ii. (7) Even. Eccles. viii. 2 Thess. i.	Morn. Lam. iv. Acts xii. (8) Even. Lam. v. James iv.
September 14.	October 14.	November 14.	December 14.
Morn. Nahum iii. Matt. xv. (9) Even. Hab. i. Rom. xv. (10)	Morn. Wisd. iii. Lu. i. to v. 39. (11) Even. Wisd. iv. 2 Cor. xiii.	Morn. Eccles. xli. John vi. (12) Even. Eccles. xlii. 1 Tim. ii. iii.	Morn. Isaiah xli. Acts xiv. Even. Isaiah xlii. 1 Pet. ii. (13)

(1) ante, 59. 67. 62. (2) ante, 108. (3) ante, 44. 37. (4) ante, 179. (5) ante, 67. 27.
 (6) ante, 108. (7) ante, 61. (8) ante, 187. (9) ante, 91. (10) ante, 30. (11) ante, 100.
 (12) ante, 96. (13) ante, 152. 147.

EVENING PRAYER.

Psalm lxxiii. (t)

TRULY God is loving unto Israel :
even unto such as are of a clean
heart.

2. Nevertheless, my feet (u)
were almost gone : my treadings
had well nigh slipped.

3. And why ? I was grieved at
the wicked : I do also see the
ungodly in such prosperity.

4. For they are in no peril of
death : but are lusty and strong.

5. They come in no misfortune
like other folk : neither are they
plagued like other men.

6. And this is the cause that
they are so holden with pride :
and overwhelmed with cruelty.

7. Their eyes swell with fat-
ness (x) : and they do even what
they lust.

8. They corrupt other (y) and
speak of wicked blasphemy (z) :
their talking is against the Most
High.

9. For they stretch forth their
mouth unto the heaven : and their
tongue goeth through the world.

10. Therefore fall the people
unto them : and thereout suck
they no small advantage.

(t) Upon the instability of the suc-
cesses of the wicked, the certainty of
their final discomfiture, and the ultimate
advantages of righteousness. The same
subject as Psalm xxvii. This is the first
Psalm of the 3d book.

(u) v. 2. "My feet, &c." i. e. (probably)
"I had almost inclined to sin," or "I was
almost led to doubt, from the successes
of the ungodly, whether sin did not lead
to happiness."

(x) v. 7. "With fatness." A common
expression to denote *pride*. Thus Ps. xvii.
10. "They are inclosed in their *own fat*."
And Ps. cxix. 70. "Their heart is *as fat*
"as brawn."

(y) v. 8. "Corrupt," or "deride, scoff
"at." Hamm.

(z) "Blasphemy," in speaking to God's
disparagement, as in verse 11, "how
"should God perceive it?" &c. See Ps.
lxxiv. 11. 19. — lxxix. 13.

11. "Tush (*a*)," say they, "how should God perceive it: "is there knowledge in the Most "High?"

12. Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, "Then have I cleansed "my heart (*b*) in vain, and "washed mine hands in inno- "cency;

13. "All the day long have I "been punished: and chastened "every morning."

14. Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children. (*c*)

15. Then thought I to understand this: but it was too hard for me;

16. Until I went into the sanctuary of God: then understood I the end of these men;

17. Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

18. O, how suddenly do they consume: perish, and come to a fearful end!

19. Yea, even like as a dream (*d*)

(*a*) v. 11. "Tush, &c." Eliphaz imputes Job's distresses, though unjustly, to similar arrogance, "Thou sayest, how doth God "know? Can he judge through the dark "cloud?"

(*b*) v. 12. "Heart" and "hands." Properly referring true religion to the *thoughts* and *actions*: the restraint must be put upon the *thoughts*, or how can it be expected the *actions* will be controlled?

(*c*) v. 14. "Thy children," i. e. "the "righteous: those who look up to thee as "their Father."

(*d*) v. 19. "As a dream, &c." The same idea occurs in that fine passage, Job xx. 4 to 8. "Knowest thou not this of old, "since man was placed upon earth, that "the triumphing of the wicked is short, "and the joy of the hypocrite but for a

when one awaketh: so shalt thou make their image to vanish out of the city.

20. Thus my heart was grieved: and it went even through my reins.

21. So foolish was I, and ignorant: even as it were a beast before thee.

22. Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23. Thou shalt guide me with thy counsel: and after that receive (*e*) me with glory.

24. Whom have I in heaven but thee: and there is none upon earth that I desire in comparison of thee.

25. My flesh and my heart faileth: but God is the strength of my heart, and my portion (*g*) for ever.

26. For lo, they that forsake thee shall perish: thou hast destroyed all them that commit fornication (*h*) against thee.

27. But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

"moment? Though his excellency mount "up to the heavens, and his head reach "unto the clouds, yet he shall perish for "ever: they which have seen him shall "say, where is he? He shall fly away "as a dream, and shall not be found; yea, "he shall be chased away as a vision of "the night."

(*e*) v. 23. "Receive me, &c." i. e. (perhaps) "into heaven after death." As in Ps. xlix. 15. "God hath delivered my soul "from the place of hell, for he shall re- "ceive me."

(*g*) v. 25. "My portion." See notes on Ps. xvi. 6.

(*h*) v. 26. "Commit fornication against "thee," i. e. "worship idols and false "gods."

Psalm lxxiv. (i)

O God, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep (*k*) of thy pasture ?

2. O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3. Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt. (*l*)

4. Lift up thy feet, that thou mayest utterly destroy every enemy ; which hath done evil in thy sanctuary.

5. Thine adversaries roar in the midst of thy congregations (*m*) : and set up their banners for tokens. (*n*)

(i) An anxious prayer for deliverance, probably written after the sacking of Jerusalem by Nebuchadnezzar king of Babylon, when the house of the Lord, and the king's house, and all the houses in Jerusalem were burnt, and the people carried to Babylon. See 2 Kings xxv. and Jer. xxxix. and lii. It notices the relation they bore to God, the dishonour they and their places of worship had suffered, calls to mind their deliverance from Egypt and the destruction of Pharaoh and his host, observes upon God's general superintendence and power, and insinuates that it is God's own cause to protect them. The 79th Psalm is upon the same subject.

(*k*) v. 1. "The sheep, &c." The Israelites are so called, Ps. c. 2. "We are his people, and the sheep of his pasture."

(*l*) v. 3. See below, note on v. 8.

(*m*) v. 5. "Of thy congregations," i. e. (probably) "where the people used to meet for religious purposes ; in the temple."

(*n*) "Tokens," i. e. "of triumph."

(*o*) v. 6, 7. The meaning is, "exquisite was the workmanship in building and fitting up the temple, but *that* is now destroyed."

(*p*) v. 8. "The dwelling-place of thy Name," i. e. "the temple at Jerusalem." He was to be worshipped in the place which he should choose to put his Name there, Deut. xii. 5., and the place afterwards fixed upon was Jerusalem.

6. He (*o*) that hewed timber afore out of the thick trees ; was known to bring it to an excellent work.

7. But now they break down all the carved work thereof ; with axes and hammers.

8. They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name (*p*), even unto the ground.

9. Yea, they said in their hearts, "Let us make havock of them *"altogether:"* thus have they burnt up all the houses (*q*) of God in the land.

10. We see not our tokens (*r*) : there is not one prophet more :

(*q*) v. 9. "The houses, &c." i. e. "the *"synagogues and other places of public worship, as well as the temple."*

(*r*) v. 10. "Tokens." God was in the habit of communicating with the Jews in ways long since discontinued. They used to *inquire* of him, and he used to answer them by a voice, or *by tokens*, or by other means. In 1 Sam. xxiii. 2. 4. "David *"inquired* of the Lord whether he should go and smite the Philistines, and the *"Lord said unto him, Go, &c."* In 1 Sam. xxviii. 6. "Saul *"inquired* of the Lord, and the Lord answered him not, neither *"by dreams, nor by urim,"* (i. e. certain tokens to the high priest,) *"nor by prophets."* Before Jehoshaphat would go up with the king of Israel against the king of Syria, he said unto the king of Israel, "*Inquire* I pray thee at the word *"of the Lord to-day."* And when God's indignation was raised against the people for their iniquities, one of his denunciations against them was, "Shall I be *"inquired* of by you, O house of Israel ? As I live, *"saith the Lord God, I will not be inquired* of by you. Ezek. xx. 3. 31." See also Ezek. xiv. 3. and 2 Sam. ii. 1. The suffering himself to be thus inquired of, would keep up in the minds of the people a high opinion of God's superintending care, would inspire in them devotion and respect, and would have a tendency to deter them from the idolatry of the neighbouring nations.

, not one is there among that understandeth (*s*) any ore.

11. O God, how long shall the versary do this dishonour: how long shall the enemy blaspheme (*t*) thy Name? for ever?

12. Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom, to consume the enemy?

13. For God is my King of old: the help that is done upon earth, he doeth it himself.

14. Thou didst (*u*) divide the sea through thy power: thou breakest the heads of the dragons (*x*) in the waters.

15. Thou smotest the heads of Leviathan (*y*) in pieces: and gavest him to be meat for the people in the wilderness. (*z*)

16. Thou broughtest out fountains (*a*), and waters out of the

hard rocks: thou driedst up (*b*) mighty waters.

17. The day is thine, and the night is thine: thou hast prepared the light and the sun.

18. Thou hast set all the borders (*c*) of the earth: thou hast made summer and winter.

19. Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed (*d*) thy Name.

20. O deliver not the soul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21. Look upon the covenant (*e*): for all the earth is full of darkness and cruel habitations.

22. O let not the simple go away ashamed: but let the poor and needy give praise (*g*) unto thy Name.

(*s*) "Understandeth," i. e. "is inspired," hath knowledge communicated to him from above."

(*t*) v. 11. "Blaspheme," by insinuating that he cannot be the true God who suffers a people to be so reduced. See Ps. lxxiii. —lxxix. 13.

(*u*) v. 14. "Didst divide, &c." The psalm begins here to notice what God had before done for them, and sets out with the signal instance of his making them a passage through the Red Sea, and destroying Pharaoh and all his host. A. C. 1490.

(*x*) "The dragons," i. e. "the Egyptians."

(*y*) v. 15. "Leviathan," i. e. "Pharaoh."

(*z*) "People in the wilderness," i. e. the animals of prey."

(*a*) v. 16. "Fountains, &c." This refers to what happened in the wilderness after the Israelites had left Egypt: they murmured for want of water, and Moses by God's command smote a rock with his rod, and water came out of it, and supplied their wants. See Exod. xvii. 1 to 6.—Numb. xx. 1 to 11. This is often noticed as a signal instance of God's power. In Jer. i. cv. 40. "He opened the rock of stone, and the waters flowed out, so that

"rivers ran in the dry places." See also Ps. lxxviii. 16, 17.

(*b*) "Driedst up, &c." This probably refers to the miracle at Jordan, when the running of the stream was suspended, and the priests with the ark stood firm on dry ground in the midst of the river, and all the Israelites passed through on dry ground. Josh. iii. 7 to 17. See Psalm cxiv.

(*c*) v. 18. "Borders" or "divisions," such as "earth and sea, hill and vale, &c."

(*d*) v. 19. "Blasphemed." See note on verse 11.

(*e*) v. 21. "The covenant." Reference is repeatedly made to a *covenant* or *promise* from God to the Israelites, as a well-known thing. See Psalm lxxvii. 8.—cvi. 44. It alludes perhaps to the promise, Levit. xxvi. 3. 12. "If ye walk in my statutes, and keep my commandments and do them, I will give peace in the land, &c. and ye shall chase your enemies, &c. and I will walk among you, and will be your God, and ye shall be my people." See Jer. xi. 3.

(*g*) v. 22. "Give praise," i. e. "have occasion to give praise; from thy interposition to deliver them."

23. Arise, O God, maintain thine own cause (*h*): remember how the foolish man blasphemeth thee daily.

24. Forget not the voice of thine enemies: the presumption of them that hate thee increaseth ever more and more.

MORNING PRAYER.

Psalm lxxv. (*i*)

UNTO thee, O God, do we give thanks: yea, unto thee do we give thanks.

2. Thy Name (*k*) also is so nigh: and that do thy wondrous works declare.

3. When I receive the congregation (*l*): I shall judge according unto right.

(*h*) v. 23. "Thine own cause." The Israelites were the only worshippers of the true God, and when they were oppressed, their calamities were urged by the heathen as a proof that *their* God was not the true God: their welfare, therefore, and the estimation of God among the heathen nations, were reciprocal and identified, and on that account their success is called God's "own cause." See note on Ps. xxv. 10. See also Ps. lxxix. 9.

(*i*) "A thanksgiving after some deliverance or success, looking up to God as the great Disposer of events, and the Judge of the ungodly. The time or occasion of writing it is not known, nor the author. It has the appearance of being written by some king who had met with considerable opposition, and who was scarcely seated in the throne, and at a time when the people had been considerably reduced. Perhaps in the early time of David's reign, either before the ten tribes of Israel submitted to his government, or just upon their submission. See 2 Sam. i. to v. and ante, 327. Ps. lx.

(*k*) v. 2. "Thy Name," i. e. "thy aid, thy assistance."

(*l*) v. 3. "Receive the congregation," i. e. "to administer justice."

(*m*) v. 7. "From the east, &c." i. e. (probably) "from any quarter of the earth, is not obtained by human means, nor con-

4. The earth is weak, and all the inhabitants thereof: I bear up the pillars of it.

5. I said unto the fools, "Deal not so madly:" and to the ungodly, "Set not up your horn;

6. "Set not up your horn on high: and speak not with a stiff neck."

7. For promotion cometh neither from the east (*m*), nor from the west: nor yet from the south.

8. And why? God is the Judge: he putteth down one, and setteth up another.

9. For in the hand of the Lord there is a cup (*n*), and the wine is red: it is full mixed (*o*), and he poureth out of the same.

"ferred by human hands. It is the gift of God alone." David had been anointed by Samuel under God's express command as the person God chose to reign over Israel long before he was invested with the actual government. See 1 Sam. xvi. 1. 13.

(*n*) v. 9. "A cup." Calamities are often mentioned under this similitude. Thus, Is. li. 17. (ante, 327. note on Ps. lx.) and v. 22. "Behold, (saith the Lord,) I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee." So Jer. xxv. 15. "Thus saith the Lord God of Israel unto me, take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it." See also Ezek. xxiii. 32, 33. Our Saviour uses the word "cup," in the same way, Matt. xx. 22. —xxvi. 39. Luke xxii. 42. See ante, 327. note, on Ps. lx.

(*o*) "Full mixed." It was the practice to mix other powerful ingredients with wine to increase its strength. Thus Prov. xxiii. 30. the idea is raised from "tarrying long at the wine," to "going to seek mixed wine." So Is. v. 22. woe is denounced "upon them that are mighty to drink wine, and men of strength to mingle strong drink."

10. As for the dregs (*p*) thereof: the ungodly of the earth shall ink them, and suck (*q*) them it.

11. But I will talk of the God Jacob: and praise him for ever.

12. All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

Psalm lxxvi. (*r*)

1. Jewry (*s*) is God known: his Name is great in Israel.

2. At Salem (*t*) is his tabernacle: and his dwelling in Sion.

3. There brake he the arrows of the bow: the shield, the sword, and the battle.

4. Thou art of more honour (*u*) and might: than the hills (*x*) of the robbers.

5. The proud are robbed (*y*), they have slept (*z*) their sleep: and all the men, whose hands were mighty, have found (*a*) nothing.

6. At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

7. Thou, even thou, art to be feared: and who may stand in thy sight, when thou art angry?

8. Thou didst cause thy judgment (*b*) to be heard from heaven: the earth trembled, and was still.

9. When God arose to judgment: and to help all the meek upon earth.

10. The fierceness of man shall turn to thy praise (*c*): and the fierceness of them shalt thou refrain. (*d*)

11. Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents (*e*) unto him that ought to be feared.

12. He shall refrain the spirit (*g*) of princes: and is wonderful among the kings of the earth.

(*p*) v. 10. "The dregs," i. e. "the sediment, the part where all the most powerful ingredients were settled: the strongest part." See 2. Lowth's Is. 18.

(*q*) "Suck them out," so as to extract every drop. The same idea, as Is. li. ' where Jerusalem is said to have taken the dregs of the cup of trembling, and to have *wrung them out*.

(*r*) A spirited triumphal hymn, supposed to have been written upon the miraculous destruction of the army of the Syrians in the time of Hezekiah, when an angel of the Lord went forth, and smote their camp 185,000 persons. A. C. 710. 2 Kings xix. 35. and Is. xxxvii. 36.

(*s*) v. 1. "Jewry," i. e. "Judea."

(*t*) v. 2. "Salem," i. e. "Jerusalem."

(*u*) v. 4. "Of more honour, &c." i. e. probably "of more service than all the advantages of natural situation, inaccessible mountains, &c." According to Psalm xcvi. 4. "The strength of the hills is his also;" and according to Jer. iii. "in vain is salvation hoped for from

"the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel."

(*x*) "Hills of the robbers." Places of peculiar strength—such as robbers select, to secure themselves from pursuit.

(*y*) v. 5. "Robbed," i. e. (probably) "spoiled."

(*z*) "Have slept, &c." i. e. (perhaps) "are overtaken by death."

(*a*) "Found nothing," "have got no spoil."

(*b*) v. 8. "Thy judgment," i. e. "upon the Assyrians."

(*c*) v. 10. "Turn to thy praise," i. e. "give occasion for praising thee, because it can do nothing when thou opposest it."

(*d*) "Refrain," i. e. "check, humble."

(*e*) v. 11. "Bring presents." To testify respect and joy: in consequence of this deliverance, many did bring "gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah, 2 Chron. xxxii. 23.

(*g*) v. 12. "Spirit," or "pride."

Psalm lxxvii. (h)

I WILL cry unto God with my voice : even unto God will I cry with my voice, and he shall hearken unto me.

2. In the time of my trouble I sought the Lord : my (*i*) sore ran, and ceased not in the night season ; my soul refused comfort.

3. When I am in heaviness, I will think upon God : when my heart is vexed, I will complain.

4. Thou holdest mine eyes waking (*k*) : I am so feeble, that I cannot speak.

5. I have considered the days of old : and the years that are past.

6. I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

7. " Will the Lord absent himself for ever : and will he be no more intreated ?

8. " Is his mercy clean gone for ever : and is his promise (*l*) come utterly to an end for evermore ?

9. " Hath God forgotten to be gracious : and will he shut up (*m*) his loving-kindness in displeasure ?"

(*h*) An appeal to God in time of great distress, perhaps during the Babylonish captivity. After looking up with confidence to God, it notices their lamentable condition, puts the question whether farther assistance from God may be expected, answers it by imputing God's desertion to their own misconduct, and concludes by calling to mind in a spirited way what God had before done for them, particularly when he led them through the Red Sea. " Ascending (in the words of Bp. Lowth) " from a cool deliberate opening to a high " degree of sublimity." See Kennett's *Sermons*, 214.

(*i*) v. 2. " My sore ran," or rather, " my hand was stretched out," (Doyley,) i. e. " in supplication and prayer."

10. And I said, " It is mine own infirmity (*n*) : but I will remember the years of the right hand (*o*) of the Most Highest.

11. " I will remember the works of the Lord : and call to mind thy wonders of old time.

12. " I will think also of all thy works : and my talking shall be of thy doings.

13. " Thy way, O God, is holy : who is so great a God as our God ?

14. " Thou art the God that doest wonders : and hast declared (*p*) thy power among the people.

15. " Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

16. " The waters (*q*) saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17. " The clouds poured out water ; the air thundered : and thine arrows went abroad.

18. " The voice of thy thunder was heard round about : the lightnings shone upon the ground ; the earth was moved, and shook withal.

(*k*) v. 4. " Holdest mine eyes waking," i. e. " preventest my sleeping."

(*l*) v. 8. " Promise." See note on Ps. lxxiv. 21.

(*m*) v. 9. " Shut up," i. e. " without ever relaxing."

(*n*) v. 10. " Mine own infirmity," i. e. (probably) " imputable to my own misconduct."

(*o*) " The right hand," i. e. " the signal proofs of his power ;" what he calls, in v. 11. his " works and wonders of old time."

(*p*) v. 14. " Declared," i. e. " shewn, proved."

(*q*) v. 16. " The waters, &c." Referring probably to the deliverance of the Israelites, and the destruction of the Egyptians at the Red Sea. See Exod. xiv. 21. to the end.

19. "Thy way (*r*) is in the sea,
and thy paths in the great wa-
rs : and thy footsteps are not
known. (*s*)

v. 19. "Thy way, &c." Nahum says,
"The Lord hath his way in the whirlwind,
and in the storm, and the clouds are the
chariot of his feet."

20. "Thou leddest thy people
like sheep : by the hand of
Moses and Aaron."

(*s*) "Not known," i. e. (perhaps) "in-
visible, not to be traced."

Lessons for the Fifteenth Day of the Month throughout the Year.

January 15.	February 15.	March 15.	April 15.
rn. Gen. xxvii. Matt. xiii. (1)	Morn. Numb. xvi. Mark xv. (3)	Morn. Josh. x. John ii. (5)	Morn. 2 Sam. ii. Acts xii. (6)
en. Gen. xxviii. Rom. xiii. (2)	Even. Numb. xvii. 2 Cor. xi. (4)	Even. Josh. xxiii. 2 Thess. i.	Even. 2 Sam. iii. James iv.
May 15.	June 15.	July 15.	August 15.
rn. 2 Kings xii. Matt. xiii. (7)	Morn. Job xxiii. Mark xv. (8)	Morn. Eccl. ix. John iii. (9)	Morn. Ezek. ii. Acts xiii. (10)
en. 2 Kings xiii. Rom. xiv.	Even. Job xxiv. xxv. 2 Cor. xii.	Even. Eccl. x. 2 Thess. ii.	Even. Ezek. iii. James v.
September 15.	October 15.	November 15.	December 15.
rn. Hab. ii. Matt. xvi. (11)	Morn. Wisd. v. Luke i. 15. to 39. (12)	Morn. Ecclus. xliii. John vii.	Morn. Isaiah xliii. Acts xv.
en. Hab. iii. Rom. xvi.	Even. Wisd. vi. Gal. i.	Even. Ecclus. xliv. 1 Tim. iv.	Even. Isaiah xliv. 1 Pet. iii. (13)

ante, 72. (2) ante, 67. 27. (3) ante, 114.
ante, 72. (8) ante, 114. (9) ante, 173. 170.
ante, 186. 134.

(4) ante, 79. (5) ante, 61. (6) ante, 187.
(10) ante, 140. (11) ante, 188. (12) ante, 100.

EVENING PRAYER.

Psalm lxxviii. (*t*)

HEAR my law (*u*) ; O my people :
line your ears unto the words
of my mouth.

I will open my mouth in a
parable (*x*) : I will declare hard
sentences of old ;

A short account of some of the
instances, from the time of Moses
unto David, of God's interference on
behalf of the Israelites, of their disobedi-
ence and punishments, and of the readiness
with which God again took them into fa-
vour. The pointing out what God had
done for them, and how great had
been his forbearance, was calculated to
impress in their minds the warmest impres-
sion of gratitude and adherence ; to attach
them to him, as he had shewn such strong

3. Which we have heard and
known : and such as our fathers
have told us ;

4. That we should not hide
them from the children of the
generations to come : but to shew
the honour of the Lord, his
mighty and wonderful works that
he hath done.

attachment towards them. It was probably
written in David's time. By referring, as
it does, to facts recorded by Moses, it shews
that the Jewish church which used it
esteemed the books of Moses the foundation
of true history as well as of true religion.
1. Newt. Diss. 9.

(*u*) v. 1. "Law," i. e. "story, account."

(*x*) v. 2. "A parable, i. e. "a wonder-
ful detail ;" "hard sentences," rather
"great occurrences."

5. He made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children (*y*) ;

6. That their posterity might know it : and the children which were yet unborn ;

7. To the intent, that when they came up : they might shew their children the same ;

8. That they might put their trust in God : and not to forget the works of God, but to keep his commandments ;

9. And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God ;

10. Like as the children of Ephraim : who being harnessed, and carrying bows, turned (*z*) themselves back in the day of battle.

11. They kept not the covenant of God : and would not walk in his law.

12. But forgat what he had done : and the wonderful works that he had shewed for them.

13. Marvellous things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan. (*a*)

14. He divided (*b*) the sea, and let them go through : he made the waters to stand on an heap.

15. In the day-time also he led

them (*c*) with a cloud : and all the night through with a light of fire.

16. He clave (*d*) the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17. He brought waters out of the stony rock : so that it gushed out like the rivers.

18. Yet for all this they sinned more against him : and provoked the Most Highest in the wilderness.

19. They tempted God in their hearts : and required meat for their lust.

20. They spake against God also, saying : " Shall God prepare " a table in the wilderness ?

21. " He smote the stony rock " indeed, that the waters gushed " out, and the streams flowed " withal : but can he give bread " also, or provide flesh for his " people ? "

22. When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

23. Because they believed not in God : and put not their trust in his help.

24. So he commanded the clouds above : and opened the doors of heaven.

25. He rained down manna (*e*) also upon them for to eat : and gave them food from heaven.

(*y*) v. 5. " Teach their children." See Deuter. iv. 9. -- vi. 7.

(*z*) v. 10. " Turned, &c." This probably refers to some instance then well known, in which the Ephraimites distrusted God's aid, and fled from before their enemies.

(*a*) v. 13. " Zoan," " a city in Egypt." Numb. xiii. 22.

(*b*) v. 14. " Divided, &c." See Exod. xiv.

(*c*) v. 15. " Led them." " The Lord " went before them by day in a pillar of a " cloud, to lead them the way ; and by " night in a pillar of fire, to give them " light, to go by day and night. Exod. xiii. " 21. — xiv. 19, 20."

(*d*) v. 16. " Clave, &c." See Exod. xvii. 1 to 6. and Numb. xx. 1 to 11.

(*e*) v. 25. " Manna." See Exod. xvi. and Numb. xi.

26. So man did eat angels' food : for he sent them meat enough.

27. He caused the east-wind to blow under heaven : and through his power he brought in the south-west wind.

28. He rained flesh upon them as thick as dust : and feathered fowls (*g*) like as the sand of the sea.

29. He let it fall among their tents : even round about their habitation.

30. So they did eat, and were well filled ; for he gave them their own desire : they were not disappointed of their lust.

31. But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew (*h*) the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32. But for all this they sinned yet more : and believed not his wondrous works.

32. Therefore their days did he consume in vanity : and their years in trouble.

34. When he slew them, they sought him : and turned them early, and inquired after God.

35. And they remembered that God was their strength : and that the high God was their Redeemer.

36. Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37. For their heart was not whole with him : neither continued they stedfast in his covenant.

38. But he was so merciful, that he forgave their misdeeds : and destroyed them not.

39. Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40. For he considered, that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41. Many a time did they provoke him in the wilderness : and grieved him in the desert.

42. They turned back, and tempted God : and moved the Holy One in Israel.

43. They thought not of his hand : and of the day when he delivered them from the hand of the enemy ;

44. How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45. (*i*) He turned their (*h*) waters into blood : so that they might not drink of the rivers.

46. He sent lice among them, and devoured them up : and frogs to destroy them.

(*g*) v. 28. "Feathered fowls." See Exod. xvi. 13. and Numb. xi. 31.

(*h*) v. 31. "Slew, &c." Numb. xi. 33. While the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." He proved therefore (in answer to verse 20, 21.) that their complaints were groundless, that he could prepare a table in the wilderness,

could give bread also, and provide flesh for his people ; and then he punished them for their distrust.

(*i*) v. 45 to 51. "He turned, &c." From hence to the end of the 52d verse is an enumeration of the plagues upon the Egyptians ; and in verses 53 to 56. is a statement by way of contrast of the singular protection afforded to the Israelites.

(*k*) "Their waters," i. e. "the Egyptian waters."

47. He gave their fruit unto the caterpillar : and their labour unto the grasshopper.

48. He destroyed their vines with hailstones : and their mulberry-trees with the frost.

49. He smote their cattle also with hailstones : and their flocks with hot thunder-bolts.

50. He cast upon them the furiousness of his wrath, anger, displeasure, and trouble : and sent evil angels among them.

51. He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence ;

52. And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham. (*l*)

53. But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54. He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea ;

55. And brought them within the borders of his sanctuary : even to his mountain, which he purchased with his right hand.

56. He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57. So (*m*) they tempted, and displeased the most high God : and kept not his testimonies ;

58. But turned their backs, and fell away like their forefathers : starting aside like (*n*) a broken bow.

59. For they grieved him with their hill-altars (*o*) : and provoked him to displeasure with their images.

(*l*) v. 52. "Ham," i. e. "Egypt."

(*m*) v. 57. "So," or "yet."

(*n*) v. 58. "Like, &c." The same idea occurs Hos. vii. 16. "They return, but not to the Most High : they are like a deceitful bow."

(*o*) v. 59. "Hill altars," in imitation of the heathen worship. Part of God's orders to Moses for the conduct of the children of Israel in the land of Canaan was this, that they should "drive out all the inhabitants of the land before them, and destroy all their pictures, and their molten images, and quite pluck down all their high places. Numb. xxxiii. 52." But very soon after the death of Joshua, they "forsook the Lord God of their fathers, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them : and the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that

"they could not any longer stand before their enemies. Judges ii. 12, 14." They accordingly served the king of Mesopotamia eight years, (Judges iii. 8.) and the king of Moab eighteen (Judges iii. 14.) The Lord afterwards sold them into the hands of Jabin king of Canaan, and he mightily oppressed them twenty years, (Judges iv. 2, 3.) They were afterwards delivered into the hands of the Midianites seven years, (Judges vi. 1.) The Philistines and the children of Ammon oppressed them eighteen years, (Judges x. 7, 8.) and they were again in the hands of the Philistines forty years, (Judges xiii. 1.) And, lastly, in the time of Eli, the Philistines in one engagement slew 4000 of them, and in another 30,000, and took the ark of God. It is to these different occurrences that the 62d and following verses refer. God afterwards smote the Philistines with great destruction wherever they kept the ark, and vexed them with emerods, and this plague is probably alluded to in the 67th verse. See 1 Sam. iv. v.

When God heard this, he roth : and took sore displeasure at Israel ;

So that he forsook the tabernacle in Silo (*p*) : even the tent which he had pitched among men.

He delivered their power into the hands of the enemy : and their beauty into the hands of the enemy's hand.

He gave his people over into the sword : and was without his inheritance.

The fire consumed their cities : and their maidens were not given to marriage.

Their priests were slain with the sword : and there were no prophets to make lamentation.

So (*q*) the Lord awaked as it were out of sleep : and like a giant he rose up with wine.

He smote his enemies in the neck : and put them to perpetual shame.

He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;

But chose the tribe of Judah : even the hill of Zion, which he loved.

And there he built his temple high : and laid the foundation of it like the ground (*r*),

which he hath made continually. (*r*)

71. He chose David (*s*) also his servant : and took him away from the sheepfolds.

72. As he was following the flock great with young ones, he took him : that he might feed Jacob his people, and Israel his inheritance.

73. So he fed them with a faithful and true heart : and ruled them prudently with all his power.

MORNING PRAYER.

Psalm lxxix. (*t*)

O GOD, the heathen are come into thine inheritance : thy holy temple have they defiled, and made Jerusalem an heap of stones.

2. The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh (*u*) of thy saints unto the beasts of the land.

3. Their blood have they shed like water (*x*) on every side of Jerusalem : and there was no man (*y*) to bury them.

4. We are become an open

v. 61. "Shilo" in the tribe of Ephraim : where the tabernacle of the congregation was set up in Joshua's time, (Josh. xviii. 1.) and where the ark of God was kept until David's time. See Judges xviii. 31. 1 Sam. i. 3. 24. — ii. 14. — (1 Wells's *Phy*, 323, 4.) It was not till the 8th year of David's reign that Jerusalem became the Israelites. 2 Sam. v.

v. 66. "So," or "then," or "but."

v. 70. "Like the ground," i. e. "immoveable," "continually," i. e. "for ever, to have continuance."

71. "Chose David, &c." See 1 Sam.

lxxix. probably written shortly after the commencement of the Babylonish captivity. From the correspondence of the 6th and 7th verses with Jeremiah x. 25. it has been conjectured that Jeremiah, who lived in the time of the captivity, was the author. The same subject as the 74th Psalm.

(*u*) v. 2. "The flesh, &c." This passage is referred to 1 Maccab. vii. upon the treacherous murder of 60 of the Assideans.

(*x*) v. 3. "Like water," i. e. "in such abundance."

(*y*) "No man, &c." so great was the destruction.

An anxious prayer to God for de-

shame to our enemies : a very scorn and derision unto them that are round about us.

5. Lord, how long wilt thou be angry : shall thy jealousy burn like fire for ever ?

6. Pour (*z*) out thine indignation upon the heathen that have not known thee : and upon the kingdoms that have not called upon thy Name.

7. For they have devoured Jacob : and laid waste his dwelling-place.

8. O remember not our old sins ; but have mercy upon us, and that soon : for we are come to great misery.

9. Help us, O God of our salvation, for the glory (*a*) of thy Name : O deliver us, and be merciful unto our sins, for thy Name's sake.

10. Wherefore do the heathen say : "Where is now their God?"

11 O let the vengeance of thy

servants' blood that is shed : be openly shewed upon the heathen in our sight.

12. O let the sorrowful sighing of the prisoners come before thee : according to the greatness of thy power, preserve thou those that are appointed to die.

13. And for the blasphemy (*b*) wherewith our neighbours have blasphemed thee : reward thou them, O Lord, sevenfold into their bosom.

14. So we that are thy (*c*) people, and sheep of thy pasture, shall give thee thanks for ever : and will alway be shewing forth thy praise from generation to generation.

Psalm lxxx. (*d*)

HEAR, O thou Shepherd of Israel, thou that leadest Joseph like a sheep : shew thyself also, thou that sittest upon the cherubims.

2. Before (*e*) Ephraim (*g*), Ben-

(*z*) v. 6. "Pour, &c." This is the passage, Jer. x. 25. "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name ; for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate."

(*a*) v. 9. "The glory, &c." When any calamities fell upon the Jews, the heathen spoke disparagingly of God, as if he could not protect them, and therefore was not the true God. See note on Ps. lxxiv. 28. where *their protection* is called God's "own cause." It is a mark of their humility, that they bring forward nothing on their own behalf, but rest their hope for deliverance solely on God's own motives : on his consideration that *their abasement* will encourage the adversaries of his religion.

(*b*) v. 13. "Blasphemy," i. e. "insult," in saying as in v. 10. "where is now their God." Such insinuations against God are repeatedly called "blasphemy." See Ps. x. 14. — lxxiii. 8. — lxxiv. 11. 19. — lxxxix. 50. — 2 Kings xix. 3.

(*c*) v. 14. "Thy people, &c." referring (perhaps) to Ps. c. 2. where they assume to themselves this appellation, "we are thy people, and the sheep of thy pasture."

(*d*) A prayer for deliverance, probably written in the time of Hezekiah, when Sennacherib, who had taken all the fenced cities of Judah, (2 Kings xviii. 13.) came up against Jerusalem. See 2 Kings xviii. 19. — 2 Chron. xxxii. 30. — Is. xxxvi. and xxxvii.

(*e*) v. 2. "Before," i. e. "in the sight of."

(*g*) "Ephraim, &c." The three tribes who, in the march through the wilderness under Moses, went immediately behind the tabernacle, and had just before them that part from which God sent forth the tokens of his power. (See Numb. ii. 17 to 22.) So that, by calling to mind the signal instances of God's protection *at that time*, he may induce him to stir up his strength, to show the light of his countenance, and help and deliver them.

jamin, and Manasses : stir up thy strength, and come, and help us.

3. Turn (*h*) us again, O God : shew the light of thy countenance, and we shall be whole.

4. O Lord God of hosts : how long wilt thou be angry with thy people that (*i*) prayeth ?

5. Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

6. Thou hast made us a very strife (*k*) unto our neighbours : and our enemies laugh us to scorn.

7. Turn (*h*) us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

8. Thou hast brought a vine (*l*) out of Egypt : thou hast cast out the heathen, and planted it ;

9. Thou madest room for it : and when it had taken root, it filled the land.

(*h*) v. 3. 7. "Turn," i. e. "revive."

(*i*) v. 4. "That prayeth," i. e. (probably) "though they turn to thee : notwithstanding their prayers."

(*k*) v. 6. "Strife," rather "jest."

(*l*) v. 8. "A vine," i. e. "the house of Israel;" described (Isaiah v. 7.) under the type of a vineyard, "For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant."

(*m*) v. 11. "Stretched out, &c." So great was the extent of her dominions.

(*n*) "Sea," i. e. "the Mediterranean," and "the river," i. e. "the Euphrates." See Ps. lxxii. 8. This was one of the promises for obedience, (Deuter. xi. 24.) "Every place whereon the soles of your feet shall tread shall be yours : from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be." The wilderness (of Seir) being the southern boundary, Lebanon the northern, Euphrates the eastern, and the Mediterra-

10. The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

11. She stretched (*m*) out her branches unto the sea (*n*) : and her boughs unto the (*n*) river.

12. Why hast thou then broken down her hedge : that all they that go by pluck off her grapes ?

13. The (*o*) wild boar out of the wood doth root it up : and the wild (*o*) beasts of the field devour it.

14. Turn thee again, thou God of hosts, look down from heaven : behold, and visit this vine ;

15. And the place of the vineyard, that thy right hand hath planted : and the branch, that thou madest so strong for thyself.

16. (*p*) It is burnt with fire and cut down : and they shall perish at the rebuke of thy countenance.

17. Let thy (*q*) hand be upon the man (*r*) of thy right hand :

nean the western. The reference to this promise might be intended to intimate to the people why they had been brought into misery, viz. for disobedience, and by what means they might be reinstated, viz. by obedience.

(*o*) v. 13. "The wild boar," and "the wild beast," i. e. "the idolatrous Gentile powers."

(*p*) v. 16. Dr. Kennicott reads "consume with fire those who are destroying it, let them perish, &c.;" and Mr. Street, "Those that burn it with fire and consume it, let them perish, &c." *Its state* had been described before.

(*q*) v. 17. "Hand," i. e. (probably) "vengeance."

(*r*) "The man, &c." i. e. (probably) "those to whom thou hast given strength for no other purpose but to make them instruments of thy wrath." In Ps. xvii. 13, 14. the ungodly are called "a sword of God's," and "the men of God's hand;" and see Isaiah x. 5.

and upon the son of man, whom thou madest so strong for thine ownself.

18. And so will not we go back from thee : O let us live, and we shall call upon thy Name.

19. Turn us again, O Lord God of hosts : shew the light of thy countenance, and we shall be whole.

Psalm lxxxi. (s)

SING ye merrily unto God our strength : make a cheerful noise unto the God of Jacob.

2. Take the psalm, bring hither the tabret : the merry harp with the lute.

3. Blow up the trumpet in the new moon : even in the time

(s) An hymn for the Feast of Trumpets, the first day of the seventh month, calling upon the people to join in praises and thanksgivings to God. It reminds them of the deliverance from Egypt, and insinuates that it was nothing but their own disobedience which kept them from God's protection and from his choicest blessings. According to Numb. x. 10. "In the days of their gladness, in their solemn days, and in the beginnings of their months, they were to *blow with their trumpets* over their burnt-offerings, and over the sacrifices of their peace-offerings;" but in "the seventh month, on the first day of the month, they were to have an holy convocation; they were to do no servile work, it was to be a *day of blowing the trumpets*," i. e. "a day of great rejoicing." Numb. xxix. 1.—Levit. xxiii. 23, 24. This day was accordingly called the Feast of Trumpets. On the tenth day of the same month was the day of atonement, (Lev. xxiii. 27 to 32.—Numb. xxix. 7 to 11.) and from the 15th to the 22d, after they had gathered in the fruit of the land, the Feast of Tabernacles. (Levit. xxiii. 34 to 43.—Numb. xxix. 12 to 39.) Bp. Lowth says, "Throughout this Psalm is an exquisite union of sublimity and sweetness. The object appears to be to exhort to obedience from considering the paternal

appointed, and upon our solemn feast day.

4. For this was made a statute for Israel : and a law of the God of Jacob.

5. This he ordained in (t) Joseph for a testimony(u) : when he came out of the land of Egypt, and had heard a strange language.

6. "I (x) eased his shoulder "from the burden(y) : and his hands were delivered from making the pots.

7. "Thou (z) calledst upon me in troubles, and I delivered thee : and heard thee, what time as the storm fell upon thee.

8. "I proved thee (a) also : at the waters of strife.

"love, the beneficence and the promises of God : and this is accomplished with wonderful art, elegance, variety, and ingenuity."

(t) v. 5. "In Joseph," i. e. "amongst Joseph's people, the Israelites."

(u) "A testimony," i. e. "of their deliverance," "of the wonders he had wrought on their behalf."

(x) v. 6. "I, &c." From hence to the end of the Psalm, God himself is supposed to be the speaker.

(y) "The burden." According to Exod. i. 11, the Egyptians set taskmasters over the Israelites, "to afflict them with their burdens." And according to Exod. v. 4. Pharaoh ordered them "to their burdens," viz. the making of bricks.

(z) v. 7. "Thou calledst, &c." An inducement to make them join more heartily in the solemnity, and to keep them stedfast to God's worship, that in whatever troubles they had been, God had heard when they called.

(a) v. 8. "Proved thee, &c." i. e. (perhaps) gave you a proof of my power and superintending care." When the Israelites murmured for want of water in the wilderness, and Moses smote the rock and produced a supply, he called the place Meribah, because the children of Israel strove with the Lord. Numb. xx. 1 to 13. — xxvii. 14. — Deut. xxxiii. 8. It was to

9. "Hear, O my people, and
"I will assure thee, O Israel:
"if thou wilt hearken unto me,

10. "There shall no strange
"God be in thee: neither shalt
"thou worship any other god.

11. "I am the Lord thy God,
"who brought thee out of the
"land of Egypt: open (*b*) thy
"mouth wide, and I shall fill it."

12. "But my people would not
"hear my voice: and Israel
"would not obey me.

13. "So I gave them up unto
"their own hearts' lusts: and let
"them follow their own imagin-
"ations.

the smiting the rock, therefore, and producing the water, that the allusion here refers.

(*b*) v. 11. "Open, &c." Whatever be thy wishes, however large, be but obedient, and they shall be accomplished.

(*c*) v. 16. "Liars," i. e. "in insinuating that he was not the true God."

14. "O that my people would
"have hearkened unto me: for
"if Israel had walked in my
"ways,

15. "I should soon have put
"down their enemies: and turned
"my hand against their adver-
"saries.

16. "The haters of the Lord
"should have been found liars (*c*):
"but their time should have en-
"dured for ever.

17. "He (*d*) should have fed
"them also with the finest wheat
"flour: and with honey (*e*) out
"of the stony rock should I have
"satisfied thee."

The same expression occurs, Ps. lvi. 2.
"Through the greatness of thy power
"shall thine enemies be found liars unto
"thee."

(*d*) v. 17. "He," or "I."

(*e*) "Honey, &c." a great delicacy in those times; an intimation that nothing should have been withheld.

Lessons for the Sixteenth Day of the Month throughout the Year.

January 16.	February 16.	March 16.	April 16.
Morn. Gen. xxix. Matt. xiv. Even. Gen. xxx. Rom. xiv.	Morn. Numb. xx. Mark xvi. (1) Even. Numb. xxi. 2 Cor. xii.	Morn. Josh. xxiv. John iii. (2) Even. Judges i. 2 Thes. ii.	Morn. 2 Sam. iv. Acts xiii. (3) Even. 2 Sam. v. James v.
May 16.	June 16.	July 16.	August 16.
Morn. 2 Kings xiv. Matt. xiv. Even. 2 Kings xv. Rom. xv. (4)	Morn. Job xxxvi. xxvii. Mark xvi. (5) Even. Job xxviii. 2 Cor. xiii.	Morn. Eccles. xi. John iv. (6) Even. Eccles. xii. 2 Thess. iii.	Morn. Ezek. vi. Acts xiv. Even. Ezek. vii. 1 Pet. i.
September 16.	October 16.	November 16.	December 16.
Morn. Zeph. i. Matt. xvii. Even. Zeph. ii. 1 Cor. i. (7)	Morn. Wisd. vii. Luke ii. (8) Even. Wisd. viii. Gal. ii.	Morn. Eccles. xlv. John viii. (9) Ev. Eccles. xlv. to v. 20. 1 Tim. v.	Morn. Isaiah xlv. Acts xvi. Even. Isaiah xlv. 1 Pet. iv. (10)

(1) ante, 163. (2) ante, 173. 170. (3) ante, 140. (4) ante, 30. (5) ante, 163. (6) ante, 224.
(7) ante, 216. (8) ante, 55. 70. 60. (9) ante, 98. (10) ante, 164.

EVENING PRAYER.

Psalm lxxxii. (g)

GOD standeth in (*h*) the congregation of princes(*i*): he is a Judge among gods. (*i*)

2. How long will ye give wrong judgement: and accept (*k*) the persons of the ungodly?

3. Defend the poor and fatherless: see that such as are in need and necessity have right.

4. Deliver the outcast and poor: save them from the hand of the ungodly.

5. They will not be learned nor understand, but walk on still in darkness: all the founda-

(g) A rebuke to the judges for corruption and partiality. In 2 Chron. xix. 6, 7. Jehoshaphat gave them this exhortation: "Take heed what ye do, for ye judge not for man, but for the Lord, who is with you in the judgment: wherefore now let the fear of the Lord be upon you: take heed and do it, for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts." And Isaiah's complaint was this: "Thy princes are rebellious; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them. Isaiah i. 23." It was probably in Isaiah's time that this Psalm was written.

(h) v. 1. "Standeth in, &c." i. e. (as in 2 Chron. xix. 6.) "is with them in the judgment."

(i) "Princes," and "gods," i. e. "the highest earthly tribunals."

(k) v. 2. "Accept the persons." A Scripture phrase for "deciding partially, out of regard to one of the contending parties." See Levit. xix. 16. — Deut. i. 16, 17. — Job xiii. 7, 8, 10. — xxxii. 21. — Luke xx. 21. — Gal. ii. 6. — and James ii. 9.

(l) v. 5. "Foundations of the earth," i. e. (probably) "the principles of justice and rectitude, the basis of all government." It is probably in the same sense that the expression is used, Ps. xi. 3. "The foundations will be cast down; and what hath the righteous done?"

tions of the earth (*l*) are out of course.

6. I have said, "Ye are gods(*m*):" and ye are all the children of "the Most Highest;"

7. But ye shall die like men: and fall like one of the princes. (*n*)

8. Arise, O (*o*) God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

Psalm lxxxiii. (*p*)

HOLD not thy tongue, O God, keep not still silence: refrain not thyself, O God.

2. For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

(m) v. 6. "Gods," i. e. "as gods; supreme in power."

(n) v. 7. "Princes," or "first parents," (Just. M. Dial. cum Tryph. 353.): or "poor," "outcasts." It is saying nothing, (at least nothing in unison with the context,) to say of the princes, that they should fall like one of the princes.

(o) v. 8. "God:" referring possibly to the Messiah, by whom all should be judged. See Just. M. Dial. cum Tryph. 353.

(p) A prayer to God for assistance, at the time of some powerful combination of the heathen against Israel or Judah. It is generally supposed to have been written in the time of Jehoshaphat, when the children of Moab, and the children of Ammon, and others, came up against him to battle, and he proclaimed a fast, and all Judah gathered themselves together to ask help of the Lord. See 2 Chron. xx. It might perhaps belong to an earlier period, before the people were divided into two kingdoms, and whilst they passed under the general name of Israel. In David's time the children of Ammon sent to hire chariots and horses out of Mesopotamia, and out of Syria Maachah, and out of Zoba; and they hired 32,000 chariots, and went up against David: (see 2 Sam. x. 6. and 1 Chron. xix. 6.) and it is observable, that the instances referred to in the 9th and 11th verses all occurred before David's time.

3. They have imagined craftily against thy people: and taken counsel against thy secret (*q*) ones.

4. They have said, "Come, and let us root them out, that they be no more a people: and that the name of Israel (*r*) may be no more in remembrance."

5. For they have cast their heads together with one consent: and are confederate against thee;

6. The tabernacles of the Edomites, and the Ishmaelites: the Moabites, and Hagarens;

7. Gebal, and Ammon, and Amalek: the Philistines, with them that dwell at Tyre.

8. Assur also is joined with them: and have holpen the children of Lot. (*s*)

9. But do thou to them as unto the Midianites (*t*): unto Sise-
ra (*u*), and unto Jabin, at the
brook of Kison;

10. Who perished at Endor:
and became as the dung of the
earth.

11. Make them and their princes
like Oreb and Zeb (*x*): yea, make
all their princes like as Zeba and
Salmana (*x*);

(*q*) v. 3. "Secret," i. e. "chosen."

(*r*) v. 4. "Israel." Jehoshaphat was king of *Judah* only. The kingdom of *Israel*, or of the ten tribes, was in his time under Ahab and Ahaziah.

(*s*) v. 8. "Children of Lot," i. e. "the Moabites and Ammonites."

(*t*) v. 9. "Midianites." All their males and part of their women were slain; the rest were carried away captive; their cities were burnt; and their cattle and goods spoiled. This was in the time of Moses. See Numb. xxxi. There was another great slaughter of them by Gideon: there fell 120,000 that drew sword. Judges viii. 10.

(*u*) "Sisera," and "Jabin." See Judges iv.

12. Who say, "Let us take to
ourselves: the houses of God
in possession."

13. O my God, make them
like unto a wheel (*y*): and as the
stubble before the wind;

14. Like as the fire that (*z*)
burneth up the wood: and as
the flame that (*z*) consumeth the
mountains. (*a*)

15. Persecute them even so with
thy tempest: and make them
afraid with thy storm.

16. Make their faces ashamed,
O Lord: that they may seek
thy Name.

17. Let them be confounded
and vexed ever more and more:
let them be put to shame, and
perish.

18. And they shall know, that
thou, whose Name is Jehovah:
art only the Most Highest over
all the earth.

Psalm lxxxiv. (*b*)

O HOW amiable are thy dwell-
ings: thou Lord of hosts!

2. My soul hath a desire and
longing to enter into the courts
of the Lord: my heart and my
flesh rejoice in the living God.

(*x*) v. 11. "Oreb and Zeb," "Zeba and Salmana." See Judges vii. 24, 25. and viii. 4 to 21.

(*y*) v. 13. "A wheel" or "chaff." See Isaiah xvii. 13.

(*z*) v. 14. The Bible translation omits "that" and "that;" and then the meaning is this: "Destroy them with thy tempest and storm as effectually as fire destroyeth wood, as flame desolateth the mountains."

(*a*) "The mountains," i. e. "the dry wood or grass upon them."

(*b*) Upon the blessings of attending the temple. It is supposed to have been written when David, or some other person, was prevented attending the temple worship; or it might have been written

3. Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

4. Blessed are they that dwell in thy house: they will be always praising thee.

5. Blessed is the man whose strength is in thee: in whose heart are thy ways.

6. Who going through the vale of misery, use it for a well (*c*): and the pools are (*d*) filled with water.

7. They will go from strength (*e*) to strength: and (*g*) unto the God of gods appeareth every one of them in Zion.

8. O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

9. Behold, O God our defender: and look upon the face of thine Anointed.

10. For one day in thy courts: is better than a thousand.

11. I had rather be a door-keeper (*h*) in the house of my God: than to (*h*) dwell in the tents of ungodliness.

12. For the Lord God is a light and defence: the Lord will give grace and worship; and no good thing shall he withhold from them that live a godly life.

13. O Lord God of hosts: blessed is the man that putteth his trust in thee.

Psalm lxxxv. (*i*)

LORD, thou art become gracious (*k*) unto thy land: thou hast

for the use of the people at their stated times of going up to Jerusalem to worship, to animate them on the way. See the note on the 122d Psalm.

(*c*) v. 6. "Use it for a well, &c." i. e. (perhaps) "turn even their hardships to 'good account';" or "go through the 'vale of misery,' (a place remarkable for drought,) 'with as much spirit as if it 'abounded with wells, and was filled with 'pools of water.'"

(*d*) "And the pools are," i. e. "and as 'if the pools were.'"

(*e*) v. 7. "Go from strength, &c." i. e. "constantly gain fresh strength and vigour; 'advancing from one degree to another:'" or "from one fastness or resting-place to 'another.'"

(*g*) "And," i. e. (perhaps) "until." The meaning is probably this: "Who go 'through the vale of misery as though it 'abounded with wells, and were filled 'with pools of water: they gain strength 'as they advance, till at length they appear 'before the God of gods in Zion.'"

(*h*) v. 11. "A door-keeper, &c." A contrast is perhaps intended between the words "door-keeper" and "dwell:" and the meaning may be, "I had rather 'fill the lowest office in God's house, 'than have a splendid residence in the 'tents of ungodliness.'"

(*i*) A thankful remembrance of some great deliverance, and an anxious prayer for a continuance of God's favour. It was probably written in Ezra's time, after the return from the Babylonish captivity, during some of the oppositions to their rebuilding the temple. According to Ezra, iv. 4. the people of the land weakened their hands, and troubled them in building; and the work was put an end to, by an order of Artaxerxes, for about nine years; it might be during this interval, whilst their release from Babylon was fresh in their minds, and whilst the full completion of their hopes, by the rebuilding of the temple, was still interrupted, that this Psalm was written. In commenting on Isaiah xlv. 8. Bishop Lowth says, "the 85th Psalm is a very 'elegant ode on the same subject with 'this part of Isaiah's prophecies, the 'restoration of Judah from captivity, 'and is, in the most beautiful part of it,' (from verse 9 to the end), 'a manifest 'imitation of this passage,' (i. e. Isaiah xlv. 8. &c.) He adds also, that "in both 'passages the coincidence of mercy and 'truth (v. 10.) must look forward to the 'great redemption by the Messiah." This is one of the proper Psalms for Christmas Day.

(*k*) v. 1. "Gracious." Jeremiah had foretold distinctly, that they should "serve

ed away the captivity of
b.

Thou hast forgiven the of-
fence of thy people : and covered
their sins.

Thou hast taken away all
displeasure : and turned thy-
self from thy wrathful indigna-

Turn us then, O God our
Father : and let thine anger
cease (l) from us.

Wilt thou be displeased at
us ever : and wilt thou stretch
thy wrath from one genera-
tion to another ?

Wilt thou not turn again, and
bless us : that thy people may
rejoice in thee ?

Shew us thy mercy, O Lord :
grant us thy salvation.

I will hearken, what the
Lord God will say concerning
us : for he shall speak peace unto
his people and to his saints, that
they turn not (m) again.

For his salvation is nigh

king of Babylon seventy years.
xxv. 11." and xxix. 10. "Thus
saith the Lord, that after seventy
years be accomplished at Babylon, I
will visit you, and perform my good word
unto you, in causing you to return to
your place, &c." The completion of this
seventy years would have convinced them that
they were still in God's thoughts, and
not to make them still more importunate
for further proof of his favour, in
overcoming the resistances they still ex-
hibited.

v. 4. "Cease," i. e. "entirely cease."
v. 8. "Turn not," i. e. (perhaps)
do not," "fall off."

v. 9. "That glory may dwell, &c."
(probably) "that our land may again
be in a state of glory."

v. 10. "Truth," i. e. "justice ;"
"mercy," i. e. "forgiveness." The mean-
ing probably is, "mercy is made consis-
tent with justice. Though God has at

them that fear him : that glory
may dwell (n) in our land.

10. Mercy and truth (o) are
met together : righteousness and
peace have kissed each other.

11. Truth shall flourish out of
the earth : and righteousness
hath looked down from heaven.

12. Yea, the Lord shall shew
loving-kindness : and our land
shall give her increase.

13. Righteousness shall go be-
fore him : and he shall direct (p)
his going in the way.

MORNING PRAYER.

Psalm lxxxvi. (q)

Bow down thine ear, O Lord,
and hear me : for I am poor and
in misery.

2. Preserve thou my soul (r),
for I am holy : my God, save
thy servant that putteth his trust
in thee.

3. Be merciful unto me, O

"length pardoned, he has first attended
"to the demands of justice." It has been
remarked of the Christian dispensation,
that though it is a system of the utmost
mercy, yet by requiring such a sacrifice as
Jesus Christ, God has satisfied what justice
would require. He might have pardoned
upon repentance without a Mediator, or
without such a one as Christ ; but the
claims of justice would not have been so
well satisfied, nor would God's abhorrence
of sin have been so strongly marked. See
1. Clarke's Attrib. 309.

(p) v. 13. "He shall direct, &c." or
"shall set us in the way of his steps."
B. T.

(q) An anxious prayer to God in time
of danger. It is supposed to have been
written by David, and to have been used
and perhaps altered by Hezekiah, when
Sennacherib king of Assyria threatened
Jerusalem.

(r) v. 2. "Soul," i. e. "life."

Lord : for I will (*s*) call daily (*t*) upon thee.

4. Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

5. For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6. Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

7. In the time of my trouble I will call upon thee : for thou hearest me.

8. Among the gods (*u*) there is none like unto thee, O Lord : there is not one that can do as thou doest.

9. All nations (*x*) whom thou hast made shall come and worship thee, O Lord : and shall glorify thy Name.

10. For thou art great, and doest wondrous things : thou art God alone.

11. Teach me thy way, O Lord, and I will walk in thy truth : O knit (*y*) my heart unto thee, that I may fear thy Name.

(*s*) v. 3. "Will call," or "call." He is stating not what he would do, but what he had done.

(*t*) "Daily," or "all the day-long." So Hebr. and Sept.

(*u*) v. 8. "The gods," i. e. (probably) "the objects of heathen worship;" or "the greatest powers." Part of the insulting message from Rabshakeh to Hezekiah (2 Kings xix. 12.) was, "have *the gods*" "of the nations delivered them which my fathers have destroyed;" and Hezekiah observes, (verse 17, 18.) that "of a truth the kings of Assyria had cast *their gods*" "into the fire, for they were *no gods*." In Ps. lxxxii. 1. God is said to be "a judge among *gods*;" and Ps. lxxxix. 7. the question is put, "What is he among *the gods*, that shall be like unto the Lord?"

(*x*) v. 9. "All nations, &c." "From the signal instances of thy protection and power." So in the prophetic Psalm, xxii. 27. "All the ends of the world shall re-

12. I will thank thee, O Lord my God, with all my heart (*z*): and will praise thy Name for evermore.

13. For great is thy mercy toward me : and thou hast delivered my soul (*a*) from the nethermost (*b*) hell.

14. O God, the proud are risen against me : and the congregations of naughty men have sought after my soul (*a*), and have not set thee (*c*) before their eyes.

15. But thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16. O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.

17. Shew some token upon me for good, that they who hate me may see it and be ashamed : because thou, Lord, hast holpen me and comforted me.

Psalm lxxxvii. (*d*)

HER foundations (*e*) are upon

"member themselves, and be turned unto the Lord, and all the kindreds of the nations shall worship before him." See the note there, ante, 279.

(*y*) v. 11. "Knit my heart:" a strong expression, to denote the closest union: that his heart may never stray.

(*z*) v. 12. "With all my heart," not with *the lips* only.

(*a*) v. 13, 14. "Soul," i. e. "life."

(*b*) "Nethermost hell," i. e. "the greatest dangers."

(*c*) v. 14. "Not set thee;" "have not been restrained by any fear of thee;" "have not considered that they were in thy sight;" "have disregarded thee."

(*d*) A hymn in praise of Jerusalem, on account of its situation, God's attachment to it, and the number of eminent persons it had produced.

(*e*) v. 1. "Her foundations," i. e. "the foundations of Jerusalem."

the holy hills : the Lord loveth the gates of Sion more than all the dwellings (*g*) of Jacob.

2. Very excellent things are spoken of thee : thou city of God.

3. I will think upon (*h*) Rahab (*i*) and Babylon : with (*k*) them that know me.

4. Behold ye the Philistines also : and they of Tyre, with the Morians (*l*) ; lo, there was he (*m*) born.

5. And (*n*) of Sion it shall be reported, that he (*o*) was born in her : and the Most High shall stablish her.

6. The Lord shall rehearse it, when he writeth up the people (*p*) : that he (*q*) was born there.

7. The singers also and trumpeters shall he (*r*) rehearse : all my fresh springs (*s*) shall be in thee.

(*g*) "All the dwellings," i. e. "all the other dwellings."

(*h*) v. 3. "I will think upon," i. e. "compare her with."

(*i*) "Rahab," i. e. "Egypt."

(*k*) "With them that know me," or "for men of knowledge." Street.

(*l*) v. 4. "Marians," i. e. "the Arabians." Sept. "The Ethiopians."

(*m*) "He," i. e. "some one or two great men." The meaning is supposed to be, that in looking to Egypt, to Babylon, &c. some few great men will be found to have been born there, but that abundantly more have been born in Jerusalem ; for every one that Rahab, &c. could reckon, Jerusalem might reckon many.

(*n*) v. 5. "And," or "but."

(*o*) "He," or "this and that man;" (B. T.) to signify numbers. The original is, "Man and man," Sept.: ἀνδρῶν καὶ ἀνδρῶν.

(*p*) v. 6. "Writeth up the people," i. e. "registers the nations;" alluding to what was the practice in those times, the in-rolling or taking an account of all the people. See Ezek. xiii. 9. One of the denunciations against the prophets, who were misleading the Jews, is, "They shall not

Psalm lxxxviii. (*t*)

O LORD God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence ; incline thine ear unto my calling.

2. For my soul is full of trouble : and my life draweth nigh unto hell. (*u*)

3. I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength ;

4. Free among (*x*) the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5. Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

6. Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

"be written in the writing of the house of Israel," i. e. "they shall not be registered as Israelites."

(*q*) "He" i. e. "such and such persons."

(*r*) v. 7. "He," should be omitted ; it is not in the original ; and then, "all my fresh springs, &c." is what the singers, &c. shall rehearse.

(*s*) "Fresh springs," i. e. "ablest men."

(*t*) A Psalm of lamentation, written probably by a person in prison, or by a leper. By the Levitical law, a leper was to "dwell alone, Levit. xiii. 46," and when God smote Azariah, the king of Judah, so that he was a leper unto the day of his death, he dwelt from thenceforth in a several house. (See 2 Kings xv. 5.) It is one of the proper Psalms for Good Friday ; probably selected, because some of its passages were applicable to our Saviour at his death, and during his continuance in the grave.

(*u*) v. 2. "Hell," i. e. "death," "the grave."

(*x*) v. 4. "Free among," i. e. (perhaps) "of fellowship with," "of their community."

7. Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8. I am so fast in prison : that I cannot get forth.

9. My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10. Dost thou shew wonders among the dead : or shall the dead rise up again, and praise thee ?

11. Shall thy loving-kindness be shewed in the grave : or thy faithfulness in destruction ?

12. Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten ?

13. Unto thee have I cried, O

(y) v. 13. "Shall," or "hath:" he is speaking, not of what he *would* do, but of what he *had done*. The Hebr. verb is in the preter, not in the future.

(z) v. 15. "Thy terrors, &c." i. e. "I have had afflictions from thee all my life."

Lord : and early (y) shall my prayer come before thee.

14. Lord, why abhorrest thou my soul : and hidest thou thy face from me ?

15. I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors (z) have I suffered with a troubled mind.

16. Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

17. They (a) came round about me daily like water (b) : and compassed me together on every side.

18. (c) My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

(a) v. 17. "They," i. e. indefinitely, "multitudes."

(b) "Like water," i. e. (perhaps) "pressing as closely upon me as water would."

(c) v. 18. See Ps. xxxi. 13. — xxxviii. 11.

Lessons for the Seventeenth Day of the Month throughout the Year.

January 17.	February 17.	March 17.	April 17.
Morn. Gen. xxxi. Matt. xv. (1)	Morn. Numb. xxii. Luke i. to v. 39. (3)	Morn. Judg. ii. John iv. (4)	Morn. 2 Sam. vi. Acts xiv.
Even. Gen. xxxii. Rom. xv. (2)	Even. Numb. xxiii. 2 Cor. xiii.	Even. Judg. iii. 2 Thess. iii.	Even. 2 Sam. vii. 1 Pet. i.
May 17.	June 17.	July 17.	August 17.
Morn. 2 Kings xvi. Matt. xv. (5)	Morn. Job xxix. Luke i. (6)	Morn. Jer. i. John v.	Morn. Ezek. xiii. Acts xv.
Even. 2 Kings xvii. Rom. xvi.	Even. Job xxx. Gal. i.	Even. Jer. ii. 1 Tim. i.	Even. Ezek. xiv. 1 Pet. ii. (7)
September 17.	October 17.	November 17.	December 17.
Morn. Zeph. iii. Matt. xviii. (8)	Morn. Wisd. ix. Luke iii.	Morn. Ecclus. xlvii. John ix.	Morn. Isaiah xlvii. Acts xvii.
Even. Hag. i. 1 Cor. ii.	Even. Wisd. x. Gal. iii. (9)	Even. Ecclus. xlvi. 1 Tim. vi.	Even. Isaiah xlviii. 1 Pet. v. (10)

(1) ante, 91. (2) ante, 30. (3) ante, 100. (4) ante, 422. (5) ante, 91. (6) ante, 100. 185
(7) ante, 152. 147. (8) ante, 219. 227. (9) ante, 205. (10) ante, 181.

EVENING PRAYER.

Psalm lxxxix. (*d*)

MY song shall be alway of the loving-kindness of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.

2. For I have said, Mercy shall be set up (*e*) for ever : thy truth shalt thou stablish in (*g*) the heavens.

3. (*h*) "I have made a covenant with my chosen : I have sworn unto David my servant ;

4. "Thy (*i*) seed will I stablish for ever : and set up thy throne from one generation to another."

5. O Lord, the very heavens (*k*) shall praise thy wondrous works : and thy truth in the congregation of the saints.

6. For who is he among the clouds : that shall be compared unto the Lord ?

7. And what is he among the gods : that shall be like unto the Lord ?

8. God is very greatly to be feared in the council of the saints : and to be had in reve-

rence of all them that are round about him.

9. O Lord God of Hosts, who is like unto thee ? thy truth, most mighty Lord, is on every side.

10. Thou rulest the raging of the sea : thou stillest the waves thereof, when they arise.

11. Thou hast subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.

12. The heavens are thine, the earth also is thine : thou hast laid the foundation of the round world, and all that therein is.

13. Thou hast made the north and the south : Tabor (*l*) and Hermon shall rejoice in thy Name.

14. Thou hast a mighty arm : strong is thy hand, and high is thy right hand.

15. Righteousness and equity are the habitation of thy seat : mercy and truth (*m*) shall go before thy face.

16. Blessed is the people, O Lord, that (*n*) can rejoice in thee : they shall (*o*) walk in the light of thy countenance.

(*d*) A memorial (in some period of great distress) of God's power, of his former favours, and of one of his great promises, and an anxious prayer for deliverance. The first thirty-six verses are in a triumphant strain, and were, perhaps, written in prosperity, and it is not unlikely that in some period of great national calamity, the spirited composition of happier times was called to mind, to shew how dreadfully their situation was altered ; or the whole Psalm may be prophetic, looking forward solely to the Messiah, and intimating in the last sixteen verses, his humiliation, and the indignities he should suffer. Dr. Hales considers it as applying wholly to Christ. See 5. Hales's Dissertations, 91 to 110. It is one of the proper Psalms for Christmas Day.

(*e*) v. 2. "For ever ;" "not for a time only, but throughout all generations."

(*g*) "In," or "as," (so two MSS.) "as fixed and permanent as the heavens themselves."

(*h*) v. 3. This is the truth referred to in verse 2.

(*i*) v. 4. "Thy seed," i. e. "in the person of the Messiah."

(*k*) v. 5. "Shall praise," or "praise."

(*l*) v. 13. "Tabor and Hermon," put figuratively for the east and west. Tabor was a mountain in the eastern part of Judea ; Hermon in the west.

(*m*) v. 15. "Truth," i. e. (probably) "justice." See note on Psalm lxxxv. 10.

(*n*) v. 16. "Can rejoice," or "rejoice : " so in the original.

(*o*) "Shall walk, &c." i. e. (probably) "shall have the light of thy countenance, thy favour and protection, to guide and assist them."

17. Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.

18. For thou art the glory of their strength : and in thy loving-kindness thou shalt lift up our horns.

19. For the Lord is our defence : the Holy One of Israel is our king.

20. Thou spakest sometime in visions unto thy saints, and saidst : " I have laid help upon one that is mighty ; I have exalted one chosen out of the people ;

21. " I have found David (*p*) my servant : with my holy oil have I anointed him ;

22. " My hand shall hold him

" fast : and my arm shall strengthen him ;

23. " The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

24. " I will smite down his foes before his face : and plague them that hate him.

25. " My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

26. " I will set his dominion (*q*) also in the sea : and his right hand (*r*) in the floods.

27. " He shall call me, Thou art my Father (*s*) : my God, and my strong salvation.

28. " And I will make him my

(*p*) v. 21. " David." David was a type of the Messiah, and there are many passages, long after David's death, in which *his name* is used to signify some future person ; and it is to the Messiah that many even of the Jews have considered this part of the Psalm to apply. Hosea, who wrote about 200 years after David's death, says, (chap. iii. verse 4, 5.) " The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without teraphim ; afterwards shall the children of Israel return, and seek the Lord their God, and *David* their king, and shall fear the Lord and his goodness in the latter days." Jeremiah, who wrote about 200 years afterwards, says of Israel and Judah, (Jer. xxx. 9.) " They shall serve the Lord their God, and *David* their king, whom I will raise up unto them." In Ezekiel, who lived at the same time as Jeremiah, are these passages : " Thus saith the Lord God, I will save my flock, and they shall be no more a prey, and I will set up one shepherd over them, and he shall feed them, even my servant *David* ; he shall feed them, and he shall be their shepherd, and I the Lord will be their God, and my servant *David* a prince among them : " I the Lord have spoken it." Ezek. xxxiv. 20, 22, 23, 24. ; and again, Ezek. xxxvii. 21, 24, 25. " Thus saith the Lord

" God, Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land ; and *David* my servant shall be king over them, and they all shall have one shepherd : they shall also walk in my judgments, &c. &c. and my servant *David* shall be their prince for ever." The ancient Jewish writers understood all these passages as looking forward to the Messiah.

(*q*) v. 26. " His dominion, &c." So in Pa. lxxii. 8. where the future success of the Messiah's kingdom is probably contemplated, " His dominion shall be also from the one sea to the other, and from the flood unto the world's end ;" and Zech. ix. 10. " His dominion shall be from sea even to sea, and from the river even to the ends of the earth."

(*r*) " Right hand," i. e. " power, conquest."

(*s*) v. 27. " My father, &c." So 1 Chron. xvii. 13, 14. where God promises to raise up David's seed after him, (alluding probably to the Messiah,) he says, " I will be *his father*, and he shall be my son, and I will settle him in my house and in my kingdom for ever : and his throne shall be established for ever more ;" and see 2 Sam. vii. 14. 1 Chron. xxii. 10. and Hebr. i. 5.

born (*t*): higher than the
gs of the earth.

"My mercy will I keep
him for evermore: and my
enant shall stand fast (*u*)
him.

"His seed (*v*) also will I
e to endure for ever: and
throne (*w*) as the days of
ren.

"But if his children (*v*) for-
my law: and walk not in
judgements;

"If they break my statutes,
keep not my command-
ts: I will visit their of-
es with the rod, and their
with scourges.

"Nevertheless, my loving-
ness will I not utterly take
him: nor suffer my truth
ail.

"My covenant will I not
k (*x*), nor alter the thing
is gone out of my lips: I

"have sworn once by my holi-
ness, that I will not fail
David.

35. "His seed shall endure for
ever: and his seat is like as
the sun before me.

36. "He shall stand fast for
evermore as the moon: and
as the faithful witness (*y*) in
heaven."

37. But thou hast abhorred and
forsaken thine anointed: and art
displeased at him.

38. Thou hast broken the cove-
nant (*z*) of thy servant: and cast
his crown to the ground.

39. Thou hast overthrown all
his hedges: and broken down his
strong holds.

40. All they that go by spoil
him: and he is become a reproach
to his neighbours.

41. Thou hast set up the right
hand of his enemies: and made
all his adversaries to rejoice.

28. "First-born," i. e. "above
others," as the first-born is above his
s. In Col. i. 15. our Saviour is
"the first-born of every crea-

29. "Fast," "immoveable."

30. and 31. "His seed," and "his
en," i. e. (perhaps) "the professors
ristianity." See Is. liii. 10.

"His throne, &c." A prophecy of
ation of Christ's kingdom, which
fulfilling! So in the prophecy,
13. (which refers to the Messiah)
d one like the Son of Man came
the clouds of heaven, and came to
ntient of days," (i. e. God); "and
brought him near before him: and
was given him dominion, and
and a kingdom, that all people,
us, and languages should serve
his dominion is an *everlasting*
ion, which shall not pass away;
his kingdom that which shall not
stroyed." And when the angel
the Virgin Mary, and foretold our
s birth, he said of him, (Luke i.
) "He shall be great, and shall

"be called the Son of the Highest,
and the Lord God shall give unto him
the throne of his father David; and
he shall reign over the house of Jacob
for ever, and of his kingdom there shall
be no end."

(*x*) v. 34. "Break, &c." So about 400
years after David's death, "The word
of the Lord came unto Jeremiah, say-
ing, "Thus saith the Lord, If you can
break my covenant of the day, and my
covenant of the night, that there should
not be day and night in their season,
then may also my covenant be broken
with David my servant, that he should
not have a son to reign upon his throne,
and with the Levites, the priests, my
ministers: as the host of heaven cannot
be numbered, neither the sand of the
sea be measured; so will I multiply
the seed of David my servant, and the
Levites that minister unto me. Jer.
xxxiii. 21. 22."

(*y*) v. 36. "Faithful witness," i. e. "the
rainbow."

(*z*) v. 38. "The covenant, &c." i. e. "the
assurance thou gavest him."

42. Thou hast taken away the edge of his sword : and givest him not victory in the battle.

43. Thou hast put out his glory : and cast his throne down to the ground.

44. The days of his youth hast thou shortened : and covered him with dishonour.

45. Lord, how long wilt thou hide thyself for ever ? and shall thy wrath burn like fire ?

46. O remember how short my time is : wherefore hast thou made all men for nought ?

47. What man is he that liveth, and shall not see death : and shall he (a) deliver his soul from the hand of hell ?

48. Lord, where are thy old loving kindnesses : which thou swarest unto David in thy truth ?

49. Remember, Lord, the rebuke (b) that thy servants have : and how I do bear in my bosom the rebukes of many people ?

50. Wherewith thine enemies have blasphemed thee, and slandered (c) the footsteps of thine

Anointed : praised (d) be the Lord for evermore. Amen, and Amen.

MORNING PRAYER.

Psalm xc. (e)

LORD, thou hast been our refuge: from one generation to another.

2. Before (g) the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3. Thou turnest man to destruction : again thou sayest, " Come again, ye children of " men."

4. For a thousand years in thy sight are but as yesterday : seeing (h) that is past as a watch (i) in the night.

5. As soon as thou scatterest them (k) they are even as a sleep: and fade away suddenly like the grass.

6. In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

(a) v. 47. " And shall he," or " that shall."

(b) v. 49. " The rebuke, &c." because God is spoken of with disrespect, from the sufferings of his people. See Psalm lxxix. 13.

(c) v. 50. " Slandered, &c." by insinuating that God's Anointed, the Messiah, would never come, and turning the expectation of him into ridicule : like the scoffers mentioned 2 Pet. iii. 4. " Where is the " promise of his coming ? for since the " fathers fell asleep, all things continue " as they were from the beginning of the " creation."

(d) " Praised, &c." probably an addition. This is the conclusion of the Third Book.

(e) A humble acknowledgment that our lives depend on God, a thankful re-

membrance of his former protection, an exhortation to consider his power and follow his will, and an earnest prayer for a return of his favour. It is supposed to have been written by Moses, when the Israelites were detained in the wilderness 40 years. See note on Ps. xcv. 8. ante, p. 3. It is one of the Psalms in the Burial Service.

(g) v. 2. " Before, &c." See Prov. viii. 23. 25.

(h) v. 4. " Seeing, &c." or, " it passeth " even as a watch in the night." It is not because they are past that they are but as yesterday, for God knows what is to come as distinctly and completely as what is past.

(i) " A watch," i. e. " four hours." The night was divided into three watches.

(k) v. 5. " Them," i. e. " the children " of men," mentioned in verse 3.

For we consume away in thy measure : and are (*l*) afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone : we bring our life to an end, as it were a tale that is told.

The days of our age are fourscore years and ten ; and though men be so strong, that they come to fourscore years : yet their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

But who regardeth (*m*) the power of thy wrath ? for even after (*n*) as a man feareth, so is his displeasure.

So teach us to number our days, that we may apply our hearts unto wisdom.

13. Turn thee again, O Lord, at the last : and be gracious unto thy servants.

14. O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

15. Comfort us again, now after (*o*) the time that thou hast plagued us : and for the years wherein we have suffered adversity.

16. Shew thy servants thy work : and their children thy glory.

17. And the glorious majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

Psalm xci. (*p*)

Who dwelleth under the defence of the Most High : shall

7. "Afraid," or, "hurried away," "dreaded off."

11. "Who regardeth, &c." "Who ought to recollect that the judgments man depend upon himself: that his stance will turn away God's wrath, that he will have blessing or punishment according to his piety or disobedience."

"As, &c." The meaning perhaps "a man regards the power of thy wrath, by humbling himself under thy judgments, and turning unto thee when vengeance is upon the earth, he will procure for himself an abatement of thy measure." Agreeably to Ezek. xviii. "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."

15. "After," i. e. (perhaps) "in proportion to." "Let us have as long a signal a continuance of thy favour as we have had of thy displeasure;" not the idea, Is. lxi. 7. "for your eyes you shall have double," that is, recompence for past sufferings you shall have a double portion of good."

(*p*) Upon the extent and other qualities of God's protection : the security, success, and reward of piety. Bp. Patrick thinks it was written upon the dreadful pestilence in David's time, 2 Sam. xxiv. (and this was the opinion of more ancient writers, see Pole in loco,) to impress upon the minds of the people, from that awful calamity, the advantages of a reliance upon God. Bishop Smalridge says of it, that "it elegantly sets forth the reliance upon God for security in all dangers and distresses; verse 1. stating the safety of those who dwell under the defence of the Most High; verse 2. the answer of a by-stander, who with great alacrity of spirit declares a resolution to trust in God; the following verses pointing out instances of the protections God would vouchsafe; and at verse 14. God himself being introduced to inspire the fullest confidence." It is said of it (Pole's Synopsis), that "nothing more solid or splendid can be written; and that no poem can be compared to it." Dr. Hales considers it as prophetic, applying to the Messiah; and Bishop Lowth thinks it refers to some greater personage than it

abide (*q*) under the shadow (*r*) of the Almighty.

2. I will (*s*) say unto the Lord, "Thou art my hope, and my strong hold: my God, in him will I trust."

3. For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

4. He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5. Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day.

6. For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

7. A thousand shall fall beside thee, and ten thousand at thy right hand: but it (*t*) shall not come nigh thee.

names. This is made highly probable by verse 11. and by the reference to it upon our Saviour's temptation.

(*q*) v. 1. "Abide, &c." or "be safe under the protection." The meaning is, whoever trusts in God, will be sure to find security.

(*r*) "Shadow," or "covering," as effectually protected as if covered, or surrounded by the Almighty Power. The expression is figurative, from the protection a hen affords her chickens, by covering them with her wings. See post, verse 4. and ante, 268. note on Ps. xvii. 8.

(*s*) v. 2. "I will say," or "saying," "so as to be able to say," making it the speech of those who dwell under God's defence. In several of Dr. Kennicott's MSS. the participle is used: not the first future.

(*t*) v. 7. "It," i. e. "the destruction by which others fall."

(*u*) v. 8. "With thine eyes, &c." i. e. (perhaps) "thou shalt see it only, in its coming upon others; it shall not reach thee. It shall be within thy sight, yet shalt thou be safe."

8. Yea, with thine eyes (*u*) shalt thou behold: and see the reward of the ungodly.

9. For thou, Lord, art my hope: thou hast set thine house of defence very high. (*v*)

10. There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11. For (*w*) he shall give his angels charge over thee: to keep thee in all thy ways.

12. They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13. Thou shalt go upon the (*x*) lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14. "Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.

15. "He shall call upon me,

(*v*) v. 9. "Thine house of defence very high," i. e. figuratively, "thou puttest them whom thou protectest beyond the reach of danger."

(*w*) v. 11. 12. This is the passage Satan mentioned to our Saviour during his temptation in the wilderness, to induce him to throw himself from the pinnacle of the temple, that, by being miraculously preserved, he might satisfy himself he was what he assumed to be, the Son of God. Matt. iv. 6. See ante, 90. And if this verse referred prophetically to the Messiah, the whole Psalm must look forward to him.

(*x*) v. 13. "The lion and adder, &c." put (perhaps) figuratively for "all the powers of darkness," including "the dragon, that old serpent, which is the devil. Rev. xx. 2." The object probably is to foretell the spiritual success of Christ. St. Chrysostom, in his homily upon this Psalm, says, "And who was this adder, but that serpent the devil, who imposed upon the innocence and ignorance of our first parent?" 1. Chrysostom. Basil edition, 945.

"and I will hear him : yea, I am
"with him in trouble ; I will
"deliver him, and bring him to
"honour.

16. With long life will I sa-
tisfy him : and shew him my
"salvation."

Psalm xcii. (y)

It is a good thing to give thanks
unto the Lord : and to sing
praises unto thy Name, O Most
Highest ;

2. To tell of thy loving-kind-
ness early in the morning : and
of thy truth in the night-season ;

3. Upon an instrument of ten
strings, and upon the lute : upon
a loud instrument, and upon the
harp.

4. For thou, Lord, hast made
me glad through thy works : and
I will rejoice in giving praise for
the operations of thy hands.

5. O Lord, how glorious are
thy works : thy thoughts are very
deep !

6. An unwise man doth not
well consider this : and a fool doth
not understand it.

7. When (x) the ungodly are

(y) A spirited invocation to the praise
of God, noticing the punishments he
brings upon the wicked, and the exalta-
tion to which he advances the righteous.
It was used by the Jews on their Sab-
bath.

(x) v. 7. "When, &c." The certain
downfall of the wicked is the subject of
the 57th and 73d Psalms, and how ex-

green as the grass, and when all
the workers of wickedness do
flourish : then shall they be de-
stroyed for ever ; but thou, Lord,
art the Most Highest for ever-
more.

8. For lo, thine enemies, O
Lord, lo, thine enemies shall
perish : and all the workers of
wickedness shall be destroyed.

9. But mine horn shall be ex-
alted like the horn of an unicorn :
for I am anointed with fresh oil.

10. Mine eye also shall see his
lust of mine enemies : and mine
ear shall hear his desire of the
wicked, that arise up against me.

11. The righteous shall flourish
like a palm-tree : and shall spread
abroad like a cedar in Libanus.

12. Such as be planted in the
house of the Lord : shall flourish
in the courts of the house of our
God.

13. They also shall bring forth
more fruit (a) in their age : and
shall be fat and well-liking ;

14. That they may shew how
true (b) the Lord my strength is :
and that there is no unrighteous-
ness in him.

quisitely is it described, Job xx. 4 to 8.
ante, 347. note on Ps. lxxiii. 19:

(a) v. 13. "More fruit, &c." like the
palm tree mentioned in verse 11. : the older
the palm tree, the more it is productive.

(b) v. 14. "True," i. e. "steady to those
"who trust in him ; never deserting
"them."

Lessons for the Eighteenth Day of the Month throughout the Year.

January 18.	February 18.	March 18.	April 18.
Morn. Gen. xxxiii. Matt. xvi. (1) Even. Gen. xxxiv. Rom. xvi.	Morn. Numb. xxiv. Luke i. 39. (2) Even. Numb. xxv. Gal. i.	Morn. Judg. iv. John v. Even. Judg. v. 1 Tim. i.	Morn. 2 Sam. viii. Acts xv. Even. 2 Sam. ix. 1 Pet. ii. (3)
May 18.	June 18.	July 18.	August 18.
Morn. 2 Kings xviii. Matt. xvi. (4) Even. 2 Kings xix. 1 Cor. i. (5)	Morn. Job xxxi. Luke ii. (6) Even. Job xxxii. Gal. ii.	Morn. Jer. iii. John vi. (7) Even. Jer. iv. 1 Tim. ii. iii.	Morn. Ezek. xviii. Acts xvi. Even. Ezek. xxxiii. 1 Pet. iii. (8)
September 18.	October 18.	November 18.	December 18.
Morn. Hag. ii. Matt. xix. (9) Even. Zech. i. 1 Cor. iii.	Morn. Ecclus. li. Luke iv. Even. Job i. Gal. iv. (10)	Morn. Ecclus. xlix. John x. (11) Even. Ecclus. l. 2 Tim. i.	Morn. Isa. xlix. Acts xviii. Even. Isa. l. (12) 2 Pet. i.

(1) ante, 188.

(2) ante, 185.

(3) ante, 152. 147.

(4) ante, 188.

(5) ante, 216.

(6) ante, 55. 70. 60.

(7) ante, 96.

(8) ante, 186. 134.

(9) ante, 66.

(10) ante, 51. 95.

(11) ante, 171. 149.

(12) ante, 113.

EVENING PRAYER.

Psalm xciii. (c)

THE Lord (d) is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2. He hath made the round world so sure : that it cannot be moved.

3. Ever since the world began, hath thy seat been prepared : thou art from ever-lasting.

4. The floods (e) are risen, O

Lord, the floods have lift up their voice : the floods lift up their waves.

5. The waves of the sea are mighty and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

6. Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

Psalm xciv. (g)

O LORD God, to whom vengeance belongeth (h) : thou God,

(c) A spirited hymn on the transcendency of God's power.

(d) v. 1. "The Lord, i. e. (perhaps) "the Messiah." Dr. Hamm. says of it, "It is resolved by the Jews" (R. Saad Gaon, Rasi, and Kimchi) "to have its fullest completion in the Messiah."

(e) v. 4. "The floods," i. e. (perhaps) "the great men of the earth." In 2 Sam. xxii. 5. and in the Bible translation of Ps. xviii. 4. David speaks of "the floods of ungodly men," as making him afraid ; and in that fine passage, Is. lix. 19. the

impetuosity of an enemy is compared to a flood ; "when the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him."

(g) An earnest prayer to God for deliverance from the persecutions and unjust decisions of the wicked, and a confident assurance in his protection.

(h) v. 1. "To whom vengeance belongeth." In the Song of Moses, Deut. xxxii. 35. God is represented as saying, "To me belongeth vengeance and recompence ;" and St. Paul refers to it,

o whom vengeance belongeth, hew thyself.

2. Arise, thou Judge of the world : and reward the proud after their deserving.

3. Lord, how long shall the ungodly : how long shall the ungodly triumph ?

4. How long shall all wicked doers speak so disdainfully : and make such proud boasting ?

5. They smite down thy people, O Lord : and trouble thine heritage.

6. They murder the widow and the stranger : and put the fatherless to death.

7. And yet they say, "Tush, the Lord shall not see : neither shall the God of Jacob regard it."

8. Take heed, ye unwise among the people : O ye fools, when will ye understand ?

9. He that planted the ear, shall he not hear : or he that made the eye, shall he not see ?

10. Or he that nutureth the heathen : it is he that teacheth (i) man knowledge, shall not he punish ?

11. The Lord knoweth the thoughts of man : that they are but vain.

12. Blessed is the man whom

thou chastenest, O Lord : and teachest him in thy law ;

13. That thou mayest give him (k) patience in time of adversity : until the pit be digged up for the ungodly.

14. For the Lord will not fail his people : neither will he forsake his inheritance ;

15. Until (l) righteousness turn again unto judgment : all such as are true in heart shall follow it.

16. Who will rise up with me against the wicked : or who will take my part against the evil doers ?

17. If the Lord had not helped me : it had not failed, but my soul (m) had been put to silence.

18. But when I said, "My foot hath slipped : " thy mercy, O Lord, held me up.

19. In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20. Wilt thou have any thing to do with the stool of wickedness (n) : which imagineth (o) mischief as a law ?

21. They gather them together against the soul (p) of the righteous : and condemn the innocent blood.

(Rom. xii. 19. ante, 62.) "It is written, "Vengeance is mine, I will repay, saith the Lord." Before man then taketh upon himself *revenge*, it is worth considering whether he is not encroaching upon one of God's peculiar prerogatives, what God hath said *shall belong wholly to himself*.

(i) v. 10. "Teacheth : " and if he is at the pains to teach, shall not he punish those who will not learn ?

(k) v. 13. "That thou mayest give him," i. e. (perhaps) "so as to give him."

(l) v. 15. "Until, &c." i. e. (perhaps)

"until the righteous again prevail ; until "righteousness again possesses the seat "of judgment, and gives its recompence "to every act.

(m) v. 17. "My soul, &c." i. e. "my life "had been taken away."

(n) v. 20. "The stool of wickedness," i. e. (probably) "the judgment-seat of "wicked judges."

(o) "Imagineth, &c." i. e. (perhaps) "treateth mischief as a law, a rule of "conduct."

(p) v. 21. "Soul," i. e. "life."

22. But the Lord is my refuge : and my God is the strength of my confidence.

23. He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

MORNING PRAYER.

Psalm xcvi. (p)

O COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

2. Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

3. For the Lord is a great God : and a great King above all gods.

4. In his hand are all the corners of the earth : and the strength of the hills is his also.

5. The sea is his, and he made it : and his hands prepared the dry land.

6. O come, let us worship and fall down : and kneel before the Lord our Maker ;

7. For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

8. To-day if ye will hear his voice, harden not your hearts :

as in the provocation, and as in the day of temptation in the wilderness ;

9. When your fathers tempted me : proved me, and saw my works.

10. Forty years long was I grieved with this generation, and said : " It is a people that do err " in their hearts ; for they have " not known my ways."

11. Unto whom I swear in my wrath : that they should not enter into my rest.

Psalm xcvi. (q)

O SING unto the Lord a new song : sing unto the Lord, all the whole earth.

2. Sing unto the Lord, and praise his Name : be telling of his salvation (r) from day to day.

3. Declare his honour unto the heathen : and his wonders unto all people.

4. For the Lord is great, and cannot worthily (s) be praised : he is more to be feared than all gods.

5. As for all the gods of the heathen, they are but idols (t) : but it is the Lord that made (u) the heavens.

6. Glory and worship are before him : power and honour are in his sanctuary.

7. Ascribe unto the Lord, O ye kindreds of the people : ascribe

(p) See ante, p. 3. where this Psalm also occurs.

(q) A spirited invocation to the praise of God. It is part of the hymn delivered by David to Asaph and his brethren, on the day he brought up the ark of God from the house of Obbedom to Mount Zion. See 1 Chron. xvi. 7. and 23 to 34. The former part of the hymn is to be found in Ps. cv. " By common consent of " Jews and Christians," (say Doyley and Mant,) " it is applied to the times of the

" Messiah." Justin M. so considers it, Dial. cum Tryphone, 298, 299.

(r) v. 2. " His salvation," i. e. " the aid " he gives."

(s) v. 4. " Worthily," i. e. " as much as " he deserves."

(t) v. 5. " Idols." The absurdity of idol worship is admirably ridiculed in Is. xlv. 13 to 19. See post, — note on Psalm cxv. 15.

(u) v. 5. 10. " Made, &c." so that he must be the true God.

unto the Lord worship and power.

8. Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.

9. O worship the Lord in the beauty of holiness (*v*) : let the whole earth stand in awe of him.

10. Tell it out among the heathen, that the Lord is King : and that it is he who hath made (*w*) the round world so fast that it cannot be moved ; and how that he shall judge the people righteously.

11. Let the heavens (*x*) rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12. Let the field be joyful, and all that is in it : then (*y*) shall all the trees of the wood rejoice before the Lord.

13. For he cometh, for he cometh to judge the earth : and with righteousness to judge the

world, and the people with his truth.

Psalm xcvi. (*z*)

THE Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2. Clouds and darkness are round about him : righteousness and judgement are the habitation (*a*) of his seat.

3. There shall go (*b*) a fire before him : and burn (*b*) up his enemies on every side.

4. His lightnings gave shine unto the world : the earth saw it and was afraid.

5. The hills (*c*) melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6. The heavens have declared his righteousness : and all the people have seen his glory.

7. Confounded be all they that worship carved images, and that

(*v*) v. 9. "Beauty of Holiness," i. e. (perhaps) "the sanctuary of the tabernacle" or temple." Parkh. Hebr. Dict. 154.

(*w*) See note on verse 5. *supra*.

(*x*) v. 11. "The heavens, &c." How highly poetical to call upon the heavens and the earth, the sea and fields, the inanimate parts of the creation, to partake in this joy! See note on Ps. lxxv. 14. So in Ps. cxlviii. 3, &c. "Praise him, sun and moon ; praise him, all ye stars and light, &c. &c." and see Isaiah xlv. 23.—xlix. 13. and Ps. xcvi. 8, 9. Bp. Lowth says, "Nothing can excel in sublimity this noble exultation of universal nature, where the whole creation, animate and inanimate, unite in the praises of their Maker." Does not Milton's Morning Hymn owe its beauty to this cause?

(*y*) v. 12. "Then shall, &c." rather "Yea, let, &c."

(*z*) A spirited hymn upon the superiority and irresistible power either of God, or

of the Messiah. Many commentators consider it as applying to the Messiah ; and if it be to v. 7. that Hebr. i. 6. refers, that is a decisive authority that it does. See Poli Synopsis. It refers chiefly to the spiritual reign of Christ, who should overthrow the idolatry of the heathen, put down his enemies, and make glad the spiritual daughters of Judah, because of his judgments. Travell.—Doyley. Bp. Patrick says of it, "It belongs, in the diviner meaning, to Christ's triumph over the grave, and all the powers of darkness." So Bellarm. de Christo, Lib. 1. c. iv. p. 282.

(*a*) v. 2. "Habitation," or "basis," Hamm.—"Firmamentum," Jerome.

(*b*) v. 3. "Shall go" and "burn," or "went" and "burnt." B. T. is "goeth" and "burneth."

(*c*) v. 5. "The hills," i. e. (perhaps) the troops upon the hills, or "the mighty ones of the earth."

delight in vain gods : worship him (*d*), all (*e*) ye gods.

8. Sion heard (*f*) of it, and rejoiced : and the daughters of Judah were glad, because of thy judgements, O Lord.

9. For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10. O ye that love the Lord, see that ye hate the thing which

is evil : the Lord preserveth the souls (*g*) of his saints ; he shall deliver them from the hand of the ungodly.

11. There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12. Rejoice in the Lord, ye righteous : and give thanks for a remembrance (*h*) of his holiness.

(*d*) v. 7. "Worship him, &c." It is to this passage the author of the Epistle to the Hebrews is supposed to refer, Heb. i. 6. "Again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him."

(*e*) "All ye gods," or "powers," "principalities." Schindler, 79. The Sept. is, "all his angels," *πάντες ἄγγελοι αὐτοῦ*; and so the author cites it. Heb. i. 6." See supra, note (*d*).

(*f*) v. 8. "Of it" should be omitted. It is not in the original, or Sept. and weakens the spirit of the passage.

(*g*) v. 10. "Souls," i. e. "lives."

(*h*) v. 12. "For a remembrance," i. e. "to commemorate, to call it to mind, to keep it in the memory."

(*i*) Ante, p. 6. where this Psalm also occurs.

Lessons for the Nineteenth Day of the Month throughout the Year.

January 19.	February 19.	March 19.	April 19.
Morn. Gen. xxxv. Matt. xvii. Even. Gen. xxxvii. 1 Cor. i. (1)	Morn. Numb. xxvii. Luke ii. (2) Even. Numb. xxx. Gal. ii.	Morn. Judges vi. John vi. (3) Even. Judges vii. 1 Tim. ii. iii.	Morn. 2 Sam. x. Acts. xvi. Even. 2 Sam. xi. 1 Pet. iii. (4)
May 19.	June 19.	July 19.	August 19.
Morn. 2 Kings xx. Matt. xvii. Even. 2 Kings xxi. 1 Cor. ii.	Morn. Job xxxiii. Luke iii. Even. Job xxxiv. Gal. iii. (5)	Morn. Jer. v. John vii. Even. Jer. vi. 1 Tim. iv.	Morn. Ezek. xxxiv. Acts xvii. Even. Dan. i. 1 Pet. iv. (6)
September 19.	October 19.	November 19.	December 19.
Morn. Zech. ii. iii. Matt. xx. (7) Even. Zech. iv. v. 1 Cor. iv. (8)	Morn. Wisd. xi. Luke v. (9) Even. Wisd. xii. Gal. v. (10)	Morn. Eccclus. li. John xi. Even. Baruch i. 2 Tim. ii.	Morn. Isa. li. Acts xix. Even. Isa. lii. 2 Pet. ii. (11)

(1) ante, 216.

(2) ante, 55. 70. 60.

(3) ante, 96.

(4) ante, 186. 134.

(5) ante, 205.

(6) ante, 164.

(7) ante, 77. 199.

(8) ante, 34.

(9) ante, 187.

(10) ante, 203.

(11) ante, 152. 147.

EVENING PRAYER.

Psalm xcvi. (i)

O SING unto the Lord a new

song : for he hath done marvellous things.

2. With his own right hand,

and with his holy arm : hath he gotten himself the victory.

3. The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4. He hath remembered his mercy and truth towards the house of Israel : and all the ends of the world have seen the salvation of our God.

5. Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

6. Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

7. With trumpets also, and shawms : O shew yourselves joyful before the Lord the King.

8. Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9. Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

10. With righteousness shall he judge the world : and the people with equity.

Psalm xcix. (*k*)

THE Lord is King, be the people never so impatient : he sitteth (*l*)

(*k*) Upon the propriety of making God the object of worship, on account of his power, his justice, and his attention to the prayers of his servants. Justin M. considers it as applying to the Messiah. Justin M. Dial. cum Tryphone, 255. 288.

(*l*) v. 1. "Sitteth," i. e. "undisturbed."

(*m*) "Between the cherubims," where the ark (the type of God) was placed. See 2 Chron. v. 7, 8.

(*n*) v. 7. "Cloudy pillar." This may refer to the time when the Israelites left Egypt, and God went before them in the pillar of a cloud, and spake to them out of the cloud ; (see Exod. xiii. 21. — xiv. 1.

between the cherubims (*m*), be the earth never so unquiet.

2. The Lord is great in Sion : and high above all people.

3. They shall give thanks unto thy Name : which is great, wonderful, and holy.

4. The king's power loveth judgement ; thou hast prepared equity : thou hast executed judgement and righteousness in Jacob.

5. O magnify the Lord our God : and fall down before his footstool, for he is holy.

6. Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

7. He spake unto them out of the cloudy pillar (*n*) : for they kept his testimonies, and the law that he gave them.

8. Thou heardst them, O Lord our God : thou forgavest (*o*) them, O God, and punishedst their own inventions.

9. O magnify the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

Psalm c. (*p*)

O BE joyful in the Lord, all ye

&c.) or it may apply to the time when Moses went into the cloud, and God delivered him the ceremonial law. See Exod. xxiv.

(*l*) v. 8. "Thou forgavest, &c." This probably refers to what occurred upon the making of the golden calf, when God would have destroyed the people, but for the intercession of Moses, and Moses burnt the calf, and ground it to powder, and strewed it on the water, and made the children of Israel drink thereof. See Exod. xxxii. 10. 20.

(*p*) See ante, p. 8. where this Psalm also occurs.

lands : serve the Lord with gladness, and come before his presence with a song.

2. Be ye sure that the Lord he is God ; it is he that hath made us, and not we ourselves : we are his people, and the sheep of his pasture.

3. O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4. For the Lord is gracious ; his mercy is everlasting : and his truth endureth from generation to generation.

Psalm ci. (q)

My song shall be of mercy and judgement : unto thee, O Lord, will I sing.

2. O let me have understanding : in the way of godliness !

3. When wilt thou come unto me ? I will walk in my house with a perfect heart.

4. I will take no wicked thing in hand ; I hate the sins of unfaithfulness : there shall no such cleave unto me.

5. A froward heart shall depart from me : I will not know (r) a wicked person.

6. Whoso privily slandereth his neighbour, him will I destroy.

7. Whoso hath also a proud

(q) Resolutions (supposed to be David's) for private and public conduct, to procure God's countenance and favour. It is used upon the king's inauguration.

(r) v. 5. "Know," i. e. "countenance." See note on Ps. i. 7.

(s) v. 11. "That I may," i. e. "so as to :—" "I will do it effectually."

(t) An earnest prayer to God for the re-establishment of Jerusalem and of the Temple. It was probably written about the end of the Babylonish captivity, or during the opposition made to the rebuilding of Jerusalem, of which Ezra and Nehemiah give an account. It describes

look and high stomach : I will not suffer him.

8. Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9. Whoso leadeth a godly life : he shall be my servant.

10. There shall no deceitful person dwell in my house : he that telleth lies shall not tarry in my sight.

11. I shall soon destroy all the ungodly that are in the land : that I may (s) root out all wicked doers from the city of the Lord.

MORNING PRAYER.

Psalm cii. (t)

HEAR my prayer, O Lord : and let my crying come unto thee.

2. Hide not thy face from me in the time of my trouble : incline thine ears unto me when I call ; O hear me, and that right soon.

3. For my days are consumed away like smoke : and my bones are burnt up, as it were a fire-brand.

4. My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5. For the voice of my groaning : my bones will scarce cleave to my flesh.

6. I am become like a pelican

the condition to which the writer (or perhaps the nation) was reduced ; it alludes to God's promise for bringing them back to Jerusalem, and notices the impression it would make, in turning mankind to the worship of God, when they should see this promise performed. It was anciently used among the Jews in times of humiliation : is one of the seven penitential Psalms, and one of the proper Psalms for Ash Wednesday. Heb. i. 10. applies verses 25, 26, and 27. to Christ, and therefore implies that this Psalm was addressed to him, and that he was the object of this prayer.

in the wilderness: and like an owl
that is in the desert.

7. I have watched, and am even
as it were a sparrow: that sitteth
alone upon the house-top.

8. Mine enemies revile me (*u*)
all the day long: and they that
are made mad upon me, are sworn
together against me.

9. For I have eaten ashes, as it
were bread: and mingled my
drink with weeping;

10. And that, because of thine
indignation and wrath: for thou
hast taken me up (*v*), and cast
me down.

11. My days are gone like a
shadow: and I am withered
like (*w*) grass.

12. But thou, O Lord, shalt
endure for ever: and thy remem-
brance throughout all generations.

13. Thou shalt arise, and have
mercy upon Sion: for it is time
that thou have mercy upon her;
yea, the time (*x*) is come.

14. And why? thy servants
think upon her stones: and it
pitieth them to see her in the
dust.

15. The heathen (*y*) shall fear
thy Name, O Lord: and all the
kings of the earth thy Majesty;

16. When (*z*) the Lord shall
build up Sion: and when (*z*) his
glory shall appear;

17. When (*z*) he turneth him
unto the prayer of the poor desti-
tute: and despiseth not their
desire.

18. This shall be written for
those that come after: and the
people, which shall be born, shall
praise the Lord.

19. For he hath looked down
from his sanctuary: out of the
heaven did the Lord behold the
earth;

20. That he might hear the
mournings of such as are in cap-
tivity: and deliver the children
appointed unto death;

(*u*) v. 8. "Revile me, &c." This may
refer to the opposition made to the
building of the temple. Artaxerxes, at
the instance of the people of the land,
ordered the work to be stopped; but
Artaxerxes, on finding Cyrus's decree for
building it, directed it to proceed, and
made another decree for advancing its
progress. See Ezra iv. v. vi. It was 91
years after their return from Babylon,
before the Jews could rebuild the wall of
Jerusalem, Nehem. vi. 15. and it appears
from Nehem. i. 3. that in the 20th year of
Artaxerxes, ninety years after their return,
they were "in great affliction and reproach."

(*v*) v. 10. "Taken me up, &c." i. e. (per-
haps) "given me hopes, by bringing me
back to Jerusalem, and dispirited me by
the opposition I have experienced."

(*w*) v. 11, 12. "Like grass, &c." So
Isaiah xl. 6. 8. "All flesh is grass, and all
the goodness thereof is as the flower of
the field: the grass withereth, the flower
fadeth: but the word of our God shall
stand for ever." It is not improbable
the passage in Isaiah suggested that in

the Psalm, particularly as the attention of
the Jews was at this time strongly drawn
to Isaiah's prophecies.

(*x*) v. 13. "The time, &c." God had
stated distinctly by Jeremiah, that the
Babylonish captivity should continue 70
years, and that at the end of that time the
people should return. "Thus saith the
"Lord of hosts, (Jer. xxv. 8. 11.) this
"whole land shall be a desolation, and an
"astonishment: and these nations shall
"serve the king of Babylon *seventy*
"years." And "Thus saith the Lord,
"(Jer. xxix. 10.) after *seventy* years be
"accomplished at Babylon, I will visit you,
"and perform my good word towards you,
"in causing you to return to this place."

(*y*) v. 15. "The heathen, &c." This
is another instance of urging as a reason
for deliverance, the influence it would have
in inducing the heathen to think upon God
with astonishment and reverence.

(*z*) v. 16, 17. Instead of the first "when,"
read "for," and omit the second and third;
read also "shall turn" and "despise." So
Jerome; and it comes nearer to the original.

21. That they may declare (*a*) the Name of the Lord in Sion: and his worship at Jerusalem;

22. When the people are gathered together: and the kingdoms also to serve the Lord.

23. He brought down my strength in my journey: and shortened my days.

24. But I said, "O my God, "take me not away in the midst "of mine age: as for thy years, "they endure throughout all "generations."

25. Thou, Lord (*b*), in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26. They shall perish, but thou shalt endure: they all shall wax old, as doth a garment;

27. And as a vesture shalt thou change them, and they shall be changed: but thou art the same (*c*), and thy years shall not fail.

28. The children of thy servants shall continue: and their seed shall stand fast in thy sight.

(*a*) v. 21. "Declare," i. e. "praise," looking forward not only to the times when the temple should be rebuilt, the worship re-established at Jerusalem, and the people should again repair thither to serve the Lord, but probably also to the Christian times, when the *Gentiles* also should join in the true worship, and be members of the true religion.

(*b*) v. 25. "Thou, Lord, &c." In Hebr. i. 10. (ante, 44.) this is considered as spoken of Christ. The word "Lord" is not in our copies of the original, but the characteristics import divinity.

(*c*) v. 27. "The same," i. e. "subject to no change." The word in the Hebrew is what is generally translated "He," which is one of the divine names, signifying permanent existence: it is so used, Deuter. xxxii. 39. 43.—Isaiah x. 13.—and Isaiah xlviii. 12. See Parkhurst's Hebrew Lexicon, 154. So Mal. iii. 6.

Psalm ciii. (*d*)

PRAISE the Lord, O my soul (*e*): and all that is within me, praise his holy Name.

2. Praise the Lord, O my soul: and forget not all his benefits;

3. Who forgiveth all thy sin: and healeth all thine infirmities;

4. Who saveth thy life from destruction: and crowneth thee with mercy and loving-kindness;

5. Who satisfieth thy mouth with good things: making thee young and lusty as an eagle. (*g*)

6. The Lord executeth righteousness and judgement: for all them that are oppressed with wrong.

7. He shewed his ways unto Moses: his works unto the children of Israel.

8. The Lord is full of compassion and mercy: long-suffering, and of great goodness.

9. He will not always be chiding: neither keepeth he his anger for ever.

10. He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.

"I am the Lord, *I change not.*" And Heb. xiii. 8. "Jesus Christ, *the same yesterday, and to-day, and for ever.*" See also 1. Hales's Trinity, 213. 234.

(*d*) A hymn upon God's mercy, written with much energy taste and spirit, after recovery from sickness. David is supposed to have been the author.

(*e*) v. 1. "O my soul." Great warmth and vigour in calling upon his soul, and all that is within him, (all his faculties,) to join in praising God.

(*g*) v. 5. "An eagle." The eagle is considered as renewing its strength, and becoming young again when it changes its feathers. Isaiah probably refers to the same supposition, when he says, Isaiah xl. 31. "They that wait upon the "Lord shall *renew* their strength, they "shall mount up with wings as eagles, "they shall run and not be weary."

11. For look, how high (*h*) the heaven is, in comparison of the earth : so great is his mercy also toward them that fear him.

12. Look, how wide also the east is from the west : so far hath he set our sins from us.

13. Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.

14. For he knoweth whereof we are made : he remembereth that we are but dust.

15. The days of man are but as grass : for he flourisheth as a flower of the field.

16. For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17. But the merciful goodness

of the Lord endureth (*i*) for ever and ever upon them that fear him : and his righteousness upon children's children ;

18. Even upon such as keep his covenant : and think upon his commandments to do them.

19. The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

20. O praise the Lord, ye angels of his ; ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

21. O praise the Lord, all ye his hosts : ye servants of his, that do his pleasure.

22. O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

Lessons for the Twentieth Day of the Month throughout the Year.

January 20.	February 20.	March 20.	April 20.
Morn. Gen. xxxviii. Matt. xviii. (1)	Morn. Numb. xxxi. Luke iii.	Morn. Judges viii. John vii.	Morn. 2 Sam. xii. Acts xvii.
Even. Gen. xxxix. 1 Cor. ii.	Even. Numb. xxxii. Gal. iii. (2)	Even. Judges ix. 1 Tim. iv.	Even. 2 Sam. xiii. 1 Pet. iv. (3)
May 20.	June 20.	July 20.	August 20.
Morn. 2 Kings xxii. Matt. xviii. (4)	Morn. Job xxxv. Luke iv.	Morn. Jer. vii. John viii. (6)	Morn. Dan. ii. Acts xviii.
Even. 2 Kings xxiii. 1 Cor. iii.	Even. Job xxxvi. Gal. iv. (5)	Even. Jer. viii. 1 Tim. v.	Even. Dan. iii. 1 Pet. v. (7)
September 20.	October 20.	November 20.	December 20.
Morn. Zech. vi. Matt. xxi. (8)	Morn. Wisd. xiii. Luke vi. (9)	Morn. Baruch ii. John xii.	Morn. Isaiah liii. Acts xx.
Even. Zech. vii. 1 Cor. v.	Even. Wisd. xiv. Gal. vi. (10)	Even. Baruch iii. 2 Tim. iii.	Even. Isaiah liv. 2 Pet. iii. (11)

(1) ante, 219. 227. (2) ante, 205. (3) ante, 164. (4) ante, 219. 227. (5) ante, 51. 95.
(6) ante, 98. (7) ante, 181. (8) ante, 29. (9) ante, 183. (10) ante, 210. (11) ante, 186. 134.

(*h*) v. 11. "How high, &c." Another beautiful image to express God's mercy occurs Isaiah i. 18. "Though your sins be as scarlet, they shall be as white as snow : though they be

"red like crimson, they shall be as wool."

(*i*) v. 17. "Endureth," contrasting his mercy with his anger : the latter, according to ver. 9. limited in duration, the former not

EVENING PRAYER.

Psalm civ. (*k*)

PRAISE the Lord, O my soul :
O Lord my God, thou art be-
come exceeding glorious, thou
art clothed with majesty and ho-
nour.

2. Thou deckest thyself with
light, as it were with a garment :
and spreadest out the heavens like
a curtain.

3. Who layeth the beams of his
chambers in the waters : and
maketh (*l*) the clouds his chariot,
and walketh upon the wings of
the wind.

4. He maketh his angels (*m*)
spirits : and his ministers a flaming
fire.

5. He laid the foundations of
the earth : that it never should
move at any time.

6. Thou coveredst (*n*) it with
the deep, like as with a garment :
the waters stand in the hills.

(*k*) On God's wisdom and kindness in
the formation and regulation of the world,
so as to provide for the wants and com-
forts of all his creatures. Dr. Nichols
calls this Psalm "one of the most ex-
alted pieces of poetry extant in anti-
quity." It is one of the Psalms for
Whitsunday.

(*l*) v. 3. "Maketh, &c." See Nah. i.
3. ante, 353. note on Psalm lxxvii. 19.

(*m*) v. 4. "His angels, &c." or "the
winds his messengers, and flames of fire
his ministers, (2. Magee, 9.)" using them
as instruments to perform his will, as in
Psalm cxlviii. 8. "wind and storm fulfilling
his word." But see Heb. i. 7. that this is
spoken of *the angels*: And of *the angels*
he saith, "Who maketh his angels spirits,
&c." and the articles in the original
would be different, if it was not there
spoken of the angels. Middl. 574.

(*n*) v. 6. "Thou coveredst, &c." This
refers (perhaps) to what was the case
at the time of the creation, before God
issued that command, (Gen. i. 9.) "let
the waters under the heaven be gathered
together unto one place, and let the

7. At thy rebuke they flee :
at the voice of thy thunder they
are afraid.

8. They go up as high as the
hills, and down to the valleys be-
neath : even unto the place
which thou hast appointed for
them.

9. Thou hast set them their
bounds (*o*), which they shall not
pass : neither turn again to cover
the earth.

10. He sendeth his springs (*p*)
into the rivers : which run among
the hills.

11. All beasts of the field
drink thereof : and the wild asses
quench their thirst.

12. Beside them shall the fowls
of the air have their habitation :
and sing among the branches.

13. He watereth the hills from
above (*q*) : the earth is filled with
the fruit of thy works.

14. He bringeth forth grass for

"dry land appear;" and then we should
read, (as in B. T.) "The waters stood in
the hills;" and the verbs in the two fol-
lowing verses should be in the past tense,
"fled," "were afraid," and "went."

(*o*) v. 9. "Their bounds, &c." In Job
xxxviii. 8, 11. God refers to this as an in-
stance of his power. "Who shut up the
sea with doors, and said, 'Hitherto shalt
thou come, but no further, and here shalt
thy proud waves be stayed?' And in
Jer. v. 22. he mentions it as a ground
why he should be feared: "Fear ye not
me, saith the Lord? will ye not tremble
at my presence? which have placed the
sand for the bound of the sea, by a per-
petual decree that it cannot pass it: and
though the waves thereof toss themselves,
yet can they not prevail: though they
roar, yet can they not pass over it."

(*p*) v. 10. "His springs, &c." After
pointing out how the *great body* of waters was
removed, the Psalmist shews what pro-
vision was made for supplying what was
necessary for the earth.

(*q*) v. 13. "Above," i. e. "from the
clouds." So Ps. cxlvii. 8. it is suggested

the cattle: and green herb for the service of men;

15. That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16. The trees of the Lord also are full of sap (*r*): even the cedars of Libanus, which he hath planted;

17. Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

18. The high hills (*s*) are a refuge for the wild goats: and so are the stony rocks for the conies.

19. He appointed the moon for certain seasons: and the sun knoweth his going down.

20. Thou makest darkness, that it may be night: wherein (*t*) all the beasts of the forest do move.

21. (*u*) The lions roaring after their prey: do seek their meat from God.

22. The sun ariseth, and they get them away together: and lay them down in their dens.

23. Man goeth forth to his work, and to his labour: until the evening.

24. O Lord, how manifold are thy works: in wisdom hast thou made them all; the earth is full of thy riches!

25. So is the great and wide sea also: wherein are things creeping (*v*) innumerable, both small and great beasts.

26. There go the ships, and there is that (*w*) Leviathan: whom thou hast made to take his pastime therein.

27. These wait all upon thee: that thou mayest give them meat in due season. (*x*)

28. When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29. When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

30. When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31. The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoice in his works.

32. The earth shall tremble (*y*) at the look of him: if he do

as a ground for praising God, that he "covereth the heaven with clouds, and prepareth rain for the earth; and maketh grass to grow upon the mountains, and herb for the use of man."

(*r*) v. 16. "Sap," so that moisture is conveyed to all the branches.

(*s*) v. 18. "High hills" and "stony rocks," so that those parts from which man derives no benefit, have their use in protecting other creatures.

(*t*) v. 20. "Wherein, &c." So that they are not disturbed by man, nor man by them.

(*u*) v. 21. See Job xxxviii. 39. post, Psalm cxlv. 15.

(*v*) v. 25. For "creeping" read "moving," and for "beasts" read "creatures."

(*w*) v. 26. "That Leviathan," i. e. (probably) "the whale."

(*x*) v. 27. So Psalm cxlv. 15. "The eyes of all wait upon thee, O Lord, and thou givest them their meat in due season: thou openest thine hand, and fillest all things living with plenteousness."

(*y*) v. 32. "Tremble, &c." Highly poetical! So Ps. cxiv. 7. "Tremble thou

but touch (x) the hills, they shall smoke.

33. I will sing unto the Lord, as long as I live : I will praise my God, while I have my being.

34. And so shall my words please him : my joy shall be in the Lord.

35. As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

MORNING PRAYER.

Psalm cv. (a)

O GIVE thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2. O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3. Rejoice in his holy Name : let the heart of them rejoice that seek the Lord.

4. Seek the Lord, and his strength : seek his face evermore.

5. Remember the marvellous works that he hath done : his wonders, and the judgements of his mouth ;

6. O ye seed of Abraham his servant : ye children of Jacob his chosen.

7. He is the Lord our God : his judgements are in all the world.

8. He hath been alway mindful of his covenant and promise : that he made to a thousand generations ;

9. Even the covenant that he made with Abraham : and the oath that he sware unto Isaac ;

10. And appointed the same unto Jacob for a law : and to Israel for an everlasting testament :

11. Saying, " Unto thee will I " give the land of Canaan (b) : " the lot of your inheritance."

12. When they were yet but a few of them : and they strangers in the land ;

13. What time as they went from one nation to another : from one kingdom to another people ;

14. He suffered no man to do them wrong : but reprov'd even kings for their sakes ;

15. " Touch not mine Anointed : and do my prophets no " harm."

16. Moreover he called for a dearth upon the land : and destroyed all the provision of bread.

" earth at the presence of the Lord, at the " presence of the God of Jacob."

(x) " Touch, &c." So Ps. cxliv. 5.

(a) A spirited invocation to the praise of God. It calls to mind his promise to Abraham, Isaac, and Jacob, to give their posterity the land of Canaan, and notices his superintendence over the Israelites and his judgments upon their enemies, till that promise was fulfilled. The first fifteen verses are part of the hymn which David delivered to Asaph and his brethren, the day he removed the ark of God

from the house of Obed Edom to Mount Sion. (See 1 Chron. xvi. 7 to 22.) The latter part of that hymn forms the 96th Psalm.

(b) v. 11. " Of Canaan." When Abraham was 99 years old, and before he had any son, God said unto him, " I will " make thee exceeding fruitful, and I will " give unto thee and to thy seed after " thee all the land of Canaan. Gen. xvi. " 5. 8." And this prediction was most fully accomplished. See Numb. i. 46. — ii. 32. — xxxii. 39.

17. But he had sent a man before them: even Joseph, who was sold to be a bond-servant (*c*);

18. Whose feet they hurt in the stocks: the iron entered into his soul;

19. Until the time came that his cause was known: the word (*d*) of the Lord tried (*e*) him.

20. The king sent and delivered him: the prince of the people let him go free.

21. He made him lord also of his house: and ruler of all his substance;

22. That he might inform his princes after his will: and teach his senators wisdom.

23. Israel also came into Egypt: and Jacob was a stranger (*g*) in the land of Ham. (*h*)

24. And he increased his people exceedingly: and made them stronger than their enemies;

25. Whose heart turned so, that they hated his people: and dealt untruly with his servants.

26. Then sent he Moses his servant: and Aaron whom he had chosen;

27. And these shewed his tokens among them: and wonders (*i*) in the land of Ham.

28. He sent (*k*) darkness, and it was dark: and they were not obedient unto his word.

29. He turned their waters (*l*) into (*m*) blood: and slew their (*n*) fish.

30. Their land brought forth frogs: yea, even in their king's chambers.

31. He spake the word, and there came all manner of flies: and lice (*o*) in all their quarters.

32. He gave them hailstones (*p*) for rain: and flames of fire in their land.

33. He smote their vines also and fig-trees: and destroyed the trees that were in their coasts.

34. He spake the word, and the (*q*) grasshoppers came, and caterpillars innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.

35. He smote all the first-born in their land: even the chief of all their strength.

(*c*) v. 17. "A bond-servant:" not likely, therefore, *but through God's aid*, to advance their interests, or supply their wants.

(*d*) v. 19. "The word, &c." i. e. (perhaps) "the power God gave him of interpreting dreams."

(*e*) "Tried him," i. e. "distinguished him," "brought him into notice," "proved his worth."

(*g*) v. 23. "Was a stranger," or "sojourned. B. T."

(*h*) "The land of Ham," i. e. "Egypt."

(*i*) v. 27. "Wonders." The propriety of these wonders with reference to the peculiar circumstances of the Egyptians and the objects of their idolatry, is well pointed out by Mr. Bryant in his observations on the plagues of Egypt. Bryant, 12 to 161.

(*k*) v. 28. "Darkness," "which continued" for three days. Exod. x. 22." In disparagement of one great object of Egyptian worship, the Sun. Bry. 140 to 161.

(*l*) v. 29. "Their waters," which they worshipped. Bryant, 15 to 19.

(*m*) "Blood," which they abhorred. Bryant, 21.

(*n*) "Fish," which they also worshipped. Bryant, 24 to 27.

(*o*) v. 31. "Lice," which, from their affectation of external purity in their idolatrous worship, were peculiarly offensive and disgraceful. Bryant, 4, 5. &c.

(*p*) v. 32. "Hailstones:" calculated to raise the greatest astonishment, because in those parts it never hails or rains. Bryant, 109.

(*q*) v. 34. "Grasshoppers," or "locusts." Bryant, 120 to 140.

36. He brought them forth also with silver (*r*) and gold : there was not one feeble person among their tribes.

37. Egypt was glad at their departing : for they were afraid of them.

38. He spread out a cloud to be a covering : and fire to give light in the night-season.

39. At their desire he brought quails : and he filled them with the bread of heaven.

40. He opened the rock of

stone, and the waters flowed out : so that rivers ran in the dry places.

41. For why ? he remembered his holy promise : and Abraham his servant.

42. And he brought forth his people with joy : and his chosen with gladness ;

43. And gave them the lands of the heathen : and they took the labours of the people in possession ;

44. That they might keep his statutes : and observe his laws.

(*r*) v. 36. "Silver and gold." They got from the Egyptians "jewels of silver, and jewels of gold, and raiment." Exod. xii. 35, 36." Our translation im-

ports that they *borrowed them*, but it probably should be that they *asked them as gifts*. See post, note on Exod. iii. 22.—and on Exod. xii. 36.

Lessons for the Twenty-first Day of the Month throughout the Year.

January 21.	February 21.	March 21.	April 21.
Morn. Gen. xl. Matt. xix. (1) Even. Gen. xli. 1 Cor. iii.	Morn. Numb. xxxv. Luke iv. Even. Numb. xxxvi. Gal. iv. (2)	Morn. Judges x. John viii. (3) Even. Judges xi. 1 Tim. v.	Morn. 2 Sam. xiv. Acts xviii. Even. 2 Sam. xv. 1 Pet. v. (4)
May 21.	June 21.	July 21.	August 21.
Morn. 2 Kings xxiv. Matt. xix. Even. 2 Kings xxv. 1 Cor. iv. (5)	Morn. Job xxxvii. Luke v. (6) Even. Job xxxviii. Gal. v. (7)	Morn. Jer. ix. John ix. Even. Jer. x. 1 Tim. vi.	Morn. Dan. iv. Acts xix. Even. Dan. v. 2 Pet. i.
September 21.	October 21.	November 21.	December 21.
Morn. Ecclus. xxxv. Matt. xxii. (8) Ev. Ecclus. xxxviii. 1 Cor. vi.	Morn. Wisd. xv. Luke vii. (9) Even. Wisd. xvi. Eph. i.	Morn. Baruch iv. John xiii. Even. Baruch v. 2 Tim. iv. (10)	Morn. Prov. xxiii. Acts xxi. Even. Prov. xxiv. 1 John i. (11)

(1) ante, 66.

(2) ante, 51. 95.

(3) ante, 98.

(4) ante, 181.

(5) ante, 34.

(6) ante, 187.

(7) ante, 209.

(8) ante, 223. 231. 217.

(9) ante, 213.

(10) ante, 225.

(11) ante, 46.

EVENING PRAYER.

Psalm cvi. (*s*)

O GIVE thanks unto the Lord ; for he is gracious : and his mercy endureth for ever.

(*s*) An invocation to the praise of God, noticing the repeated instances of his forbearance towards the Israelites in

2. Who can express the noble acts of the Lord : or shew forth all his praise ?

3. Blessed are they that alway keep judgment : and do righteousness.

the wilderness notwithstanding their repeated provocations and occasional punishments.

4. Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation!

5. That I may see the felicity of thy chosen: and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6. We have sinned with our fathers: we have done amiss, and dealt wickedly.

7. Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the sea, even at the Red Sea.

8. Nevertheless, he helped them for his Name's sake (*t*): that he might make his power to be known.

9. He rebuked the Red Sea also, and it was dried up: so he led them through the deep, as through a wilderness;

10. And he saved them from their adversaries' hand: and delivered them from the hand of their enemy.

11. As for those that troubled

them, the waters overwhelmed them: there was not one of them left.

12. Then believed they his words: and sang praise (*u*) unto him.

13. But within a while they forgot his works: and would not abide his counsel;

14. But lust (*v*) came upon them in the wilderness: and they tempted God in the desert.

15. And he gave them (*w*) their desire: and sent leanness (*x*) withal into their soul.

16. (*y*) They angered (*z*) Moses also in the tents: and Aaron, the saint of the Lord.

17. So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.

18. And the fire was kindled in their company: the flame burnt up the ungodly.

19. They made a calf (*a*) in Horeb: and worshipped the molten image.

20. Thus they turned their glory (*b*): into the similitude of a calf that eateth hay.

21. And they forgot God their

(*t*) v. 8. "Name's sake." See Psalm xv. 10.

(*u*) v. 12. "Sang praise." It was upon his occasion the triumphal hymn in Exod. xv., the most antient piece of poetry now extant, (A. C. 1551.) was written.

(*v*) v. 14. "Lust," to have *flesh* to eat, because they were tired of *manna*. See Iumb. xi. 4. "The mixed multitude that was among them fell a *lusting*, and the children of Israel also wept again, and said, Who shall give us *flesh* to eat?"

(*w*) v. 15. "Gave them, &c." According to Numb. xi. 31. "There went forth a wind from the Lord, and brought quails from the sea," which they gathered up in large quantities.

(*x*) "Leanness, &c." See Numb. xi.

33. "While the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague: and he called the name of that place Kibroth Hattaavah, because there they buried the people that lusted." See also Ps. lxxviii. 31.

(*y*) v. 16. See Numb. xvi. 1 to 35.

(*z*) "Angered" or "envied." 2. Hales, 216.

(*a*) v. 19. "A calf." See Exod. xxxii. 4.

(*b*) v. 20. "Turned their glory." St. Paul uses the same expression for idol worship, Rom. i. 23. "They changed the glory of the incorruptible God into an image made like to corruptible man." So Jer. ii. 11. "Hath a nation changed

Saviour : who had done so great things in Egypt ;

22. Wondrous works in the land of Ham (*c*) : and fearful things by the Red Sea.

23. So he said, he would have destroyed them, had not Moses his chosen stood (*d*) before him in (*e*) the gap : to turn away his wrathful indignation, lest he should destroy them.

24. Yea, they thought scorn (*g*) of that pleasant land : and gave no credence unto his word ;

25. But murmured in their tents : and hearkened not unto the voice of the Lord.

26. Then lift he up his hand (*h*)

against them : to overthrow them in the wilderness ;

27. To cast out their seed among the nations : and to scatter them in the lands.

28. They joined themselves unto Baal-peor (*i*) : and ate the offerings of the dead.

29. Thus they provoked him to anger with their own inventions : and the plague was great among them.

30. Then stood up Phineas, and prayed (*k*) : and so the plague ceased.

31. And that was counted unto him for righteousness : among all posterities for evermore.

" their gods, which are yet no gods? but " my people have *changed their glory* for " that which doth not profit."

(*c*) v. 22. " Land of Ham," i. e. " Egypt."

(*d*) v. 23. " Stood, &c." See Exod. xxxii. 11, 12. " Moses besought the Lord " his God, and said, " Lord, why doth " thy wrath wax hot against thy people, " whom thou hast brought forth out of " the land of Egypt, with great power, " and with a mighty hand? Wherefore " should the Egyptians say, " For mis- " chief did he bring them out, to slay them " in the mountains, and to consume them " from the face of the earth?"

(*e*) " In the gap," a military metaphor. Where an enemy has made a breach in a besieged place, opposing him in the breach " is standing against him in the gap;" a critical and perilous situation! See note on Ezek. xiii. 5.

(*g*) v. 24. " Scorn, &c." See ante, 3. note on Psalm xcv. 8 to 11.

(*h*) v. 26. " Lift he up his hand," i. e. " swear." In the Israelitish mode of swearing, the hand was lifted up, and there are several passages in which the expression of " lifting up the hand" signifies " swearing." See Gen. xiv. 22, 23. " I have *lift up mine hand* unto the Lord, " that I will not take any thing that is " thine." So Ezek. xx. 15, 23. " I," (i. e. God) "*lifted up my hand* unto them " in the wilderness, that I would not

" bring them into the land which I had " given them, and that I would scatter " them among the heathen, and disperse " them through the countries." And Rev. x. 5. " The angel *lifted up* his hand " to heaven, and swore." See also Ezek. xx. 5, 28, 42. — Dan. xii. 7. — Ps. xlv. 21. — cxliv. 8. and xcv. 11.

(*i*) v. 28. " Unto Baalpeor." See Numb. xxv. 3. " And Israel joined him- " self unto Baalpeor ; and the anger of " the Lord was kindled against Israel."

(*k*) v. 30. " Prayed," or, " executed " judgment (B. T.):" Dr. Hammond reads, " made an atonement," either of which seems right. The Bible gives no account of any *prayer* by Phineas, but when Zimri brought unto his brethren a Midianitish woman, and God destroyed 24,000 of the people for joining themselves unto the daughters of Moab, and unto Baalpeor, Phineas slew Zimri and the woman; " and " the Lord spake unto Moses, saying, " Phineas hath turned my wrath away " from the children of Israel, while he " was zealous for my sake among them, " that I consumed not the children of " Israel in my jealousy: Behold, I give " unto him my covenant of peace, and he " shall have it, and his seed after him, " even the covenant of an everlasting " priesthood, because he was zealous for " his God, and *made an atonement* for the " children of Israel." See Numb. xxv. 10 to 13.

32. They angered him also at the waters of strife (*l*): so that he punished Moses for their sakes.

33. Because they provoked his spirit: so that he spake unadvisedly (*m*) with his lips.

34. Neither destroyed they the heathen (*n*): as the Lord commanded them;

35. But were mingled among the heathen: and learned their works.

36. Insomuch that they worshipped (*o*) their idols which turned to their own decay: yea, they offered their sons and their daughters unto devils;

37. And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

38. Thus were they stained with their own works: and went a whoring with their own inventions.

39. Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40. And he gave them over (*o*) into the hand of the heathen:

and they that hated them were lords over them.

41. Their enemies oppressed them: and had them in subjection.

42. Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43. Nevertheless, when he saw their adversity: he heard their complaint.

44. He thought upon his covenant, and pitied them according unto the multitude of his mercies: yea, he made all those that led them away captive, to pity them.

45. Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46. Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

MORNING PRAYER.

Psalm cvii. (*p*)

O GIVE thanks unto the Lord;

(*l*) v. 32. "Of strife," so called, because the children of Israel *strove* with the Lord for want of water. See Numb. xx. 13.

(*m*) v. 33. "Unadvisedly, &c." God had ordered Moses and Aaron to speak unto the rock before the eyes of the assembly, and it should give forth water; they did so, and Moses struck the rock with his rod twice, and the water came out abundantly; but Moses used some expressions which implied a distrust in the water's being produced, and were ill calculated to put the minds of the people into a proper temper to give the miracle its proper effect: "Hear now, ye rebels, must we fetch you water out of this

"rock?" and "God spake unto Moses and unto Aaron, "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Numb. xx. 8. 10, 11, 12. Numb. xiv. 26. Deut. iii. 2. Hales, 217, 218.

(*n*) "Destroyed they the heathen." See Judges i. ii.

(*o*) v. 36. 40. "Worshipped," and "gave them over." See ante, 356. note on Psalm lxxviii. 59.

(*p*) A beautiful alternate hymn, by two sets of singers, each endeavouring to surpass the other. It animates the people

for he is gracious : and his mercy endureth for ever.

2. Let them give thanks, whom the Lord hath redeemed : and delivered from the hand of the enemy ;

3. And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

4. They went astray in the wilderness out of the way : and found no city (*q*) to dwell in ;

5. Hungry and thirsty : their soul fainted in them.

6. So (*r*) they cried unto the Lord in their trouble : and he delivered them from their distress.

7. He led them forth by the right way : that they might go to the city where they dwelt. (*s*)

8. O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

9. For he satisfieth the empty soul : and filleth the hungry soul with goodness.

10. Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron.

11. Because they rebelled against the words of the Lord : and lightly regarded the counsel of the Most Highest ;

12. He also brought down their heart through heaviness : they fell

down, and there was none to help them.

13. So (*r*) when they cried unto the Lord in their trouble : he delivered them out of their distress.

14. For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15. O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

16. For he hath broken the gates of brass : and smitten the bars of iron in sunder.

17. Foolish men are plagued (*t*) for their offence : and because of their wickedness.

18. Their soul abhorred (*u*) all manner of meat : and they were (*u*) even hard at death's door.

19. So (*r*) when they cried unto the Lord in their trouble : he delivered them out of their distress.

20. He sent his word, and healed them . and they were saved from their destruction.

21. O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

22. That they would offer unto

to praise and depend upon God, by pointing out instances of his mercy, and showing his readiness to hear in times of trouble. Bp. Lowth reckons it amongst the most elegant monuments of antiquity. It is used at sea as a thanksgiving after a storm. The first Psalm of the fifth or last Book.

(*q*) v. 4. "No city, &c." See Job xii. 24. post, note on verses 7. 27.

(*r*) v. 6. 13. 19. "So," or "but."

(*s*) v. 7. "The city where they dwelt,"

or, "a city to dwell in." The Bible translation is, "a city of habitation," which is the same thing. The complaint in the 4th verse is, "they found no city to dwell in," and this answers that complaint. There is no article in the original.

(*t*) v. 17. "For," i. e. "because of" Peters, 35.

(*u*) v. 18. "Abhorred" and "were," or "abhorreth" and "are :"—"abhorreth," i. e. "loatheth" from illness.

him the sacrifice of thanksgiving : and tell out his works with gladness !

23. They that go down to the sea in ships : and occupy their business in great waters ;

24. These men see the works of the Lord : and his wonders in the deep.

25. For at his word the stormy wind ariseth : which lifteth up the waves thereof.

26. They are carried (*v*) up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

27. They reel to and fro, and stagger (*w*) like a drunken man : and are at their wits' end.

28. So (*x*) when they cry unto the Lord in their trouble : he delivereth them out of their distress.

29. For he maketh the storm to cease : so that the waves thereof are still.

30. Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

31. O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

32. That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

33. Who turneth the floods (*y*) into a wilderness : and drieth up the water-springs.

34. A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35. Again, he maketh (*z*) the wilderness a standing water : and water-springs of a dry ground.

36. And there he setteth the hungry : that they may build them a city to dwell in ;

37. That they may sow their land, and plant vineyards : to yield them fruits of increase.

38. He blesseth them so, that they multiply exceedingly : and suffereth not their cattle to decrease.

39. And again, when they are minished and brought low : through oppression, through any plague or trouble ;

40. Though he suffer them to be evil-intreated through tyrants : and let them wander out of the way in the wilderness ;

41. Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

(*v*) v. 26. "Carried, &c." So Virgil, 1 Æn. 106., and 3 Æn. 565.

(*w*) v. 27. "Stagger, &c." In describing God's controul, Job uses the same expression, "He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way : they grope in the dark without light, and he maketh them to stagger like a drunken man, Job xii. 24, 25."

(*x*) v. 28. "So," or "but."

(*y*) v. 33. "The floods," i. e. "the land near water:" making *that* dry, barren, and desolate, which before was well watered, fruitful, and cultivated.

(*z*) v. 35. "Maketh, &c." In the encouragement God is giving the people, Isaiah xli. 17, 18. he uses expressions exactly conformable to this passage, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Jacob will not forsake them : I will open rivers in high places, and fountains in the midst of the valleys : I will make the wilderness a pool of water, and the dry land springs of water." See also Isaiah xxxv. 6. — xliii. 19. — xlv. 3.

42. The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

43. Whoso is wise, will ponder these things : and they shall understand the loving-kindness of the Lord.

Lessons for the Twenty-second Day of the Month throughout the Year.

January 22.	February 22.	March 22.	April 22.
Morn. Gen. xlii. Matt. xx. (1) Even. Gen. xliii. 1 Cor. iv. (2)	Morn. Deut. i. Luke v. (3) Even. Deut. ii. Gal. v. (4)	Morn. Judges xii. John ix. Even. Judges xiii. 1 Tim vi.	Morn. 2 Sam. xvi. Acts xix. Even. 2 Sam. xvii. 2 Pet. i.
May 22.	June 22.	July 22.	August 22.
Morn. Ezra i. Matt. xx. (5) Even. Ezra iii. 1 Cor. v.	Morn. Job xxxix. Luke vi. (6) Even. Job xl. Gal. vi. (7)	Morn. Jer. xi. John x. (8) Even. Jer. xii. 2 Tim. i.	Morn. Dan. vi. Acts xx. Even. Dan. vii. 2 Pet. ii.
September 22.	October 22.	November 22.	December 22.
Morn. Zech. viii. Matt. xxiii. (9) Even. Zech. ix. 1 Cor. vii.	Morn. Wisd. xvii. Luke viii. (10) Even. Wisd. xviii. Eph. ii. (11)	Morn. Baruch vi. John xiv. (12) Even. Hist. of Sus. Tit. i.	Morn. Isaiah lv. Acts xxii. Even. Isaiah lvi. 1 John ii.

(1) ante, 77. 199.

(2) ante, 34.

(3) ante, 187.

(4) ante, 209.

(5) ante, 77. 199.

(6) ante, 183.

(7) ante, 210.

(8) ante, 171. 149.

(9) ante, 45.

(10) ante, 83.

(11) ante, 39.

(12) ante, 155. 167.

EVENING PRAYER.

Psalm cviii. (a)

O GOD, my heart is ready, my heart is ready : I will sing and give praise with the best member (b) that I have.

2. Awake, thou lute and harp : I myself will awake right early.

3. I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

4. For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

5. Set up thyself, O God, above the heavens : and thy glory above all the earth.

6. That thy beloved may be delivered : let thy right hand save them, and hear thou me.

7. God hath spoken (c) in his holiness (d) : "I will rejoice there—fore, and divide Sichem, and

(a) The first five verses are nearly the same as the last five in the 57th Psalm ; and the last eight, as the last eight in the 60th Psalm. It might be united as a triumphal hymn after David had succeeded against the Philistines, the Moabites and the Edomites, calling to mind and repeating in the eight last verses, the song of hope he had made before he went

out against them. It is one of the proper Psalms for Ascension Day, the day our Saviour triumphed over all his enemies.

(b) v. 1. "Best member," i. e. "his tongue."

(c) v. 7. "Spoken," i. e. (perhaps) "given me assurance." See note on Ps. lx. 6.

(d) "Holiness," or "Sanctuary."

"mete out the valley of Succoth."

8. Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head.

9. Judah is my lawgiver ; Moab is my wash-pot : over Edom will I cast out my shoe ; upon Philistia will I triumph.

10. Who will lead me into the (e) strong city : and who will bring me into Edom ?

11. Hast not thou (f) forsaken (g) us, O God : and wilt not thou, O God, go forth with our hosts ?

12. O help us against the enemy : for vain is the help of man.

13. Through God we shall do great acts : and it is he that shall tread down our enemies.

(e) v. 10. "The strong city," i. e. "Bozrah," the capital of Edom ; situated on a rock, and fortified, so as to be deemed impregnable.

(f) v. 11. For "hast not thou," the reading should perhaps be, "hast thou then." This agrees better with the concluding part of the verse, and with the prayer in verse 12. The Septuagint is, "Ὀὐκ ἔστιν ὁ θεὸς ὁ ἀποσπάμενος ἡμᾶς," which may be rendered, "Wilt not thou O God, though for a time thou hast forsaken us ?"

(g) "Forsaken," or "encompassed," "armed."

(h) An anxious prayer to God for protection, supposed to be written by David, (Wats. Apol. 55.) complaining bitterly of the malevolence and rancour of his enemies, praying for or predicting their confusion, noticing his own distress, but concluding with a resolution to praise God, as being confident of deliverance.

(i) v. 5. "Set, &c." Some translators render this and the following verses as predictions, not as imprecations : "Thou shalt set, &c." "and Satan shall stand, &c." Dr. Kennicott treats them as imprecations, but as the imprecations of David's enemies : and he translates verse 19. "This is the prayer to God of those

Psalm cix. (h)

HOLD not thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2. And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

3. For the love that I had unto them, lo, they now take my contrary part : but I give myself unto prayer.

4. Thus have they rewarded me evil for good : and hatred for my good will ;

5. "Set (i) thou an ungodly man to be ruler over him : and let Satan stand at his right hand. (k)

"who are my enemies, and who speak evil against my soul;" (See 2. Kennic. Dissert. 581, 582. — Kennic. Rem. 271.) and this translation seems to agree with the original and with the Septuagint. Dr. Kennicott's supposition appears strongly countenanced also by the context and general scope of the Psalm. It begins with stating that the mouth of the ungodly was opened upon him and compassed him about with words of hatred. Is it then improbable he should state what those words were ? The verses from verse 5 to 19. all speak of an individual in the singular number ; the prayer to God, in verse 20. &c. comes in naturally ; the petition, in verse 27., "though they curse, yet bless thou," agrees with the notion that he had been specifying the curses they used ; the prayer, in verse 28. that his enemies may be clothed with shame, follows the imputation upon him in verse 17. that he clothed himself with cursing ; and the intimation in verse 30. that the Lord should stand at the right hand of the poor, (that is, at his right hand,) is in contrast with their prayer in verse 5. that Satan might stand there.

(k) "At his right hand," to annoy him ; to lead him into trouble ; to expose him to God's wrath.

6. "When sentence is given
"upon him, let him be con-
"demned : and let his prayer be
"turned into sin.

7. "Let his days be few : and
"let another take his office.

8. "Let his children be father-
"less : and his wife a widow.

9. "Let his children be vaga-
"bonds, and beg their bread : let
"them seek it also out of desolate
"places.

10. "Let the extortioner con-
"sume all that he hath : and let
"the stranger spoil his labour.

11. "Let there be no man to
"pity him : nor to have compas-
"sion upon his fatherless chil-
"dren.

12. "Let his posterity be de-
"stroyed : and in the next ge-
"neration let his name be clean
"put out.

13. "Let the wickedness of
"his fathers be had in remem-
"brance in the sight of the Lord :
"and let not the sin of his mother
"be done away.

14. "Let them (*l*) always be
"before the Lord : that he may
"root out the memorial of them
"from off the earth ;

15. "And that, because his
"mind was not to do good : but
"persecuted the poor helpless
"man, that he might slay him
"that was vexed at the heart.

16. "His delight was in curs-
"ing, and it shall happen unto
"him : he loved not blessing,
"therefore shall it be far from
"him.

17. "He clothed himself with
"cursing, like as with a raiment :

"and it shall come into his bowels
"like water, and like oil into his
"bones.

18. "Let it be unto him as the
"cloke that he hath upon him :
"and as the girdle that he is
"always girded withal."

19. Let it thus happen from
the Lord unto mine enemies : and
to those that speak evil against
my soul.

20. But deal thou with me, O
Lord God, according unto thy
Name : for sweet is thy mercy.

21. O deliver me ; for I am
helpless and poor : and my heart
is wounded within me.

22. I go hence like the shadow
that departeth : and am driven
away as the grasshopper.

23. My knees are weak through
fasting : my flesh is dried up for
want of fatness.

24. I became also a reproach
unto them : they, that looked
upon me, shook their heads.

25. Help me, O Lord my God :
O save me according to thy mercy.

26. And they shall know, how
that this is thy hand : and that
thou, Lord, hast done it.

27. Though they curse, yet
bless thou : and let them be con-
founded that rise up against me ;
but let thy servant rejoice.

28. Let mine adversaries be
clothed with shame : and let them
cover themselves with their own
confusion, as with a cloke.

29. As for me, I will give great
thanks unto the Lord with my
mouth : and praise him among
the multitude.

30. For he shall stand at the
right hand of the poor : to
save his soul from unrighteous
judges.

(*l*) v. 14. "Them, &c." i. e. "the wick-
"edness of his fathers, and the sin of his
"mother."

MORNING PRAYER.

Psalm cx. (m)

Lord (n) said unto my Lord : " Sit thou on my right hand, until (p) I make thine enemies thy footstool."

The (q) Lord shall send the rod of thy power out of (s) : be thou ruler (t), even in the (u) among thine enemies.

3. In the day of thy power shall the (v) people offer thee free-will offerings with an holy worship : the dew (w) of thy birth is of the womb of the morning.

4. The (q) Lord swear, and will not repent : " Thou art a " priest for ever after the order (x) " of Melchisedech."

A prophetic hymn upon the Messiah written by David. It is clearly so called by our Saviour, in his conversation with the Pharisees, (Matt. xxii. 41 — Mark xii. 35 to 37. and Luke xx. 44.) " Jesus asked them, " What say ye of Christ? whose son is he? they say unto him, The son of David. he saith unto them, How then doth David in spirit" (under the influence of inspiration) " call him, Lord, saying, The Lord said unto my lord, Sit thou on my right hand, till I make thine enemies thy footstool?" If David then call him, Lord, how is he his son?" So St. Peter, in his address on the day the apostles received the gift of the Holy Ghost, (Acts 2. 34.) evidently treats it as written by David, and as applying to the Messiah : David is not ascended into the heavens, he saith himself, " The Lord said unto my lord, Sit thou on my right hand, till I make thy foes thy footstool." In the passage, Heb. i. 13. " to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool," it is evident the author must have considered it as written of the Messiah. And the Messiah is ever after the order of Melchisedech," is repeatedly in the Hebrews conceived as applying to the Messiah. See v. 6. 10. — vi. 20. — vii. 21. Justin considers it as clear that it was written prophetically of the Messiah, Dial. cum Tryphone, 250, 251. 309.; and so does Graves, Graves's Trinity, 40. It is the first of the Psalms for Christmas Day.

v. 1. " The Lord," i. e. " God the Father." Hebr. " Jehovah." Sept. " My Lord," i. e. " the Messiah." " Adonai." See ante, 254. note on v. 4. Sept. 77 Kyply μς. In Ecclus. li.

10. " The Lord, the Father of my Lord," is represented as invoked.

(p) " Until, &c." St. Paul refers to this passage, 1 Cor. xv. 25. " Then cometh the end; when he" (i. e. Christ) " shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power; for he must reign till he hath put all enemies under his feet."

(q) v. 2. 4. " The Lord," i. e. " God the Father." Hebr. " Jehovah."

(r) " Rod" or " sceptre;" " the symbol of royalty. Jerome."

(s) " Of Sion." So Ps. ii. 6. " yet have I set my king upon my holy hill of Sion:" and Isaiah ii. 3. " out of Sion shall go forth the law, and the word of the Lord from Jerusalem."

(t) v. 2. 5, 6. " Ruler, &c." The extent of his dominion, and the severity of his vengeance, is also foretold, Ps. ii. 8, 9. " Desire of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession. Thou shalt bruise them with a rod of iron, and break them in pieces like a potter's vessel."

(u) " The midst, &c." so complete shall be thy sway. See Ps. xlv. 6. It is not impossible this may look forward to the destruction of Jerusalem.

(v) v. 3. " The people," i. e. (probably) " the Gentiles."

(w) " The dew, &c." i. e. (says Bishop Horne) " Thy children" (those who shall entitle themselves to that appellation) " shall exceed in number brightness and beauty, the spangles of the morning dew."

(x) v. 4. " Of Melchisedech," not of Aaron, whose priesthood originated from the Mosaic institutions, and would end with them, and was confined to the Israelites, — but of Melchisedech, who was long

5. The Lord (*y*) upon thy (*z*) right hand : shall wound even (*a*) kings in the day of his wrath.

6. He shall judge among the heathen, he shall fill (*b*) the places with the dead bodies : and smite in sunder the heads over divers countries.

7. He shall drink of the brook (*c*) in the way : therefore shall he lift up his head.

Psalm cxi. (*d*)

I WILL give thanks unto the Lord with my whole heart : secretly (*e*) among the faithful, and in the congregation. (*g*)

before Aaron's time, being contemporary with Abraham. See Gen. xiv. 18, 19. The meaning probably is, "Thou shalt be a priest, not for a limited time, as the priests of the order of Aaron, but for ever; not for one nation only, but for every people and language that shall look up to thee. And as it belonged to the priest's office to offer sacrifice and to intercede for and bless the people, thou shalt offer up for them an all-sufficient sacrifice, thou shalt make intercession for them to the end of time, and shalt confer upon them God's blessing."

(*y*) v. 5. "The Lord upon thy right hand," i. e. "the Messiah, he who is ordered by the Father, in verse 1. to sit at his right hand." Hebr. "Adonai."

(*z*) "Thy," i. e. "God the Father's." Though the Psalmist, in the three preceding verses, was addressing the Son, he appears here to turn to the Father. Bp. Horne.

(*a*) "Even kings;" the very highest shall not be able to withstand or escape.

(*b*) v. 6. "Fill, &c." so great shall be his vengeance.

(*c*) v. 7. "Drink of the brook, &c." perhaps, a proverb, to signify great distress: "Be as much straitened as those who have nothing to drink but the water by the way side; pass through the greatest sufferings, to be exalted to the greatest glory." See Justin M. Dial. cum Tryphone, 251. — 4. Hamm. 322, 323. — Patrick in loco. — Sykes on the He-

2. The works of the Lord are great : sought out (*h*) of all them that have pleasure therein.

3. His work is worthy to be praised and had in honour : and his righteousness endureth for ever.

4. The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5. He hath given (*i*) meat unto them that fear him : he shall ever be mindful of his covenant. (*k*)

6. He hath shewed his people the power of his works : that he

brews, introduction, p. xxxviii. The same idea, probably, as Phil. ii. 8, 9. (ante, 102.) "He humbled himself, and became obedient unto death, even the death of the cross, wherefore God also hath highly exalted him, and given him a Name which is above every Name, &c."

(*d*) An alphabetical Psalm, consisting of twenty-two sentences, each beginning with a letter of the Hebrew alphabet, in regular succession. It is one of the proper Psalms for Easter Day. From calling into recollection the works of God and what he had done for his people; and, perhaps, looking forward prophetically to the Christian covenant and blessings, it presses the duty of making God the object of veneration and worship.

(*e*) v. 1. "Secretly, &c." i. e. "both in private and in public."

(*g*) "The congregation," i. e. "the great religious assembly of the Jews." Ante, Ps. xxii. 25.

(*h*) v. 2. "Sought out," i. e. "industriously inquired into and looked after." In Ps. xxviii. 5, 6. and Isaiah v. 12. it is an imputation "not to regard the work of the Lord, nor consider the operation of his hands."

(*i*) v. 5. "Given," referring, probably, to the miraculous supply of food in the wilderness; a type of the spiritual supply Christ would give.

(*k*) "His covenant," i. e. either, "what ever he promises," without referring to any particular engagement; or it might allude to the promise to Abraham to give

give (*l*) them the (*m*) he-
of the heathen.

The works of his hands
erity (*n*) and judgement :
is commandments (*o*) are
(*p*)

They stand fast for ever and
and are done in truth and
r.

He sent redemption (*q*) unto
eople : he hath commanded
ovenant (*r*) for ever : holy
everend is his Name.

The fear (*s*) of the Lord
beginning of wisdom : a
understanding have all they
do thereafter ; the praise of
lureth for ever.

Psalm cxii. (*t*)

SED is the man that feareth
ord : he hath great delight
commandments.

His (*u*) seed shall be mighty
earth : the generation of the
ul shall be blessed.

3. Riches and plenteousness
shall be in his house : and his
righteousness endureth for ever.

4. Unto the godly there ariseth
up light in the darkness (*x*) : he
is merciful, loving, and righteous.

5. A good man is merciful, and
lendeth : and will guide his words
with discretion.

6. For he shall never be moved :
and the righteous shall be had in
everlasting remembrance.

7. He will not be afraid of any
evil tidings : for his heart stand-
eth fast, and believeth in the
Lord.

8. His heart is established, and
will not shrink : until he see his
desire upon his enemies.

9. He hath dispersed abroad (*y*),
and given to the poor : and his
righteousness (*z*) remaineth for
ever ; his horn shall be exalted
with honour.

10. The ungodly shall see it,
and it shall grieve him : he shall

he land of Canaan, (see Ps. cv. 9.
d might leave it to be inferred from
filment of *that* promise, that every
ould also be performed.

6. "That he may give," or "in
g."

"The heritage, &c." i. e. (perhaps)
and of Canaan."

7. "Verity and judgment," i. e.
and just ; will bear the strictest
iny ; will answer any test." Even
iving out the Canaanites was per-
consistent with justice ; it was *for*
ickedness that they were driven out,
ix. 5.) : and God forbore to drive
out until their "*iniquity was full*."
m. xv. 16.

"Commandments," or "orderings,"
nsations."

"True," i. e. "correct," "proper."

9. "Redemption," i. e. (probably)
elivering them from the Egyptian
age, a type of the *greater* deliver-
through Christ, from the bondage
l."

"For ever," perhaps, referring

prophetically to the Christian dispens-
ation, to that kingdom which should stand
for ever, and should never be destroyed.

(*s*) v. 10. "The fear, &c." So Job
xxviii. 28. "Behold, the fear of the Lord,
"that is wisdom, and to depart from evil
"is understanding." See also Prov. i. 7.
—ix. 10.

(*t*) On the blessings (even in this world)
of the good. Another alphabetical Psalm.

(*u*) v. 2. "His seed, &c." So that the
righteousness of the father shall bring
down blessings upon the son.

(*x*) v. 4. "Light in the darkness," i. e.
"comfort in adversity ; safety in times of
"peril." See Ps. xci.

(*y*) v. 9. "Dispersed abroad," i. e. (pro-
bably) "distributed extensively to those
"in need." St. Paul refers to this pas-
sage (2 Cor. ix. 9.) when he is pressing the
Corinthian converts to *contribute liberally*
to their poorer brethren.

(*z*) "Righteousness," i. e. "the me-
rit of his bounty." 3. Hamm. 3. — Locke
186.

gnash with his teeth, and consume away; the desire of the ungodly shall perish.

Psalm cxiii. (a)

PRAISE the Lord, ye servants :
O praise the Name of the Lord.

2. Blessed be the Name of the Lord : from this time forth for evermore.

3. The Lord's Name is praised : from the rising (b) up of the sun, unto the going down of the same.

4. The Lord is high above all heathen : and his glory above the heavens.

5. Who is like unto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth?

6. (c) He taketh up the simple out of the dust : and lifteth the poor out of the mire ;

7. That he may set him with the princes : even with the princes of his people.

8. He maketh the barren woman to keep house (d) : and to be a joyful mother of children.

(a) A spirited invocation to the praise of God for his high pre-eminence, and for his condescension at the same time to the affairs of men. This, and the five following Psalms, were used by the Jews on the Paschal night, after they had eaten the paschal lamb. See ante, 108. note on Mark xiv. 1. It is with us one of the proper Psalms for Easter Day.

(b) v. 3. "The rising, &c." i. e. "from one end of heaven to the other, from east to west;" one of the many instances of the figurative language of Hebrew poetry! The same expression occurs, Ps. l. 1., and in Mal. xi. "from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles." So Isaiah lix. 19. "They shall fear the name of the

"Lord from the west, and his glory from the rising of the sun."

(c) v. 6. Like the passage in Hannah's song of praise for the birth of Samuel (1 Sam. ii. 8.): "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them amongst princes, and to make them inherit the throne of glory."

(d) v. 8. "To keep house," i. e. "to be the head of a family;" "to have a house," i. e. "children of her own, to keep." Hannah's thanksgiving was, because she had a child after she had been long barren; and "building a house" is a common expression for having a family. See Exod. i. 21. — Deuter. xxv. 9. — Ruth iv. 11. See also Ps. cxxvii. 1.

Lessons for the Twenty-third Day of the Month throughout the Year.

January 23.	February 23.	March 23.	April 23.
Morn. Gen. xlv. Matt. xxi. (1)	Morn. Deut. iii. Luke vi. (2)	Morn. Judges xiv. John x. (4)	Morn. 2 Sam. xviii. Acts xi.
Even. Gen. xlv. 1 Cor. v.	Even. Deut. iv. Gal. vi. (3)	Even. Judges xv. 2 Tim. i.	Even. 2 Sam. xix. 2 Pet. ii.
May 23.	June 23.	July 23.	August 23.
Morn. Ezra iv. Matt. xxi. (5)	Morn. Job xli. Luke vii. (6)	Morn. Jer. xiii. John xi.	Morn. Dan. viii. Acts xxi.
Even. Ezra v. 1 Cor. vi.	Even. Job xlii. Eph. i.	Even. Jer. xiv. 2 Tim. ii.	Even. Dan. ix. 2 Pet. iii.

1) ante, 29. (2) ante, 183. (3) ante, 210. (4) ante, 171. 149. (5) ante, 29. (6) ante, 215.

Lessons for the Twenty-third Day of the Month, continued.

September 23.	October 23.	November 23.	December 23.
Morn. Zech. x. Matt. xxiv. (7)	Morn. Wisd. xix. Luke ix.	Morn. Bel. & Dr. John xv. (9)	Morn. Isaiah lvii. Acts xxiii.
Even. Zech. xi. 1 Cor. viii.	Even. Ecclus. i. Eph. iii. (8)	Even. Isaiah i. Tit. 1, 2, 3.	Even. Isaiah lviii. 1 John iii. (10)

(7) ante, 74.

(8) ante, 56, 212.

(9) ante, 151. 180. 230.

(10) ante, 73. 178.

EVENING PRAYER.

Psalm cxiv. (e)

WHEN Israel came out of Egypt :
and the house of Jacob from
among the strange people ;

2. Judah was his (g) sanctu-

ary (h) : and Israel his domi-
nion.

3. The sea (i) saw that,
and fled : Jordan (k) was driven
back.

4. The mountains (l) skip-

(e) A hymn of great poetic spirit, upon God's presence with the Israelites when they passed from Egypt to Canaan, calling to mind his leading them through the sea and through the river Jordan, his appearance upon mount Sinai, and the miraculous supply of water in the wilderness. It is one of the proper Psalms for Easter Day.

(g) v. 2. "His," i. e. "God's." In the Spectator (No. 461.) the force and beauty of concealing God's name until the 7th verse is pointed out. It is left in some degree of doubt *whose* sanctuary and dominion Judah and Israel were, and why the sea fled, &c. until the 7th verse, and then it is *at once* accounted for by God's presence.

(h) "His sanctuary," "his dominion," i. e. "God was constantly with Judah, as though it had been his sanctuary or temple, and protected Israel as though they had been peculiarly the people of his kingdom." In the passage through the Red Sea, "the Lord went before the people by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to give them light, Exod. xiii. 21. — xiv. 19, 20.;" and when they were afterwards directed to make a tabernacle, and to put the ark therein, the glory of the Lord from time to time filled the tabernacle, and "the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout

"all their journies, Exod. xl. 2. 34. 38." Well therefore might it be said that Judah was "his sanctuary, and Israel his dominion."

(i) v. 3. "The sea, &c." Alluding to the sea's dividing, when the Israelites were pursued by Pharaoh, and passed through as on dry land.

(k) "Jordan, &c." About forty years after the passage through the Red Sea, God thought fit to magnify Joshua in the sight of all Israel, that they might know that as God had been with Moses, so would he be with Joshua; and by God's directions Joshua told the people, that as soon as the soles of the feet of the priests that bare the ark of the Lord should rest in the waters of Jordan, the waters that came down the river Jordan should be cut off from the rest of the river, and stand on a heap; and it came to pass, that as soon as the feet of the priests that bare the ark were dipped in the brim of the water, the waters which came down the river rose up upon a heap, and the priests stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground. Josh. iii. 7 to 17.

(l) v. 4. "The mountains, &c." This may refer to God's descent upon mount Sinai, shortly after the passage through the Red Sea, when the Lord "descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly, Exod. xix. 18."

ped (*m*) like rams : and the little hills like young sheep.

5. What aileth thee, O thou sea (*n*), that thou fleddest : and thou Jordan, that thou wast driven back ?

6. Ye mountains, that ye skip-ped (*m*) like rams : and ye little hills, like young sheep ?

7. Tremble, thou earth, at the presence of the Lord : at the presence of the God of Jacob ;

8. Who turned (*o*) the hard rock into a standing water : and the flint stone into a springing well.

(*m*) v. 4. 6. "Skipped," or "trembled;" see Hebr. and Sept. *ἐκπλησαν*.

(*n*) v. 5. "Thou sea, &c." This appeal to *inanimate* substances, as if they had *intelligence*, is highly poetic; and so is the passage in verse 3. which considers the sea as *seeing* God's presence. Indeed the question may be asked as to *this* as well as many other Psalms, "where amongst the ancient heathen poets do we meet with any hymn or ode of more animation, or of superior classic elegance?"

(*o*) v. 8. "Turned, &c." In the wilderness: the Israelites were clamorous for want of water, and God commanded Moses, "thou shalt strike the rock," (in Horeb,) "and there shall come water out of it, that the people may drink:" Moses did so in the sight of the elders of Israel; and the water came out abundantly, and the congregation drank, and their beasts also. See Exod. xvii. 1 to 6. and Numb. xx. 1 to 11.

The Spectator has thus versified this Psalm (No. 461.), but the prose translation has the advantage in spirit and animation.

"When Israel, freed from Pharaoh's hand,
Left the proud tyrant and his land,
The tribes with cheerful homage own
Their king, and Judah was his throne.

"Across the deep their journey lay;
The deep divides to make them way;
The streams of Jordan saw, and fled
With backward current to their head.

"The mountains shook like frightened sheep,
Like lambs the little hillocks leap;

Psalm cxv. (*p*)

NOT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.

2. Wherefore shall the heathen say : "Where (*q*) is now their "God?"

3. As for our God, he is in heaven : he hath (*r*) done whatsoever pleased him.

4. Their idols (*s*) are silver and gold : even the work of men's hands.

"Not Sinai on her base could stand,
"Conscious of sovereign power at hand.

"What power could make the deep divide?
"Make Jordan backward roll his tide?
"Why did ye leap, ye little hills?
"And whence the fright that Sinai feels?

"Let every mountain, every flood
"Retire, and know the approaching God.
"The king of Israel, see him here!
"Tremble thou earth, adore and fear.

"He thunders, and all nature mourns;
"The rock to standing pools he turns;
"Flints spring with fountains at his word,
"And fires and seas confess their Lord."

(*p*) Upon the transcendent power of him who is in heaven and made heaven and earth, and the impotence of idol. It was probably either a triumphal song after some success over the heathen, or a confident application to God upon some attack they made.

(*q*) v. 2. "Where, &c." This was (probably) a common insult from the heathen when any calamities fell upon the Israelites. (See note on Ps. lxxix. 9.)

(*r*) v. 3. "He hath done, &c." or "he doeth whatsoever pleaseth him."

(*s*) v. 4. "Their idols, &c." A similar ridicule of the heathen idols occurs, Ps. cxxxv. 15. and the folly of idol worship is finely derided in Is. xlv. 13 to 19. It is well satirized by Horace,

"Olim truncus eram ficulnus, inutile lignum,
"Cum faber, incertus scammum, feceratis
"Priapum.

"Maluit esse Deum."

Lib. i. Sat. 2.

See also Is. xlv. 13. — xlv. 1.

5. They have mouths, and speak not : eyes have they, and see not.

6. They have ears, and hear not : noses have they, and smell not.

7. They have hands, and handle not ; feet have they, and walk not : neither speak they through their throat.

8. They that make them, are like (*t*) unto them : and so are all such as put their trust in them.

9. (*u*) But thou house of Israel, trust thou in the Lord : he is their succour and defence.

10. Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11. Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12. The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13. He shall bless them that fear the Lord : both small and great.

14. The Lord shall increase

you more and more : you and your children.

15. Ye are the blessed of the Lord (*x*) : who made heaven and earth.

16. All the whole heavens are the Lord's : the earth (*y*) hath He given to the children of men.

17. The dead (*z*) praise not thee, O Lord : neither all they that go down into silence.

18. But we will praise the Lord : from this time forth for evermore. Praise the Lord.

MORNING PRAYER.

Psalm cxvi. (*a*)

I AM well pleased : that the Lord hath heard the voice of my prayer ;

2. That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3. The snares of death compassed me round about : and the pains (*b*) of hell gat hold upon me.

4. I shall find (*c*) trouble and heaviness ; and I will (*c*) call

(*t*) v. 8. "Like, &c." i. e. "having eyes, and yet not seeing ; having senses, but not using them."

(*u*) v. 9, 10, 11. The former part of each of these verses was probably sung by one set of singers, the latter by another ; this will account for the word "their" instead of "your."

(*x*) v. 15. "The Lord, &c." i. e. "that Lord who had power to make heaven and earth," contrasted with idols, who could do nothing.

(*y*) v. 16. "The earth, &c." i. e. "it is upon his gift alone that the earth is used and enjoyed by the children of men."

(*z*) v. 17. "The dead, &c." It is whilst we live, whilst we are in the enjoyment of God's blessings here that we ought to turn

with thankfulness and praise to him that gives them. So Hezekiah, when God had promised to lengthen his life, says, (Isaiah xxxviii. 18, 19.) "the grave cannot praise thee, death cannot celebrate thee ; the living, the living, he shall praise thee, as I do this day." See also Ps. vi. 5. — xxx. 10.

(*a*) A thanksgiving for deliverance, with a resolution to make some public acknowledgment of it in the house of the Lord. It is one of the Psalms appointed to be read at the churching of women.

(*b*) v. 3. "The pains of hell," i. e. "such as foreboded death."

(*c*) v. 4. "Shall find," and "will call ;" or (B. T.) "found," and "called," which seems right. So Sept.

upon the Name of the Lord : " O Lord, I beseech thee, deliver " my soul."

5. Gracious (*d*) is the Lord, and righteous : yea, our God is merciful.

6. The Lord preserveth the simple : I was in misery, and he helped me.

7. Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8. And why ? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9. I will walk (*e*) before the Lord : in the land of the living.

10. I believed, and therefore will I (*g*) speak ; but I was sore troubled : I said in my haste, " All men are liars." (*h*)

11. What reward shall I give

unto the Lord : for all the benefits that he hath done unto me ?

12. I will receive the cup (*i*) of salvation : and call upon the Name of the Lord.

13. I will pay my vows now in the presence (*k*) of all his people : right dear (*l*) in the sight of the Lord is the death of his saints.

14. Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine handmaid ; thou hast broken my bonds in sunder.

15. I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.

16. I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house, even in the midst

(*d*) v. 5. " Gracious, &c." An acknowledgment that God attended to his prayer.

(*e*) v. 9. " Will walk, &c." i. e. either, " I will walk *before him, in his ways*, as long " as I live, in return for his goodness ; or, " I shall still be permitted to live." See Psalm lvi. 12, 13.

(*g*) v. 10. " I will," or " did I." Sept. *ἔδειξα*.

(*h*) " Liars," i. e. (perhaps) " deceitful, not to be depended upon." This Psalm was perhaps written after some calamity in which the writer's friends had abandoned him. Another translation of this verse is, " I believed that I should be " lost, for I was sore troubled ; I said in " my fear, all my life is gone." See Ken- nicott and Street.

(*i*) v. 12. " The cup, &c." i. e. " the " cup the Israelites used when they came " to offer sacrifice, and return thanks for " deliverance : " it was called " the cup of " deliverance." The drink offering (Numb. xxviii. 7.) was perhaps poured out of it. Dr. Hammond says, they used one cup of deliverance publicly in the temple, by way of public acknowledgment, and another in their own families, by way of

private domestic thanksgiving. In the institution of the Lord's Supper, we have also a " cup of deliverance," of which St. Paul says, " the cup of blessing which " we bless, is it not the communion of the " blood of Christ ?"

(*k*) v. 13. " The presence, &c." To make a *public* acknowledgment. So in Psalm xxxv. 18. David promises, if God will give him deliverance, that he will give him thanks in *the great congregation*. See note on Ps. xxxv. 18.

(*l*) " Dear," i. e. " precious, valuable ; " he will not *easily* suffer them to perish." So Psalm lxxii. 14. " he shall deliver " their soul from falsehood and wrong, " and *dear* shall their blood be in " his sight." So 1 Sam. xxvi. 21. when David spared to kill Saul in the cave, Saul said unto him, " I will no more do thee " harm, because my soul was *precious* in " thine eyes this day." And 2 Kings i. 13. when Abaziah's messenger deprecated Elijah's calling down fire from heaven to destroy him and the fifty men who accompanied him, he said, " O man of God, " I pray thee let my life and the life of " these fifty thy servants, be *precious* in " thy sight."

of thee, O Jerusalem. Praise the Lord.

Psalm cxvii. (m)

O PRAISE the Lord, all ye heathen (n) : praise him, all ye nations.

2. For his merciful kindness is ever more and (o) more towards us : and the truth (p) of the Lord endureth for ever. Praise the Lord.

Psalm cxviii. (q)

O GIVE thanks unto the Lord, for he is gracious : because his mercy endureth for ever.

2. Let Israel now confess, that he is gracious : and that his mercy endureth for ever.

(m) An invitation to all nations to come in to the worship of the true God, because of the blessings he confers upon his servants, and the fidelity with which he keeps his promises. It is not improbable that this Psalm was written either just after the return from the Babylonish captivity, when the prophecies of Jeremiah, that the captivity should last seventy years and no more, were just accomplished, (see note on Psalm cii. 13.) or when the building of the last temple, in fulfilment of the prophecy of Haggai (see ante, 121.), was finished. The completion of these prophecies would naturally draw their attention to those which referred to the Messiah. Bishop Patrick considers the Psalm *prophetical*, looking forward to the joy the coming of the Messiah would produce, and the *general extent* of the blessings he would confer.

(n) v. 1. "Ye heathen." In Rom. xv. 11. where St. Paul is shewing that the *Gentiles* also were to be admitted to the benefits of Christ's coming, and to form part of the true worshippers of God, he cites amongst other passages this verse, "As it is written, Praise the Lord, ye Gentiles, and laud him all ye people."

(o) v. 2. "More and more," i. e. "increasing."

(p) "The truth, &c." The first promises (next to the general one, immediately after the fall, Gen. iii. 15.) were to Abraham, Gen. xii. 3. "In thee shall

3. Let the house of Aaron (r) now confess : that his mercy endureth for ever.

4. Yea, let them now that fear the Lord confess : that his mercy endureth for ever.

5. I called upon the Lord in trouble : and the Lord heard me at large.

6. The Lord is on my side : I will not fear what man doeth (s) unto me.

7. The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8. (t) It is better to trust in the Lord : than to put any confidence in man.

"all families of the earth be blessed," and Gen. xxii. 18. "In thy seed shall all nations of the earth be blessed." The same promise was repeated to Isaac, Gen. xxvi. 4. and to Jacob, Gen. xxviii. 14. so that though the Messiah was to be of the seed of Abraham, &c. the benefit of his coming was to extend to *all mankind* ; and the meaning of this short Psalm may be, Let *all nations* come in to the praise and worship of God, for from what he has done *for us*, and the completion of *some* of his promises to *us*, we are assured his *great promise*, to send him in whom *all the nations* of the earth shall be blessed, will come to pass.

(q) A spirited triumphal hymn, used probably upon some solemn procession to the tabernacle, in which the ark of God was kept. David is supposed to have been the author, and it is considered by many writers, Jewish and Christian, as referring prophetically to the Messiah : the 22d verse is applied to our Saviour, both by Christ himself, and by St. Peter. It is one of the proper Psalms for Easter Day.

(r) v. 3. "The house of Aaron," i. e. "the priests and Levites."

(s) v. 6. "Doeth," or "can do."

(t) v. 8, 9. So Psalm cxlvi. 2. "O, put not your trust in princes, nor in any child of man, for there is no help in them."

9. It is better to trust in the Lord : than to put any confidence in princes.

10. All nations compassed me round about : but in the Name of the Lord will I (*u*) destroy them.

11. They kept me in on every side ; they kept me in, I say, on every side : but in the Name of the Lord will I (*u*) destroy them.

12. They came about me like bees, and are extinct even as the fire among (*x*) the thorns : for in the Name of the Lord I will (*u*) destroy them.

13. Thou hast (*y*) thrust sore at me, that I might fall : but the Lord was my help.

14. The Lord is my strength and my song : and is become my salvation.

15. The voice of joy and health is in the dwellings of the righteous : the right hand of the

Lord bringeth mighty things to pass.

16. The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass.

17. I shall not die, but live : and declare the works of the Lord.

18. The Lord hath chastened and corrected me : but he hath not given me over unto death.

19. Open me the gates (*z*) of righteousness : that I may go into them, and give thanks unto the Lord.

20. (*a*) This is the gate of the Lord : the righteous (*b*) shall enter into it.

21. (*c*) I will thank thee, for thou hast heard me : and art become my salvation.

22. The same stone (*d*) which the builders refused : is be-

(*u*) v. 10, 11, 12. "Will I," rather "did I." He is speaking of what *was past*, not of what *would* happen.

(*x*) v. 12. "Among the thorns," or "of thorns." "The fire of thorns" was one that burnt up suddenly and furiously, but was soon exhausted. See note on Psalm lviii. 8.

(*y*) v. 13. "Thou hast thrust," rather "they thrust," or (Jerome) "I was sore thrust at."

(*z*) v. 19. "The gates, &c." i. e. "of the tabernacle, where the ark was kept." So Ps. xxiv. 7. when the ark was carried up to the tabernacle, the acclamation was, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in." It was when they reached the gate of the tabernacle, therefore, that this part of the Psalm was sung.

(*a*) v. 20. This was probably the keeper's answer.

(*b*) "The righteous:" none else. According to 2 Chron. xxiii. 19. when Jehoiada restored the worship of God, "he set the porters at the gates of the house of the Lord," (as though that had

been the old practice,) "that none which *was unclean in any thing* should enter in."

(*c*) v. 21. This probably was sung upon their entering the tabernacle.

(*d*) v. 22. "Stone, &c." i. e. figuratively, "he who had met with so much opposition and scorn." When our Saviour intimated by the parable of the husbandman, that the Jews would put him to death, and that other nations would embrace his religion, he applies this passage to his own case : "Did ye never read in the Scriptures, *the stone which the builders rejected, the same is become the head of the corner?*" Matt. xxi. 42.—"Mark xii. 10.—Luke xx. 17." So when St. Peter was questioned, by what power or by what name he had healed the impotent man, and he answered it was by the name of Jesus Christ, he added, (applying this passage to our Saviour,) "This is the *stone* which was set at nought of you *builders*, which is become the *head of the corner*; neither is there salvation in any other: for there is none other name under heaven given among men, where by we must be saved. Acts iv. 11, 12." See also 1 Pet. ii. 7. The Messiah is

come the head stone in the corner. (e)

23. This is the Lord's doing : and it is marvellous in our eyes.

24. This is the day which the Lord hath made : we will rejoice and be glad in it.

25. Help me now, O Lord : O Lord, send us now prosperity.

26. Blessed be he that cometh in the Name of the Lord : we have wished (g) you good luck,

ye that are of the house of the Lord.

27. God (h) is the Lord who hath shewed us light : bind (i) the sacrifice with cords, yea, even unto the horns of the altar.

28. Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29. O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

referred to under the figure of "a corner stone," (Isaiah xxviii. 16.) "thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." And St. Paul speaks of Jesus Christ under the same figure, (Ephes. ii. 19, 20.) "Ye" (i. e. the Gentile converts at Ephesus) "are no more strangers and foreigners, but of the household of God, and are built upon the foundation of the apostles and pro-

"phets, Jesus Christ himself being the chief corner-stone." Ante, 39. 40.

(e) "The corner," "uniting Jew and Gentile.—Jerome."

(g) v. 26. "Wished you good luck," or "blessed you." The verb is the same as in the first division of the verse.

(h) v. 27. "God, &c." or "Jehovah is God, and hath shined upon us." Hebr.

(i) "Bind, &c." Perhaps at this part of the Psalm a victim to be offered was bound, &c.

Lessons for the Twenty-fourth Day of the Month throughout the Year.

January 24.	February 24.	March 24.	April 24.
Morn. Gen. xlvi. Matt xxii. (1) Even. Gen. xlvii. 1 Cor. vi.	Morn. Wisd. xix. Luke vii. (2) Even. Eccclus. i. Eph. i.	Morn. Judg. xvi. John xi. Even. Judg. xvii. 2 Tim. ii.	Morn. 2 Sam. xx. Acts xxi. Even. 2 Sam. xxi. 2 Pet. iii.
May 24.	June 24.	July 24.	August 24.
Morn. Ezra vi. Matt. xxii. (3) Even. Ezra vii. 1 Cor. vii.	Morn. Mal. iii. Matt. iii. Even. Mal. iv. Matt. xiv. to v. 13.	Morn. Jer. xv. John xii. Even. Jer. xvi. 2 Tim. iii.	Morn. Eccclus. xxiv. Acts. xxii. Even. Eccclus. xxix. 1 John i. (4)
September 24.	October 24.	November 24.	December 24.
Morn. Zech. xii. Matt. xxv. Even. Zech. xiii. 1 Cor. ix.	Morn. Eccclus. ii. Luke x. (5) Even. Eccclus. iii. Eph. iv. (6)	Morn. Isaiah ii. John xvi. (7) Even. Isaiah iii. Philem.	Morn. Isaiah lix. Acts xxiv. Even. Isaiah ix. 1 John iv. (8)

(1) ante, 223. 231. 217. (2) ante, 213. (3) ante, 223. 231. 217. (4) ante, 46. (5) ante, 226. 207. (6) ante, 213. 149. 220. (7) ante, 164. 158. 153. (8) ante, 175.

EVENING PRAYER.

Psalm cxix. (*k*)

BLESSED are those that are undefiled in the way : and walk in the law of the Lord.

2. Blessed are they that keep his testimonies : and seek him with their whole heart.

3. (*l*) For they who do no wickedness : walk in his ways.

4. Thou hast charged : that we shall diligently keep thy commandments.

5. O that my ways were made so direct : that I might keep thy statutes !

6. So shall I not be confounded : while I have respect unto all thy commandments.

7. I will thank thee with an unfeigned heart : when I shall have learned the judgments of thy righteousness.

8. I will keep thy ceremonies : O forsake me not utterly !

2d Part. (*m*)

9. **W**HEREWITHAL shall a young

(*k*) An alphabetical Psalm, divided into twenty-two parts, of eight verses each : the parts begin with the letters of the Hebrew alphabet in succession ; and each verse in each part begins with the same letter ; so that every verse in the first part begins with the first letter of the Hebrew alphabet, every verse in the second part with the second letter, and so on. This was probably done to assist the memory in getting it by heart and remembering it, there being no particular connection between the parts or verses. The law, statutes, and judgments of God (including probably the great promise of the Messiah) are the chief subjects, there being scarce a verse which does not mention them. David is considered as the author ; and he is supposed to have written it during his persecutions by Saul, but at intervals, whilst he had leisure to reflect upon the excellence of God's law, the happiness of them who kept it, (the nature of God's

man cleanse his way : even by ruling himself after thy word.

10. With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

11. Thy words have I hid (*n*) within my heart : that I should not sin against thee.

12. Blessed art thou, O Lord : O teach me thy statutes.

13. With my lips have I been telling ; of all the judgements of thy mouth.

14. I have had as great delight in the way of thy testimonies : as in all manner of riches.

15. I will talk of thy commandments : and have respect unto thy ways.

16. My delight shall be in thy statutes : and I will not forget thy word.

3d Part. (*o*)

17. **O** do well unto thy servant : that I may live, and keep thy word.

18. Open thou mine eyes : that

great promise,) and the comfort they had afforded him in his afflictions. The first part is upon the blessedness of acting up to God's commands, with an earnest prayer for power so to do.

(*l*) v. 3. The reading should probably be, "who do no wickedness, and walk in "his ways."

(*m*) Considerations for the young ; pretesting an adherence to and delight in God's commandments, and praying for further instruction therein.

(*n*) v. 11. "Hid," i. e. "treasured up."

(*o*) A prayer for God's protection and for further knowledge of his laws ; perhaps written when David was compelled to keep himself concealed for fear of Saul ; whilst he might well say (as in verse 19.) that he was a stranger upon earth, and (as in verse 23.) that princes (i. e. Saul's courtiers) did sit and speak against him.

I may see the wondrous things of thy law.

19. I am a stranger upon earth : O hide not thy commandments from me.

20. My soul breaketh out for the very fervent desire : that it hath alway unto thy judgments.

21. Thou hast rebuked the proud : and cursed are they that do err from thy commandments.

22. O turn from me shame and rebuke : for I have kept thy testimonies.

23. Princes also did sit and speak against me : but thy servant is occupied in thy statutes.

24. For thy testimonies are my delight : and my counsellors.

4th Part. (p)

25. **MY** soul cleaveth to the dust : O quicken thou me according to thy word.

26. I have acknowledged my ways, and thou heardest me : O teach me thy statutes.

27. Make me to understand the way of thy commandments : and so shall I talk of thy wondrous works.

28. My soul melteth away for very heaviness : comfort thou me according unto thy word.

29. Take from me the way of lying : and cause thou me to make much of thy law.

30. I have chosen the way of truth : and thy judgments have I laid before me.

31. I have stuck unto thy tes-

timonies : O Lord, confound me not.

32. I will run the way of thy commandments : when thou hast set my heart at liberty.

MORNING PRAYER.

5th Part. (q)

33. **TEACH** me, O Lord, the way of thy statutes : and I shall keep it unto the end.

34. Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.

35. Make me to go in the path of thy commandments : for therein is my desire.

36. Incline my heart unto thy testimonies : and not to covetousness. (r)

37. O turn away mine eyes lest they behold (s) vanity : and quicken thou me in thy way.

38. O stablish thy word in thy servant : that I may fear thee.

39. Take away the rebuke that I am afraid of : for thy judgments are good.

40. Behold my delight is in thy commandments : O quicken me in thy righteousness.

6th Part. (t)

41. **LET** thy loving-mercy come also unto me, O Lord : even thy salvation, according unto thy word.

42. So shall I make answer unto my blasphemers (u) : for my trust is in thy word.

(v) Reflections, resolutions, and prayers, during great distress.

(q) A prayer to be instructed and kept in the ways of goodness.

(r) v. 36. "Covetousness," i. e. (perhaps) "inordinate desire of whatever kind."

(s) v. 37. "Lest they behold," i. e. "that they may not behold."

(t) A prayer for protection, and resolutions to keep God's laws, and speak courageously of his testimonies.

(u) v. 42. "Blasphemers," i. e. "scoffers,"

43. O take not the word of thy truth (*x*) utterly out of my mouth : for my hope is in thy judgements.

44. So shall I always keep thy law : yea, for ever and ever.

45. And I will (*y*) walk at liberty : for I seek thy commandments.

46. I will speak of thy testimonies also, even before kings (*z*) : and will not be ashamed.

47. And my delight shall be in thy commandments : which I have loved.

48. My hands (*a*) also will I lift up unto thy commandments, which I have loved : and my study shall be in thy statutes.

7th Part. (*b*)

49. O THINK upon thy servant, as concerning thy word (*c*) : wherein thou hast caused me to put my trust.

50. The same is my comfort in my trouble : for thy word hath quickened me.

51. The proud have had me exceedingly in derision : yet have I not shrunk from thy law ;

52. For I remembered thine everlasting judgements, O Lord : and received comfort.

53. I am horribly afraid : for the ungodly that forsake thy law.

54. Thy statutes have been my songs : in the house of my pilgrimage. (*d*)

55. I have thought upon thy Name, O Lord, in the night-season : and have kept thy law.

56. This I had : because I kept thy commandments.

8th Part. (*e*)

57. THOU art my portion, O Lord : I have promised to keep thy law.

58. I made my humble petition in thy presence with my whole heart : O be merciful unto me according to thy word.

59. I called mine own ways to remembrance : and turned my feet unto thy testimonies.

60. I made haste, and prolonged not the time : to keep thy commandments.

61. The congregations of the ungodly have robbed me : but I have not forgotten thy law.

62. At midnight I will rise to give thanks unto thee : because of thy righteous judgements.

63. I am a companion of all them that fear thee : and keep thy commandments.

"those who ridicule my dependence upon thee."

(*x*) v. 43. "The word of thy truth," i. e. either, *generally*, "thy promise of protection to those who trust in thee ;" or, "some *particular* promise to David, like that mentioned 2 Sam. v. 2." See note on v. 49.

(*y*) v. 45. "Will," or "shall."

(*z*) v. 46. "Before kings." This implies that the Psalm was written *before* David was on the throne : *afterwards* he would not have used this expression.

(*a*) v. 48. "My hands, &c." i. e. either, "I will adhere vigorously to thy commandments ;" or, "I will swear solemnly

"to follow them :"—one of the Jewish modes of swearing was by lifting up the hand to heaven. See note on Ps. xlv. 21.

(*b*) A prayer for protection.

(*c*) v. 49. "Thy word, &c." referring perhaps to some special promise God had made David, probably that mentioned 2 Sam. v. 2. "Thou shalt feed my people Israel, and thou shalt be a captain over Israel."

(*d*) v. 54. "House of my pilgrimage," i. e. (perhaps) "the places where he had concealed himself from fear of Saul."

(*e*) Reflections and resolutions after prayer and self-examination.

. The earth, O Lord, is full
thy mercy : O teach me thy
ites.

9th Part. (g)

1. O LORD, thou hast dealt
iously with thy servant : ac-
ling unto thy word.

2. O learn me true under-
ding and knowledge : for I
e believed thy command-
its.

7. Before I was troubled, I
t wrong : but now have I
t thy word.

) A thanksgiving after deliverance
trouble, praying for further know-
e, and resolving to walk after God's
mandments.

) v. 7. "Fat, &c." An expression to de-
their arrogance. So Ps. xvii. 10.

68. Thou art good and graci-
ous : O teach me thy statutes.

69. The proud have imagined
a lie against me : but I will keep
thy commandments with my whole
heart.

70. Their heart is as fat (*h*)
as brawn : but my delight hath
been in thy law.

71. It is good for me that I
have been in trouble : that I may
learn thy statutes.

72. The law of thy mouth is
dearer unto me : than thousands
of gold and silver.

"They are inclosed in their own *fat*, and
"their mouth speaketh proud things;"
and Ps. lxxiii. 7. "Their eyes swell with
"fatness, and they do even what they
"lust."

Lessons for the Twenty-fifth Day of the Month throughout the Year.

January 25.	February 25.	March 25.	April 25.
Morn. Wisd. v. Acts xxii. to v. 22. Even. Wisd. vi. Acts xxvi.	Morn. Deut. v. Luke viii. (1) Even. Deut. vi. Eph. ii. (2)	Morn. Ecclus. ii. John xii. Even. Ecclus. iii. 1 Tim. iii.	Morn. Ecclus. iv. Acts xxii. Even. Ecclus. v. 1 John i. (3)
May 25.	June 25.	July 25.	August 25.
Morn. Ezra ix. Matt. xxiii. (4) Even. Nehem. i. 1 Cor. viii.	Morn. Prov. i. Luke viii. (5) Even. Prov. ii. Eph. ii. (6)	Morn. Ecclus. xxi. John xiii. Even. Ecclus. xxii. 2 Tim. iv. (7)	Morn. Dan. x. Acts xxiii. Even. Dan. xi. 1 John ii.
September 25.	October 25.	November 25.	December 25.
Morn. Zech. xiv. Matt. xxvi. Even. Mal. i. 1 Cor. x. (8)	Morn. Ecclus. iv. Luke xi. (9) Even. Ecclus. v. Eph. v. (10)	Morn. Isaiah iv. John xvii. Even. Isaiah v. Heb. i. (11)	Morn. Isa. ix. to v. 8. Luke ii. to v. 15. Even. Isa. vii. v. 10. to 17. (12) Tit. iii. v. 4 to 9.

ante, 80.
ante, 225.
ante, 99.

(2) ante, 39.
(8) ante, 196.

(3) ante, 46.
(9) ante, 93.

(4) ante, 45.

(5) ante, 80.

(10) ante, 92. 222.

(6) ante, 39.
(11) ante, 42.

EVENING PRAYER.

10th Part. (i)

73. **THY** hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

74. They that fear thee will be glad when they see me : because I have put my trust in thy word.

75. I know, O Lord, that thy judgements are right : and that thou of very faithfulness hast caused me to be troubled.

76. O let thy merciful kindness be my comfort : according to thy word unto thy servant.

77. O let thy loving-mercies come unto me, that I may live : for thy law is my delight.

78. Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

79. Let such as fear thee and have known thy testimonies : be turned unto me.

80. O let my heart be sound in thy statutes : that I be not ashamed.

11th Part. (k)

81. **MY** soul hath longed for thy salvation (l) : and I have a good hope, because of thy word. (m)

82. Mine eyes long sore for thy word : saying, "O when wilt thou comfort me?"

(i) Reflections in trouble, acknowledging the utmost dependence upon God and the justice of his judgments, praying earnestly for deliverance, and resolving to keep God's law.

(k) Reflections during trouble and persecution, (probably written whilst David was concealed for fear of Saul,) noticing the dangers he had undergone, and earnestly looking up to God for protection.

(l) v. 81. "Thy salvation," i. e. "de-

83. For I am become like a bottle (n) in the smoke : yet do I not forget thy statutes.

84. How many are the days of thy servant : when wilt thou be avenged of them that persecute me ?

85. The proud have digged pits for me : which (o) are not after thy law.

86. All thy commandments are true : they persecute me falsely ; O be thou my help.

87. They had almost made an end of me upon earth : but I forsook not thy commandments.

88. O quicken me after thy loving-kindness : and so shall I keep the testimonies of thy mouth.

12th Part. (p)

89. **O** Lord, thy word : endureth for ever in heaven.

90. Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

91. They (q) continue this day according to thine ordinance : for all things serve thee.

92. If my delight had not been in thy law : I should have perished in my trouble.

93. I will never forget thy commandments : for with them thou hast quickened me.

94. I am thine, O save me :

"liverance at thy hand," "the protection thou canst give."

(m) "Word." See note on verse 49.

(n) v. 83. "A bottle, &c." Their bottles were of skin, or leather, and when hung up in the smoke became parched, dried up, worn out.

(o) v. 85. "Which, &c." i. e. "the proud."

(p) Upon the certainty of the fulfilment of God's promises, and the comfort of keeping his commandments.

(q) v. 91. "They," i. e. "all things."

for I have sought thy commandments.

95. The ungodly laid wait for me to destroy me : but I will consider thy testimonies.

96. I see that all things (*r*) come to an end (*s*) : but thy commandment is exceeding broad. (*t*)

13th Part. (*u*)

97. LORD, what love have I unto thy law : all the day long is my study in it !

98. Thou, through thy commandments, hast made me wiser than mine enemies : for they (*x*) are ever with me.

99. I have more understanding than my teachers (*y*) : for thy testimonies are my study.

100. I am wiser than the (*y*) aged : because I keep thy commandments.

101. I have refrained my feet from every evil way : that I may keep thy word.

102. I have not shrunk (*z*) from thy judgements : for thou teachest me. (*a*)

103. O how sweet are thy words

unto my throat : yea, sweeter (*b*) than honey unto my mouth !

104. Through thy commandments I get understanding : therefore I hate all evil ways.

MORNING PRAYER.

14th Part. (*c*)

105. THY word is a lantern unto my feet : and a light unto my paths.

106. I have sworn, and am stedfastly purposed : to keep thy righteous judgements.

107. I am troubled above measure : quicken me, O Lord, according to thy word.

108. Let the free-will offerings of my mouth please thee, O Lord : and teach me thy judgements.

109. My soul (*d*) is alway in my hand : yet do I not forget thy law.

110. The ungodly have laid a snare for me : but yet I swerved not from thy commandments.

111. Thy testimonies have I claimed as mine heritage (*e*) for

(*r*) v. 96. "All things," i. e. "all earthly things."

(*s*) "Come to an end," i. e. "fail, perish."

(*t*) "Broad," i. e. "firm, stable, upon a solid foundation, not" (like earthly things) "coming to an end and perishing."

(*u*) An eulogium upon God's law.

(*x*) v. 98. "They," i. e. "thy commandments."

(*y*) v. 99, 100. "Teachers," and "aged." These verses imply that the writer was not very far advanced in years.

(*z*) v. 102. "Not shrunk, &c." i. e. "I have borne my afflictions with patience."

(*a*) "Thou teachest me," i. e. (either) "not to shrink, &c." or, "thou makest thy judgments instruments to teach me."

(*b*) v. 103. "Sweeter, &c." So Ps. xix. 10. "The judgments of the Lord are true and righteous altogether : more to

"be desired are they than gold ; yea, than much fine gold ; sweeter also than honey, and the honeycomb."

(*c*) Reflections in great distress, professing a constant adherence to God's law, and a firm resolution to continue it.

(*d*) v. 109. "My soul, &c." i. e. "my life is always in hazard ;" probably, a proverbial expression. So Judges xii. 3. "I put my life in my hands, and passed over against the children of Ammon ;" and 1 Sam. xix. 5. "he did put his life in his hand, and slew the Philistine." So 1 Sam. xxviii. 21. when the witch of Endor did that for Saul for which she was punishable with death, she uses this expression, "I have put my life in my hand, and have hearkened unto thy word."

(*e*) v. 111. "Mine heritage," i. e. "my estate, possession. The thing above all others I prefer."

ever : and why? they are the very joy of my heart.

112. I have applied my heart to fulfil thy statutes alway : even unto the end.

15th Part. (g)

113. I hate them, that imagine evil things : but thy law do I love.

114. Thou art my defence and shield : and my trust is in thy (h) word.

115. Away from me, ye wicked : I will keep the commandments of my God.

116. O stablish me according to thy word, that I may live : and let me not be disappointed of my hope.

117. Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

118. Thou hast trodden down all them that depart from thy statutes : for they imagine but deceit.

119. Thou puttest away all the ungodly of the earth like dross : therefore I love thy testimonies.

120. My flesh trembleth for fear of thee : and I am afraid of thy judgements.

16th Part. (i)

121. I deal with the thing that

is lawful and right : O g not over unto mine oppress

122. Make (k) thou th servant to delight in that w good : that the proud do wrong.

123. Mine eyes are away (l) with looking f health (m) : and for the (n) of thy righteousness.

124. O deal with thy : according unto thy loving : and teach me thy statutes.

125. I am thy servant ; C me understanding : that know thy testimonies.

126. It is time for thee, to lay (o) to thine hand : f have destroyed (p) thy law

127. For I love thy com ments : above gold and p stone.

128. Therefore hold I s all thy commandments : s false ways I utterly abhor.

17th Part. (q)

129. THY testimonies ar derful : therefore doth n keep them.

130. When thy word forth it giveth light and standing unto the simple.

131. I opened my moutl

(g) A profession of confidence in God, and attachment to his laws ; a prayer for protection, and an assurance that God does and will put down the wicked.

(h) v. 114. "Thy word," i. e. (probably) "thy promises;" either, what thou hast promised in *particular* to me ; or, what thou hast promised *generally* to all who trust in thee.

(i) A protestation of innocence and trust in God, and a prayer for protection ; written, (apparently) after long continuance in distress.

(k) v. 122. "Make, &c." or, "be surety "to thy servant for good (B. T.) ;" which seems to agree better with the context.

(l) v. 123. "Wasted away, & "from the earnestness and anxiety which I have looked."

(m) "Health," i. e. "protection "liverance by thee."

(n) "The word, &c." i. e. (pr "thy promises of protection."

(o) v. 126. "To lay to thine han "take vengeance upon the wicked

(p) "Destroyed, &c." by disre it themselves, and making others in contempt.

(q) A profession of delight in law, and a prayer for his guidan protection.

drew in my breath (*r*) : for my delight was in thy commandments.

132. O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

133. Order my steps in thy word : and so shall no wickedness have dominion over me.

134. O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

135. Shew the light of thy countenance upon thy servant : and teach me thy statutes.

136. Mine eyes gush out with water (*s*) : because men keep not thy law.

18th Part. (*t*)

137. **RIGHTEOUS** art thou, O Lord : and true is thy judgement !

(*r*) v. 131. "Drew in my breath," i. e. "as a person panting or gasping," to denote his anxiety. So Ps. xlii. 1. "Like as the hart *desireth* the water brooks, so "longeth my soul after thee, O God;" and Ps. cxliii. 6. "My soul *gaspeth* unto thee, as a thirsty land;" and see Ps. lxiii. 2.

(*s*) v. 136. "Water," i. e. "tears."
(*t*) An eulogium upon God's commandments, fidelity and righteousness.

138. The testimonies that thou hast commanded : are exceeding righteous and true.

139. My zeal (*u*) hath even consumed me : because mine enemies have forgotten thy (*x*) words.

140. Thy word is tried to the uttermost : and thy servant loveth it.

141. I am small (*y*) and of no reputation : yet do I not forget thy commandments.

142. Thy righteousness is an everlasting righteousness : and thy law is the truth.

143. Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

144. The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

(*u*) v. 139. "My zeal, &c." i. e. "such "is my reverence and attachment to thy "law, that it has preyed upon my health "to see it disregarded." See post, verse 158.

(*x*) "Words," i. e. "commandments;" so unrestrained are they by any fear of thee.

(*y*) v. 141. "Small, &c." This implies that if David was the author, this part was written before he was upon the throne.

Lessons for the Twenty-sixth Day of the Month throughout the Year.

January 26.	February 26.	March 26.	April 26.
Morn. Gen. xlviii. Matt. xxiii. (1) Even. Gen. xlix. 1 Cor. vii.	Morn. Deut. vii. Luke ix. Even. Deut. viii. Eph. iii. (2)	Morn. Judges xviii. John xiii. Even. Judges xix. 2 Tim. iv. (3)	Morn. 2 Sam. xxii. Acts xxiii. Even. 2 Sam. xxiii. 1 John ii.
May 26.	June 26.	July 26.	August 26.
Morn. Neh. ii. Matt. xxiv. (4) Even. Neh. iv. 1 Cor. ix. (5)	Morn. Prov. iii. Luke ix. Even. Prov. iv. Eph. iii. (6)	Morn. Jer. xvii. John xiv. (7) Even. Jer. xviii. Tit. i.	Morn. Dan. xii. Acts xxiv. Even. Hos. i. 1 John iii.

(1) ante, 45.

(2) ante, 56. 212.

(6) ante, 56. 212.

(3) ante, 225.

(7) ante, 155. 167.

(4) ante, 74.

(5) ante, 77.

Lessons for the Twenty-sixth Day of the Month, continued.

September 26.	October 26.	November 26.	December 26.
Morn. Mal. ii. Matt. xxvii. (8) Even. Mal. iii. 1 Cor. xi. (9)	Morn. Ecclus. vi. Luke xii. Even. Ecclus. vii. Eph. vi. (10)	Morn. Isaiah vi. John xviii. Even. Isa. vii. (11) Heb. ii.	Morn. Prov. x. Acts vi. a. 8. vii. a. Even. Eccles. Acts vii. a. 30. x.

(8) ante, 102. 134.

(9) ante, 122.

(10) ante, 224.

(11) ante, 291.

EVENING PRAYER.

19th Part. (s)

145. I CALL with my whole heart : hear me, O Lord, I will keep thy statutes.

146. Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

147. Early in the morning do I cry unto thee : for in thy word is my trust.

148. Mine eyes prevent (a) the night-watches : that I might be occupied in thy words.

149. Hear my voice, O Lord, according unto thy loving-kindness : quicken me according as thou art wont.

150. They draw nigh that of malice persecute me : and are far from thy law.

151. Be thou nigh at hand, O Lord : for all thy commandments (b) are true.

152. As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

(s) A protestation of earnestness and constancy in prayer, and a supplication for being heard.

(a) v. 148. "Prevent, &c." i.e. "I am awake before the night watches come round." See Ps. lvii. 9. — xcii. 2. and cxxx. 6.

20th Part. (c)

153. O CONSIDER mine misery, and deliver me : for not forget thy law.

154. Avenge thou my cause, and deliver me : quicken me according to thy word.

155. Health is far from the godly : for they regard not statutes.

156. Great is thy mercy, O Lord : quicken me, as thou art wont.

157. Many there are that persecute me and persecute me : yet I will not swerve from thy commandments.

158. It grieveth me when the transgressors : because they keep not thy law.

159. Consider, O Lord, I love thy commandments : quicken me according to thy loving-kindness.

160. Thy word is true and everlasting : all the judgments of thy righteousness endure evermore.

(b) v. 151. "Commandments," "Promises." Dr. Lowth on Isaiah 16.

(c) A prayer for protection and vengeance, professing a constant observance of God's commandments.

21st Part. (d)

PRINCES have persecuted
hout a cause : but my
standeth in awe of thy

I am as glad of thy word :
that findeth great spoils.

As for lies, I hate and
them : but thy law do I

Seven times a day do I
hee : because of thy right-
judgements.

Great is the peace that
ve who love thy law : and
e not offended at it.

Lord, I have looked for
ing health (e) : and done
y commandments.

My soul hath kept thy
nies : and loved them ex-
tly.

I have kept thy command-
and testimonies : for all
s are before thee.

22d Part. (g)

LET my complaint come
thee, O Lord : give me
anding according to thy

Let my supplication come

profession of obedience and love
law.

66. 174. "Saving health," i. e.
nce at thy hands."

prayer for instruction and deli-

his Psalm is supposed to have
ten by David, when by the ca-
of Doeg and others he was con-
to quit his own country. (See
xi. 10. and xxvii. 2.) It calls to
t God had before heard him
was in trouble, prays for fur-
erance, and laments his banish-
his own land, and the inveteracy
emies. This and the next four-
ms are called in the Hebrew
of the ascent or going up ;" and

before thee : deliver me accord-
ing to thy word.

171. My lips shall speak of thy
praise : when thou hast taught
me thy statutes.

172. Yea, my tongue shall sing
of thy word : for all thy com-
mandments are righteous.

173. Let thine hand help me :
for I have chosen thy command-
ments.

174. I have longed for thy sav-
ing health (e), O Lord : and in
thy law is my delight.

175. O let my soul live, and it
shall praise thee : and thy judge-
ments shall help me.

176. I have gone astray like a
sheep that is lost : O seek thy
servant ; for I do not forget thy
commandments.

MORNING PRAYER.

Psalm cxx. (h)

WHEN I was in trouble, I called
upon the Lord : and he heard
me.

2. Deliver my soul, O Lord,
from lying lips : and from a
deceitful tongue.

though the reason for so calling them is
not known with certainty, it might be
one of these : first, because they were
sung by the Levites whilst the king was
going up to the temple, which we may
suppose was an act of great state and
solemnity, for amongst the things which
astonished the queen of Sheba when she
went to see Solomon, was " his ascent by
" which he went up to the house of the
" Lord, (1 Kings x. 5.) ;" or, secondly, be-
cause they were sung by the people
when they were going up to Jerusalem at
the three solemn feasts (see note on Ps.
cxxii. p. 421.) ; or, thirdly, because they
were sung when the people went up from
the Babylonish captivity.

8. What reward shall be given or done unto thee, thou false tongue? even mighty and sharp (i) arrows, with hot burning (i) coals.

4. Woe is me, that I am constrained to dwell with Mesech (k): and to have my habitation among the tents of Kedar (l)!

5. My soul hath long dwelt among them: that are enemies unto peace.

6. I labour for peace; but when I speak unto them thereof: they make them ready to battle.

Psalm cxxi. (m)

I WILL lift up mine eyes unto the hills (n): from whence cometh my help.

2. My help cometh even from the Lord: who hath made heaven and earth.

3. He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

4. Behold, he that keepeth Israel: shall neither slumber nor sleep.

5. The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

6. So that the sun shall not burn thee by day: neither the moon by night.

7. The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

8. The Lord shall preserve thy going out and thy coming in:

(i) v. 8. "Arrows" and "coals," i. e. "vengeance from God."

(k) v. 4. "Mesech," "Kedar." Mesech was a son of Japheth, (Gen. x. 2. and 1 Chron. i. 3.) and Kedar a son of Ishmael, (Gen. xxv. 13. and 1 Chron. i. 29.); and these names therefore are probably used generally for the heathen: not importing that he was literally dwelling with any people of the name of Mesech or Kedar, or with any of their descendants, but merely that he was constrained to dwell with some of the heathen, or with persons as barbarous and unprincipled, and as much averse to peace.

(l) "Tents of Kedar." In the prophecy as to Ishmael (Gen. xvi. 12.) which meant to apply to his posterity also, what we translate "he shall dwell" "in the presence of all his brethren," signifies more strictly "he shall dwell in tents;" and it is remarkable that down to the present day many of his descendants adhere to the practice of dwelling in tents. This Psalm (which, if written by David, must have been written 900 years after the prophecy, and 450 years after Genesis was written,) speaks of the tents of Kedar, as if it was well known that the descendants of Kedar, Ishmael's son, then dwelt in tents; and Isaiah, who wrote 300 years after David's time, when he says, (Isa. xiii. 20.) "neither shall the

"Arabian pitch tent there," implies that the Arabians, who were descendants of Ishmael, were then in the habit of dwelling in tents: and in Solomon's Song i. 5. and Isaiah xlix. 29. are "the tents of Kedar" mentioned. From this, and other stronger instances in which the facts foretold in scripture are fulfilling down to the present time, Bishop Newton illustrates the position, "that the prophecies really came from God." For how could it happen but through him, that their completion should be still in progress?

(m) Upon the transcendency of God's protection. It is supposed to have been written by David, and expresses the high confidence he had in God; and it was thankfully called to remembrance upon the return from the captivity, to remind the people that in the greatest troubles the surest wisdom is to trust in God. Bishop Lowth thinks the first two verses were spoken by David, when going out to war, and that the other six constituted the answer of encouragement from the high priest. There is evidently a change of person at the 3d verse which continues to the end of the Psalm, so that the last six verses are an answer to the person who uttered the first two.

(n) v. 1. "The hills," i. e. "heaven."

4. Augustine, 460.

from this time forth for evermore.

Psalm cxxii. (o)

I WAS glad when they said unto me : " We will go into the " house of the Lord ;

2. " Our feet shall stand in " thy gates, O Jerusalem."

3. Jerusalem is built as a city : that is at unity (p) in itself.

4. For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.

5. For there is the seat of judgement : even the seat of the house of David.

6. O pray for the peace of Jerusalem : they shall prosper that love thee.

7. Peace be within thy walls : and plenteousness within thy palaces.

8. For my brethren and companion's sakes : I will wish thee prosperity.

9. Yea, because of the house of the Lord our God : I will seek to do thee good.

Psalm cxxiii. (q)

UNTO thee lift I up mine eyes :

(o) A hymn, supposed to have been written by David, and to have been used by the people upon their going up to the public worship at Jerusalem. By the Mosaic law (Exod. xxiii. 17.—Deut. xvi. 16.) three times in a year were all the males to appear before the Lord, in the place which he should choose, (which was afterwards Jerusalem,) viz. at the Feast of the Passover or unleavened bread, at the Feast of Weeks or Pentecost, and at the Feast of Tabernacles. The Psalm might also be used again upon the return from the Babylonish captivity.

(p) v. 3. " At unity," i. e. " free from " dissensions ;" where the people are unanimous, of one mind.

O thou that dwellest in the heavens.

2. Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

3. Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4. Our soul is filled (r) with the scornful reproof of the wealthy : and with the despitefulness of the proud.

Psalm cxxiv. (s)

IF the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us ;

2. They had swallowed us up quick : when they were so wrathfully displeased at us.

3. Yea, the waters had drowned us : and the stream had gone over (t) our soul.

4. The deep waters of the proud : had gone even over our soul.

5. But praised be the Lord :

(q) An anxious appeal to God in time of great distress. It might be written, either when Sennacherib, king of Assyria, threatened Jerusalem (see 2 Kings xviii. 17. and Isaiah xxxvi. 2.), or during the Babylonish captivity.

(r) v. 4. " Filled," i. e. " ready to overflow, not in a condition to bear more."

(s) A thanksgiving for some signal deliverance, ascribing it to God. Dr. Hammond says, it was appointed to be sung by the Levites after the return from the Babylonish captivity. It is one of the Psalms for the Thanksgiving Days of 29th May, and 5th November.

(t) v. 3, 4. " Gone over our soul," i. e. " put an end to our lives."

who hath not given us over for a prey unto their teeth.

6. Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7. Our help standeth in the Name of the Lord : who hath made heaven and earth.

Psalm cxxv. (u)

THEY that put their trust in the Lord shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

2. The hills stand about Jeru-

(u) Upon God's protection to those who trust in him, and walk in his ways. It is one of the Psalms for 5th November.

(x) v. 8. "Rod," i. e. either "dominion," or "punishment." "Therighteous shall not come under the rule of the un-

salem : even so standeth the Lord round about his people, from this time forth for evermore.

3. For the (x) rod of the ungodly cometh not into the (y) lot of the righteous : lest the righteous put their hand unto wickedness.

4. Do well, O Lord : unto those that are good and true of heart.

5. As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil doers ; but peace shall be upon Israel.

"godly : God shall protect the former from the sway of the latter ;" or "the punishment which falls upon the one shall not extend unto the other."

(y) "Lot," i. e. "inheritance, portion, possessions."

Lessons for the Twenty-seventh Day of the Month throughout the Year.

January 27.	February 27.	March 27.	April 27.
Morn. Gen. i. Matt. xxiv. (1) Even. Exod. i. 1 Cor. viii.	Morn. Deut. ix. Luke x. (2) Even. Deut. x. Eph. iv. (3)	Morn. Judges xx. John xiv. (4) Even. Judges xxi. Titus i.	Morn. 2 Sam. xxiv. Acts xxiv. Even. 1 Kings i. 1 John iii. (5)
May 27.	June 27.	July 27.	August 27.
Morn. Neh. v. Matt. xxv. Even. Neh. vi. 1 Cor. x. (6)	Morn. Prov. v. Luke x. (7) Even. Prov. vi. Eph. iv. (8)	Morn. Jer. xix. John xv. (9) Even. Jer. xx. Tit. ii. iii.	Morn. Hos. ii. iii. Acts xxv. Even. Hos. iv. 1 John iv. (10)
September 27.	October 27.	November 27.	December 27.
Morn. Mal. iv. Matt. xxviii. Even. Tobit i. 1 Cor. xii. (11)	Morn. Eccles. viii. Luke xiii. Even. Eccles. ix. Phil. i. (12)	Morn. Isaiah viii. John xix. (13) Even. Isaiah ix. Heb. iii.	Morn. Eccles. v. Apoc. i. Even. Eccles. vi. Apoc. xxii.

(1) ante, 74. (2) ante, 226. 207. (3) ante, 213. 149. 220. (4) ante, 55. 167. (5) ante, 73. 172.
 (6) ante, 196. 7) ante, 226. 207. (8) ante, 213. 149. 220. (9) ante, 157. 180. 220.
 (10) ante, 175 (11) ante, 200. (12) ante, 226. (13) ante, 130.

EVENING PRAYER.

Psalm cxxvi. (z)

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream. (a)

2. Then was our mouth filled with laughter : and our tongue with joy.

3. Then said they among the heathen : " The Lord hath done great things for them."

4. Yea, the Lord hath done great things for us already : whereof we rejoice.

5. Turn (b) our captivity, O Lord : as the rivers in the south.

6. They that sow in tears : shall reap in joy.

7. He that now goeth on his way weeping, and beareth (c) forth good seed : shall doubtless come again with joy, and bring his sheaves (d) with him.

Psalm cxxvii. (a)

EXCEPT the Lord build the house (g) : their labour is but lost that build it.

(z) A spirited song upon the return from the Babylonish captivity. One of the Psalms for 29th May.

(a) v. 1. " Dream," our joy so great, we could hardly believe our deliverance *real*.

(b) v. 5. " Turn, &c." The meaning probably is, complete as effectual a change in us, from misery to joy, as the rivers effect in the south, the hot and dry countries, by turning them from barrenness to plenty.

(c) v. 7. " Beareth, &c." i. e. (probably) " makes a proper use of his adversity, by turning unto God."

(d) " Bring his sheaves, &c." Probably a proverbial expression to denote great joy, as in Isaiah ix. 3. " they joy before thee according to the joy in harvest."

(e) Upon the vanity and inefficacy of human attempts without God's assistance. One of the Psalms appointed to be read at the Churching of Women.

(g) v. 1. " Build the house." An ex-

2. Except the Lord keep the city : the watchman waketh but in vain.

3. It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for (h) so he giveth his beloved sleep.

4. Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5. Like as the arrows in the hand of the giant : even so (i) are the young children.

6. Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Psalm cxxviii. (k)

BLESSED are all they that fear the Lord : and walk in his ways.

2. For thou (l) shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3. Thy wife shall be as the fruitful vine : upon the walls of thine house ;

pression frequently used for " continuing " a family," and probably so intended here. See Exod. i. 21.—Deut. xxv. 9.—Ruth iv. 11.—See also Ps. cxliii. 8.

(h) v. 3. For " so," or " but," Parkh. Hebr. Dict. 322, 323. The meaning probably is this : *human* exertion, without *God's* assistance, is of small avail : they whom God favours can acquire *with ease*, without giving up any of their ordinary comforts, more than others can with the *greatest sacrifices and labour*.

(i) v. 5. " Even so, &c." " adding in the " same way to the Father's powers," or " taking what direction he thinks fit to " give them ; instruments in his hand to " execute his purposes or receive his impulse, as arrows in a giant's hand."

(k) Upon the blessings of those who fear God ; supposed to have been sung at the marriages of the Israelites.

(l) v. 2. " Thou," i. e. " whoever thou " art that fearest God, &c."

4. Thy children like the olive-branches : round about thy table.

5. Lo, thus shall the man be blessed : that feareth the Lord.

6. The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long ;

7. Yea, that thou shalt see thy children's children : and peace upon Israel.

Psalm cxxix. (*m*)

MANY a time have they fought against me from my youth up : may Israel now say ;

2. Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3. The plowers (*n*) plowed upon my back : and made long furrows.

4. But the righteous Lord : hath hewn the snares of the ungodly in pieces.

5. Let them be confounded and turned backward : as many as have evil will at Sion.

6. Let them be even as the grass growing upon the house tops : which withereth afore it be plucked up ;

7. Whereof (*o*) the mower filleth not his hand : neither he,

(*m*) A thankful acknowledgment to God for past deliverance, and an imprecation against future adversaries.

(*n*) v. 3. "Plowers, &c." A figurative expression, to mark the sufferings they had undergone.

(*o*) v. 7. "Whereof, &c." "which is so worthless, that no one gives himself the trouble to gather it."

(*p*) An earnest prayer for deliverance ; concluding confidently that it would be granted. It is one of the seven Penitential

that bindeth up the sheaves, his bosom.

8. So that they, who go by, say not so much as, "The Lord prosper you : we wish you good luck in the Name of the Lord."

Psalm cxxx. (*p*)

OUT of the deep (*q*) have I called unto thee, O Lord : Lord, hear my voice.

2. O let thine ears consider well : the voice of my complaint.

3. If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

4. For there is mercy with thee : therefore shalt thou be feared. (*r*)

5. I look for the Lord ; my soul doth wait for him : in his word is my trust.

6. My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7. O Israel, trust in the Lord ; for with the Lord there is mercy : and with him is plenteous redemption.

8. And he shall redeem Israel : from all his sins. (*s*)

Psalm cxxxi. (*t*)

LORD, I am not high-minded : I have no proud looks.

Psalms, and appointed for Ash-Wednesday.

(*q*) v. 1. "The deep," i. e. "the extreme of distress."

(*r*) v. 4. "Feared," i. e. "reverenced, worshipped."

(*s*) v. 8. "Sins," i. e. (probably) "afflictions," sent as punishments for sin.

(*t*) A profession of humility. This Psalm was (probably) used after the return from the captivity, to remind the Jews of their own weakness without God's assistance.

do not exercise myself in
matters : which are too high
;

but I refrain my soul, and
flow, like as a child that is
l (*u*) from his mother :
my soul is even as (*x*) a
child.

Israel, trust in the Lord :
his time forth for evermore.

MORNING PRAYER.

Psalm cxxxii. (*y*)

remember David : and all
ble (*z*) ;

how he sware unto the
and vowed a vow unto the
thy God of Jacob ;

3. "Weaned," and therefore low
eased ; because deprived of food
nd is accustomed to, and driven
it does not like, and to which it is
ustomed.

Even as, &c." i. e. "as low, as
cast down."

hymn and prayer, upon some re-
the ark ; perhaps, upon its be-
ied to Solomon's temple. See
v. It notices David's anxiety
discover the ark, or to fix upon
for receiving it ; prays for God's
or David's sake, mentions God's
to David, and his blessing upon
it is one of the proper Psalms for
is Day.

1. "His trouble," i. e. (probably)
ins he took to find where the ark
bring it up to Jerusalem, and to
e a place for it there." It was
the Philistines in Eli's time. (See
v. 11. 22.) The Philistines sent it
om place to place, till the men of
arim (which belonged to Judah,
xiii. 5, 6.) fetched it up from
nesh, (1 Sam. vii. 1.) It remained
thjearim 20 years, and all the
Israel lamented after the Lord,
vii. 2.) No inquiry was made at it
e days of Saul, (1 Chron. xiii. 3.)
avid was king over all Israel, he
l with the captains of thousands

3. "I will not come within the
"tabernacle of mine house : nor
"climb up into my bed ;

4. "I will not suffer mine eyes
"to sleep, nor mine eye-lids to
"slumber : neither the temples
"of my head to take any rest ;

5. "Until I find out a place
"for the temple (*a*) of the Lord :
"an habitation for the mighty
"God of Jacob."

6. Lo, we heard of the same at
Ephrata (*b*) : and found it in the
wood.

7. We will go into his taber-
nacle : and fall low on our knees
before his footstool.

8. (*c*) Arise, O Lord, into thy
resting-place : thou, and the ark
of thy strength.

and of hundreds, and with every leader,
and proposed to all the congregation of
Israel, to send abroad to their brethren
everywhere in all the land of Israel, and to
the priests and Levites in their cities and
suburbs, to gather themselves together,
to bring again the ark of God unto them.
(See 1 Chron. xiii. 1, 2, 3.) This was near
100 years after the Philistines had taken
the ark, and David might therefore at
first have some *difficulty* in finding out
where the ark was. This therefore is
(probably) what is here meant by his
"trouble."

(*a*) v. 5. For "a place for the temple,"
and "an habitation for," the reading
should perhaps be, "the place of the
"tabernacle," and "the habitation of."
What they heard of at Ephrata, and
found in the wood, (as in verse 6.) was pro-
bably the place where the ark *then* was,
not the place where it was to be.

(*b*) v. 6. "Ephrata," a district in Judea,
within which, probably, Kirjathjearim and
Jerusalem both lay.

(*c*) v. 8, 9, 10. The conclusion of Solo-
mon's prayer at the consecration of the
temple is nearly in the words of these
verses, (2 Chron. vi. 40, 41.) "Now there-
fore arise, O Lord God, into thy resting
"place, thou and the ark of thy strength :
"Let thy priests, O Lord God, be clothed
"with salvation, and let thy saints rejoice"

9. Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

10. For thy servant David's sake : turn (*d*) not away the presence of thine Anointed. (*e*)

11. The Lord hath made a faithful oath unto David : and he shall not shrink from it ;

12. " (*g*) Of the fruit of thy body : shall I set upon thy seat.

13. " If thy children will keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore."

14. For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15. " This shall be my rest for ever : here will I dwell, for I have a delight therein.

16. " I will bless her victuals

" with increase : and will satisfy her poor with bread.

17. " I will deck her priests with health : and her saints shall rejoice and sing.

18. " There shall I make the horn (*h*) of David to flourish : I have ordained a lantern for mine Anointed. (*i*)

19. " As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish."

Psalm cxxxiii. (*k*)

BEHOLD, how good and joyful a thing it is : brethren, to dwell together in unity !

2. It is like (*l*) the precious ointment (*m*) upon the head, that ran down unto the beard : even unto Aaron's beard, and went down to the skirts of his clothing.

3. Like (*l*) as the dew (*n*) of

" in goodness. O Lord God, turn not away the face of thine anointed : remember the mercies of David thy servant."

(*d*) v. 10. " Turn not away, &c." i. e. (perhaps) " deprive us not of the favour and countenance, or coming, of thy Messiah."

(*e*) " Anointed," Hebr. " Messiah." And it is the same Hebrew word, 2 Chron. vi. 41. in note (*c*).

(*g*) v. 12, 13. When David proposed building God a house, and God forbade it, he gave David this promise, " I will set up thy seed after thee, which shall be of thy sons ; he shall build me a house, and I will establish the throne of his kingdom for ever : I will settle him in my house, and in my kingdom for ever ; and his throne shall be established for evermore. (See 2 Sam. vii. 12 to 16. — 1 Chron. xvii. 11 to 14.)" See also 1 Kings viii. 25. and 2 Chron. vi. 16. The promise in this Psalm, as well as that above cited from 2 Sam. and 1 Chron., is generally supposed to have meant that the Messiah should be of the seed of David, and so St. Peter clearly considers it,

Acts ii. 30. " David being a prophet, and knowing that God had sworn with an oath unto him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne : he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, &c." It is for this reason, probably, that this Psalm is selected for Christmas Day. See also Ps. lxxxix. 20 to 36.

(*h*) v. 18. " The horn of David," i. e. " the Messiah."

(*i*) " Mine anointed," Hebr. " my Messiah."

(*k*) A panegyric upon brotherly union.

(*l*) v. 2, 3. " Like," i. e. " as gratifying, as delightful."

(*m*) " Precious ointment." The oil poured on the head of Aaron and his sons, to consecrate them, that they might minister in the priest's office, was made of pure myrrh, sweet cinnamon, sweet calamus, cassia, and olive oil, (Exod. xxx. 23, 24. 30. and Levit. viii. 12.) It must therefore have been a very rich perfume.

(*n*) v. 3. " Dew." Dew and rain are frequently referred to as symbols of blessing.

Hermon (*o*) : which fell upon the hill of Sion.

4. For there (*p*) the Lord promised his blessing : and life for evermore.

Psalm cxxxiv. (*q*)

BEHOLD now, praise the Lord : all ye servants of the Lord ;

2. Ye that by night stand in the house of the Lord : even in the courts of the house of our God.

3. Lift up your hands in the sanctuary : and praise the Lord.

4. The Lord, that made heaven and earth : give thee blessing out of Sion.

Psalm cxxxv. (*r*)

O PRAISE the Lord, laud ye the Name of the Lord : praise it, O ye servants of the Lord ;

Thus, Deut. xxxii. 1, 2. "Give ear, O ye heavens, and I will speak ; and hear, O earth, the words of my mouth : my doctrine shall drop as the rain, my speech shall distil as the dew : as the small rain upon the tender herb, and as the showers upon the grass." So Prov. xix. 12. "The king's favour is like dew upon the grass ;" and Hos. xiv. 5. "I will be as the dew unto Israel." See also Ps. i. 3. and Ps. lxxii. 6.

(*o*) v. 3. "Hermon," according to Deuter. iv. 48. another name for Sion. "Even unto mount Sion, which is Hermon : " though Sion is spelt differently there in the original. Hermon and Sion might be names for different parts of the same hill ; and the meaning probably is, as refreshing as the dew is which rises from Hermon, and falls upon the heights of Sion. In those hot countries, high hills (which do not long retain moisture) must have derived great benefit from heavy dews. Sion, as spelt here, signifies "parched ground." In Ps. xlii. 8. mention is made of "the little hill of Hermon."

(*p*) v. 4. "There," or "to that," viz. "to brethren's dwelling together in unity."

(*q*) An exhortation and benediction to the night watch in the temple, at the shutting up of the gates, to excite them to thanksgiving and devotion.

2. Ye that stand in the house of the Lord : in the courts of the house of our God.

3. O praise the Lord ; for the Lord is gracious : O sing praises unto his Name ; for it is lovely.

4. For (*s*) why ? the Lord hath chosen Jacob unto himself : and Israel for his own possession.

5. For I know, that the Lord is great : and that our Lord is above all gods.

6. Whatsoever the Lord pleased, that did he in heaven (*t*), and in earth : in the sea, and in all deep places.

7. He bringeth (*u*) forth the clouds from the ends of the world : and sendeth forth lightnings (*x*) with the rain (*x*), bringing the winds (*x*) out of his treasures.

(*r*) An invocation to the praise of God, on account of the unlimited extent of his power, his peculiar favour to the Israelites, and the instances in which he had exerted it over the heathen, with a ridicule of idols, the gods of the heathen.

(*s*) v. 4. So Psalm cxiv. 2. "Judah was his sanctuary, and Israel his dominion."

(*t*) v. 6. "In heaven, &c." The object in this and the next verse may be to shew the universality of God's power, in opposition to a notion of the heathen, that there were different gods over different places, elements, &c. When Ahab had smitten the Syrians, the servants of the king of Syria encouraged him to go up again against the Israelites, by saying, "Their gods are gods of the hills, therefore they were stronger than we ; but let us fight against them in the plain, and surely we shall be stronger than they." The Lord (i. e. Jehovah) is God of the hills, but he is not God of the valleys." See 1 Kings xx. 21. 23. 28.

(*u*) v. 7. "Bringeth forth." So Jer. x. 13. the same ideas and expressions.

(*x*) "Lightnings," "rain," and "winds." So that he has controul over the elements to which they belong, fire, water, and air, as well as over the earth.

8. He smote (*y*) the first-born (*z*) of Egypt: both of man and beast.

9. He hath sent tokens (*a*) and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh, and all his servants.

10. He smote divers nations: and slew mighty kings;

11. Sehon (*b*) king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan (*c*);

12. And gave their land to be an heritage (*d*): even an heritage unto Israel his people.

13. Thy Name, O Lord, endureth for ever: so doth thy memorial (*e*), O Lord, from one generation to another.

14. For the Lord will avenge his people: and be gracious unto his servants.

15. As for the images (*g*) of the heathen, they are but silver and gold: the work of men's hands.

16. They have mouths, and speak not: eyes have they, but they see not.

17. They have ears, and yet they hear not: neither is there any breath in their mouths.

18. They that make them are like unto them: and so are all they that put their trust in them.

19. Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20. Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21. Praised be the Lord out of Sion: who dwelleth at Jerusalem.

(*y*) v. 8. "He smote, &c." So that his power is also over the nations of the earth.

(*z*) "The first-born, &c." See Exod. xii. 29.

(*a*) v. 9. "Tokens, &c." They are enumerated, Psalm lxxviii. 44 to 52. and Psalm cv. 28 to 35.

(*b*) v. 11. "Sehon" and "Og." This was in the journey from Egypt towards Canaan, in the time of Moses. See Numb. xxi. 23 to 35.

(*c*) "Of Canaan." In Joshua's time. See Joshua throughout.

(*d*) v. 12. "An heritage." See Joshua xii. 1 to 24.

(*e*) v. 13. "Thy memorial," i. e. "the proofs of thy power," "the works which call thee to our remembrance."

(*g*) v. 15. "The images, &c." A similar derision of the heathen idols, in nearly the same words, occurs Ps. cxv. 4.; and see the note there. See also Deut. xxxii. 37, 38.—Judg. x. 14.

Lessons for the Twenty-eighth Day of the Month throughout the Year.

January 28.	February 28.	March 28.	April 28.
Morn. Exod. ii. Matt. xxv.	Morn. Deut. xi. Luke xi. (2)	Morn. Ruth i. John xv. (4)	Morn. 1 Kings ii. Acts xxv.
Even. Exod. iii. 1 Cor. ix. (1)	Even. Deut. xii. Eph. v. (3)	Even. Ruth ii. Tit. ii. iii.	Even. 1 Kings iii. 1 John iv. (5)
May 28.	June 28.	July 28.	August 28.
Morn. Neh. viii. Matt. xxvi.	Morn. Prov. vii. Luke xi. (7)	Morn. Jer. xxi. John xvi. (9)	Morn. Hos. v. vi. Acts xxvi.
Even. Neh. ix. 1 Cor. xi. (6)	Even. Prov. viii. Eph. v. (8)	Even. Jer. xxii. Philem.	Even. Hos. vii. 1 John v. (10)

(1) ante, 77.

(2) ante, 93.

(3) ante, 92. 222.

(4) ante, 151. 180. 230.

(5) ante, 175.

(6) ante, 122.

(7) ante, 93.

(8) ante, 92. 222.

(9) ante, 164. 158. 153.

(10) ante, 144.

Lessons for the Twenty-eighth Day of the Month, continued.

September 28.	October 28.	November 28.	December 28.
Morn. Tob. ii. Mark i.	Morn. Job xxiv. xv. Luke xiv. (12)	Morn. Isa. x. John xx. (14)	Morn. Jer. xxxi. to v. 18. Acts xxv.
Even. Tob. iii. 1 Cor. xiii. (11)	Even. Job xlii. Phil. ii. (19)	Even. Isa. xi. Heb. iv.	Even. Wisd. i. 1 John v. (15)

(11) ante, 81. (12) ante, 214. 179. (13) ante, 101. (14) ante, 137. 147. 40. (15) ante, 144.

EVENING PRAYER.

Psalm cxxxvi. (*h*)

O GIVE thanks unto the Lord,
for he is gracious : and his mercy
endureth for ever. (*i*)

2. O give thanks unto the God
of all gods : for his mercy en-
dureth for ever.

3. O thank the Lord of all
lords : for his mercy endureth
for ever.

4. Who only doeth great won-
ders : for his mercy endureth
for ever.

5. Who by his excellent wis-
dom made the heavens : for his
mercy endureth for ever.

6. Who laid out the earth above
the waters : for his mercy en-
dureth for ever.

7. Who hath made great
lights : for his mercy endureth
for ever ;

8. The sun to rule the day : for
his mercy endureth for ever ;

9. The moon and the stars to
govern the night : for his mercy
endureth for ever.

10. Who smote Egypt (*k*) with
their first-born : for his mercy
endureth for ever ;

11. And brought out Israel
from among them : for his mercy
endureth for ever ;

12. With a mighty hand and
stretched-out arm : for his mercy
endureth for ever ;

13. Who divided the Red
Sea (*l*) in two parts : for his
mercy endureth for ever ;

(*h*) An invocation to the praise of God, on account of the works of the creation, and his peculiar interpositions in favour of the Israelites in opposition to the heathen. It was called "The great Thanksgiving." When the children of Ammon, of Moab, and of Mount Seir, went up against Jehoshaphat, and God gave Jehoshaphat an assurance of deliverance, Jehoshaphat "appointed singers" unto the Lord, that should praise the "beauty of holiness, as they went out" before the army, and to say, 'Praise the Lord, for his mercy endureth for ever : ' and God stirred up the children of Ammon and of Moab against the inhabitants of Mount Seir, utterly to destroy them, which they did ; they then destroyed each other, so that when Jehoshaphat came up against them, behold they were dead bodies fallen to the earth, and none escaped. See

2 Chron. xx. 21. to 23. This Psalm (though perhaps written before) was probably what the singers sang before the army.

(*i*) v. 1. "His mercy endureth for ever." When David appointed the Levites to minister before the ark of the Lord, some of them were fixed upon "to give thanks unto the Lord, because his mercy endureth for ever. (1 Chron. xvi. "4. 41.") And when Solomon dedicated the temple, and the glory of the Lord filled the house, the people "worshipped" and praised the Lord, saying, 'for he is good, for his mercy endureth for ever.' (2 Chron. vii. 3.") It is not improbable that the whole choir, in full chorus, joined in the latter division of each verse.

(*k*) v. 10. "Egypt." See Ps. cxxxv. 8, 9. and the references there.

(*l*) v. 13. "Red Sea, &c." See Ps. c.

14. And made Israel to go through the midst of it: for his mercy endureth for ever.

15. But as for Pharaoh (*m*) and his host, he overthrew them in the Red Sea: for his mercy endureth for ever.

16. Who led his people through the wilderness: for his mercy endureth for ever.

17. Who smote great kings: for his mercy endureth for ever;

18. Yea, and slew mighty kings: for his mercy endureth for ever;

19. Sehon (*n*) king of the Amorites: for his mercy endureth for ever;

20. And Og (*n*) the king of Basan: for his mercy endureth for ever;

21. And gave away their land for an heritage (*o*): for his mercy endureth for ever;

22. Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23. Who remembered us when we were in trouble: for his mercy endureth for ever;

24. And hath delivered us from our enemies: for his mercy endureth for ever.

25. Who giveth food to all flesh: for his mercy endureth for ever.

26. O give thanks unto the

God of heaven: for his mercy endureth for ever.

27. O give thanks unto the Lord of lords: for his mercy endureth for ever.

Psalm cxxxvii. (*p*)

By the waters of Babylon we sat down and wept: when we remembered thee, O Sion.

2. As for our harps, we hanged them up: upon the trees that are therein.

3. For they that led us away captive required of us then a song, and melody in our heaviness: "Sing us one of the songs of Sion."

4. How shall we sing the Lord's song: in a strange land?

5. If I forget thee, O Jerusalem: let my right hand forget her cunning. (*q*)

6. If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth. (*r*)

7. Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, "Down with it, down with it, even to the ground."

8. O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth (*s*) thee, as thou hast served us.

(*m*) v. 15. "Pharaoh." See Psalm lxxiv. 14.

(*n*) v. 19, 20. "Sehon," "Og." See Psalm cxxxv. 11.

(*o*) v. 21. "An heritage." See Joshua xii. 1 to 24.

(*p*) A mournful hymn, calling to mind some of the occurrences during the Babylonish captivity, expressing their attachment to Jerusalem, and calling for vengeance upon their enemies. The Jews, that is, the tribes of Judah and Benjamin, were carried captive to Babylon about

606 years before our Saviour's birth, and remained there seventy years. The other tribes, the subjects of the kings of Israel, had been carried into captivity about 138 years before, and from that captivity they never returned.

(*q*) v. 5. "Her cunning," i. e. "her skill in playing upon the harp, all her powers."

(*r*) v. 6. "In my mirth," "even in my happiest hours at Babylon."

(*s*) v. 8. "That rewardeth thee, &c." and verse 9. "throweth them, &c." In God's denunciation against Babylon,

9. Blessed shall he be that taketh thy children : and throweth (s) them against the stones.

Psalm cxxxviii. (t)

I WILL give thanks unto thee, O Lord, with my whole heart : even before the gods (u) will I sing praise unto thee.

2. I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth (x) : for thou hast magnified thy Name and thy word above all things.

3. When I called upon thee, thou heardest me : and enduedst my soul with much strength.

4. All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5. Yea, they shall sing in the

ways of the Lord : that great is the glory of the Lord.

6. For though the Lord be high (y), yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

7. Though I walk (z) in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8. The Lord shall make good his loving-kindness toward me : yea, thy mercy, O Lord, endureth for ever ; despise not then the works of thine own hands.

MORNING PRAYER.

Psalm cxxxix. (a)

O LORD, thou hast searched me out, and known me : thou know-

Isaiah li. he says (amongst other things) verse 24. "I will render unto Babylon and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the Lord ;" and it had been foretold by Isaiah long before the captivity commenced, (Isaiah xlii. 16.) "their children also shall be dashed to pieces before their eyes." See also Ezek. xxv. 12 to 14. The 9th verse of this Psalm, therefore, may be considered, not as an imprecation that this cruelty of throwing the children against the stones should be practised against them, but as a blessing upon the men who should be the instruments to execute such vengeance as God required. See Psalm cxlix. 9.

(t) A grateful thanksgiving to God for some signal instance of protection and mercy, and a profession of the utmost confidence in his support.

(u) v. 1. "Gods," i. e. "the great men of the earth." See Psalm lxxxii. 1.

(x) v. 2. "Truth," (probably) "in accomplishing thy promises."

(y) v. 6. "High." The same idea is expressed with great spirit, Psalm cxlii. 5. "Who is like unto the Lord our God,

"that hath his dwelling so high, and yet humbleth himself to behold the things that are in heaven and earth."

(z) v. 7. "Though I walk, &c." So Psalm xxiii. 4. "Yea, though I walk through the valley of the shadow of death, I will fear no evil ; for thou art with me, thy rod and thy staff comfort me."

(a) Upon God's presence in every place, his perfect knowledge of all our actions and concerns, with an expostulation against the wicked, and an appeal to God as to the writer's uprightness and sincerity. The Psalm is supposed to have been written by David after it had been imputed to him that he had evil designs against Saul, for which reason he illustrates the folly of attempting to dissemble with God, and shews the impossibility of succeeding in any such attempt. Mr. Addison says of it, (Spectator, No. 399.), "The two kinds of hypocrisy, of deceiving ourselves and imposing upon the world, are touched with wonderful beauty in this Psalm : the folly of the first is set forth by reflections on God's omniscience and omnipresence, which are celebrated in as noble str-

est my down-sitting (*b*), and mine up-rising: thou understandest my thoughts long before.

2. Thou art about my path, and about my bed: and spiest out all my ways.

3. For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4. Thou hast fashioned (*c*) me behind and before: and laid thine hand upon me.

5. Such knowledge is too wonderful and excellent for me: I cannot attain unto (*d*) it.

6. (*e*) Whither shall I go then from thy Spirit? or whither shall I go then from thy presence?

7. If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8. If I take the wings of the morning: and remain in the uttermost parts of the sea;

9. Even there also shall thy hand lead me: and thy right hand shall hold me.

10. If I say, "Peradventure the darkness shall cover me:" then shall my night be turned to day.

11. Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12. For my reins (*g*) are thine (*h*): thou hast covered me in my mother's womb.

13. I will give thanks unto thee, for I am fearfully and wonderfully (*i*) made: marvellous are thy works, and that my soul knoweth right well.

14. My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15. Thine eyes (*k*) did see my

"of poetry as I ever met with: the other kind is intimated in the last two verses, where the Psalmist addresses himself to the great Searcher of hearts in that emphatical petition, v. 23. "Try me, O God, &c. &c." So Bp. Newton, (2. Newt. Dissert. 374.) "Nothing was ever celebrated in a finer strain of poetry than the divine omnipresence in this Psalm. Take the antient Lyrics, read any of their hymns, and see whether there is any ode in Horace or Pindar to be compared with it from the beginning to the end."

(*b*) v. 1. "My down-sitting, &c." i. e. "all my motions."

(*c*) v. 4. "Fashioned," or "encompassed." B. T. reads "beset."

(*d*) v. 5. "Attain unto," or "understand."

(*e*) v. 6. 7. So God declares the impossibility of escaping from his vengeance in a similar manner, (Amos. ix. 2, 3.) "Though they dig into hell, thence shall my hand take them: though they climb up to heaven, thence will I bring

"them down: and though they hide themselves in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them, &c." Amos prophesied about 787 years before our Saviour's birth, rather more than 200 years after David's time. See also Ecclus. xvi. 17.

(*g*) v. 12. "My reins, &c." From the observation that darkness and light are both alike to God, he passes naturally to the reflection, that even *our inner parts*, where no light can penetrate or touch approach, are open to the eye and hand of God.

(*h*) "Thine," i. e. "thy creation."

(*i*) v. 13. "Wonderfully." From the perfect mechanism of the human frame, Dr. Paley has admirably illustrated the existence of God. See Paley's Natural Theology.

(*k*) v. 15. "Thine eyes, &c." i. e. "thou sawest the progress of my formation."

substance, yet being imperfect : and in thy book were all my members written ;

16. Which day by day were fashioned : when as yet there was none of them.

17. How dear are thy counsels unto me, O God : O how great is the sum of them !

18. If I tell them, they are more in number than the sand : when I wake up, I am present with thee.

19. Wilt thou not slay the wicked, O God ? depart from me, ye blood-thirsty men.

20. For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21. Do not I hate them, O Lord, that hate thee ? and am not I grieved with those, that rise up against thee ?

22. Yea, I hate them right sore : even as though they were (1) mine enemies.

23. Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24. Look well if there be any way of wickedness in me : and lead me in the way everlasting.

Psalm cxl. (m)

DELIVER me, O Lord, from the evil man : and preserve me from the wicked man ;

2. Who imagine mischief in their hearts : and stir up strife all the day long.

3. They have sharpened their

tongues like a serpent : adders' poison is under their lips.

4. Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5. The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6. I said unto the Lord, " Thou art my God : hear the voice of my prayers, O Lord."

7. O Lord God, thou strength of my health : thou hast covered my head in the day of battle.

8. Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9. Let the mischief of their own lips fall upon the head of them ; that compass me about.

10. Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11. A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12. Sure I am, that the Lord will avenge the poor : and maintain the cause of the helpless.

13. The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

Psalm cxli. (n)

LORD, I call upon thee, haste thee

(1) v. 22. " Mine," emphatically, " as though they had offended me."

(m) An anxious prayer for deliverance, supposed to have been written by David whilst he was persecuted by Saul, complaining of the machinations of his enemies,

praying for their discomfiture, calling to mind some former instance of protection, and assuring himself that God would still support him.

(n) This Psalm is supposed to have been written by David either after

unto me : and consider my voice when I cry unto thee.

2. Let my prayer be set forth in thy sight as (o) the incense : and let the lifting up of my hands be an (o) evening sacrifice.

3. Set a watch, O Lord, before my mouth : and keep the door of my lips.

4. O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work (p) wickedness, lest I eat of (q) such things as please them.

5. Let (r) the righteous rather smite me friendly : and reprove me.

6. But let not their precious balms (s) break my (t) head : yea,

I will (u) pray yet against their wickedness.

7. Let (x) their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8. Our bones (y) lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9. But mine eyes look unto thee, O Lord God : in thee is my trust, O cast not out my soul.

10. Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11. Let (z) the ungodly fall into their own nets together : and let me ever escape them.

interview with Saul at the cave of Engedi, or at a later period when he fled from Achish, king of Gath. It prays for God's assistance to restrain his tongue, and keep him from the practices, either of the wicked or of the heathen : it notices the difference between *his* conduct to Saul, and Saul's conduct *to him*, and looks to God to deliver him.—Mr. Peters has entered into a full explanation of it in his Dissertation on Job, 335 to 357.

(o) v. 2. "As the incense," "an evening sacrifice." David was at a distance from the tabernacle, so that he could not attend where the incense and evening sacrifice were offered ; and he devoutly prays that his prayers may be accepted as the one, and the lifting up of his hands as the other.

(p) v. 4. "Work wickedness," or "practise idolatry."

(q) "Lest I eat of," or "neither let me eat of." "Let me not fall into their habits, nor partake of their idolatrous festivals." If he was going over to the heathen, what more natural than to pray that he should not be drawn into their sins ? In his complaint to Saul, (1 Sam. xxvi. 19.) he considers his persecution as driving him from the *inheritance of Jehovah*, and saying to him in effect, "Go, serve other gods."

(r) v. 5. "Let, &c." The friendly rebukes of *the good* will be more ac-

ceptable than the warmest commendations or greatest indulgencies from *the bad*.

(s) v. 6. "Their precious balms," i. e. (perhaps) "the ointments used in the idolatrous worship of the heathen."

(t) "Break," or "touch."

(u) "Pray, &c." and so shall I be delivered from their attempts.

(x) v. 7. "Let, &c." or "their leaders" were spared in the sides of the rock : "they heard my words that they were kind." This seems the literal translation. He probably alludes to his conduct towards Saul, either at Engedi, where he might have killed him in the cave but only cut off the skirt of his robe, or at Hachilah, where, upon a similar opportunity, he took away his spear, and *crave* of water. See 1 Sam. xxiv. and xxvi.—Parkh. 748.

(y) v. 8. "Our bones, &c." i. e. (probably) "we are cut down with as much indifference as a hewer cuts down wood ; our lives as much disregarded as a workman's chips." This verse is supposed to refer to the sacrifice of the priests and of their city, because they had given David assistance, (See 1 Sam. xxi. 1 to 7. and xxiii. 17 to 19.) ; and he contrasts his *forbearance* towards Saul, with Saul's *blood-thirstiness* against him.

(z) v. 11. "Let, &c." or "the ungodly" shall fall, &c. but I shall ever escape them."

Lessons for the Twenty-ninth Day of the Month throughout the Year.

January 29.	February 29.	March 29.	April 29.
Morn. Exod. iv. Matt. xxvi. Even. Exod. v. 1 Cor. x. (1)	Morn. Deut. xiii. Matt. vii. (2) Even. Deut. xiv. Rom. xii. (3)	Morn. Ruth iii. John xvi. (4) Even. Ruth iv. Philemon.	Morn. 1 Kings iv. Acts. xxvi. Even. 1 Kings v. 1 John v. (5)
May 29.	June 29.	July 29.	August 29.
Morn. Neh. x. Matt. xxvii. (6) Even. Neh. xiii. 1 Cor. xii. (7)	Morn. Ecclus. xv. Acts iii. Even. Ecclus. xix. Acts iv.	Morn. Jer. xxiii. (8) John xvii. Even. Jer. xxiv. Heb. i. (9)	Morn. Hos. viii. Acts xxvii. Even. Hos. ix. John ii. iii.
September 29.	October 29.	November 29.	December 29.
Morn. Gen. xxxii. Acts xii. to v. 20. (10) Even. Dan. x. v. 5. Jude, v. 6. to v. 16.	Morn. Ecclus. x. Luke xv. (11) Even. Ecclus. xi. Phil. 3. (12)	Morn. Isaiah xii. John xxi. (13) Even. Isaiah xiii. Heb. v.	Morn. Isaiah lxi. Acts xxvi. Even. Isaiah lxii. 2 John.

(1) ante, 196.

(2) ante, 195.

(3) ante, 59. 61, 62.

(4) ante, 164. 158. 153. 161.

(5) ante, 144.

(6) ante, 102. 134.

(7) ante, 200.

(8) ante, 235.

(9) ante, 42.

(10) ante, 169.

(11) ante, 181.

(12) ante, 231.

(13) ante, 48.

EVENING PRAYER.

Psalm cxlii. (a)

I CRIED unto the Lord with my voice : yea, even unto the Lord did I make my supplication.

2. I poured out my complaints before him : and shewed him of my trouble.

3. When my spirit was in heaviness, thou knewest my path : in the way wherein I walked have they privily laid a snare for me.

4. I looked also upon my right hand : and saw there was no man that would know me.

5. I had no place to flee unto : and no man cared for my soul.

6. I cried unto thee, O Lord, and said : " Thou art my hope, and my portion in the land of the living."

7. Consider my complaint : for I am brought very low.

8. O deliver me from my persecutors : for they are too strong for me.

9. Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

Psalm cxliii. (b)

HEAR my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness' sake.

2. And enter not into judgment with thy servant : for in thy sight shall no man living be justified.

3. For the enemy hath persecuted my soul ; he hath smitten

(a) The account of an appeal to God in some great danger.

(b) An earnest supplication for deliver-

ance. One of the proper Psalms for Ash Wednesday.

my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4. Therefore is my spirit vexed within me : and my heart within me is desolate.

5. Yet do I remember the time past ; I muse upon all thy works : yea, I exercise myself in the works of thy hands.

6. I stretch forth my hands unto thee : my soul gaspeth (c) unto thee as a thirsty land.

7. Hear me, O Lord, and that soon ; for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit. (d)

8. O let me hear thy loving-kindness betimes in the morning ; for in thee is my trust : shew thou me the way that I should walk in ; for I lift up my soul unto thee.

9. Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

(c) v. 6. "Gaspeth," i. e. "as much as land in time of drought gaspeth for water." So Ps. xlii. 2. "My soul is athirst for God;" and Ps. lxxiii. 3. "My soul thirsteth for thee, my flesh longeth after thee, in a barren and dry land, where no water is."

(d) v. 7. "Pit," i. e. "grave."

(e) v. 10. "The land, &c." or "a land." "A place of safety," or "a land in which righteousness is regarded." "The" is not in the original.

(g) v. 11. "Thy Name's sake," i. e. "that thou mayest be glorified for the protection thou vouchsafest to those who trust in thee."

(h) A spirited thanksgiving for deliverance and success, and a prayer for further protection. It was perhaps sung in parts by two sets of singers. David is supposed to have been the author. Dr. Hammond says, "The Jews (Kimchi and Saadiah Gaon) refer it to the Messiah;"

10. Teach me to do the thing that pleaseth thee ; for thou art my God : let thy loving Spirit lead me forth into the land (e) of righteousness.

11. Quicken me, O Lord, for thy Name's sake (g) : and for thy righteousness' sake bring my soul out of trouble ;

12. And of thy goodness slay mine enemies : and destroy all them that vex my soul, for I am thy servant.

MORNING PRAYER.

Psalm cxliv. (h)

BLESSED be the Lord my strength : who teacheth my hands to war, and my fingers to fight ;

2. My hope and my fortress, my castle and deliverer, my defender in whom I trust : who subdueth my people (i) that is under me.

3. Lord (k), what is man, that

and if the Jews understood that the Messiah was to be of the *divine* nature, and as St. Paul calls him, (1 Cor. xv. 47.) "The Lord from heaven," the title "Lord" in many of the Psalms might refer to him as then being in heaven, and might be addressed to him as one of the proper objects of prayer, thanksgiving, and praise.

(i) v. 2. "My people, &c." or "the nations."

(k) v. 3. "Lord, &c." A burst of rapture upon considering the disparity between God and man, and the abundant kindness of God in making man the object of so much attention. It occurs also in Ps. viii. which is supposed to look forward prophetically to man's deliverance by the Messiah, and it is not improbable this Psalm looked forward to the same event. Job has a similar passage, (Job vii. 17.) "What is man, that thou shouldst magnify him, and that thou shouldst set thine heart upon him !"

thou hast such respect unto him : or the son of man, that thou so regardest him !

4. Man is like a thing of nought : his time passeth away like a shadow.

5. (*l*) Bow thy heavens, O Lord, and come down : touch (*m*) the mountains, and they shall smoke.

6. Cast forth thy lightning and tear them : shoot out thine arrows and consume them.

7. Send down thine hand from above : deliver me and take me out of the great waters (*n*), from the hand of strange children ;

8. Whose mouth talketh of vanity : and their right hand (*o*) is a right hand of wickedness.

9. I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

10. Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

(*l*) v. 5. In the magnificent description of God's interposition in Ps. xviii. he is described as having done what in this and the next two verses he is entreated to do. "He bowed the heavens also, and came down, and it was dark under his feet. There went a smoke out in his presence, and a consuming fire out of his mouth." "He sent out his arrows, and scattered them ; he cast forth lightnings and destroyed them. He shall send" (or "he sent") "down from on high to fetch me, and shall take" (or "took") "me out of many waters." Ps. xviii. 8, 9, 14, 16.

(*m*) "Touch, &c." So Ps. civ. 32. "The earth shall tremble at the look of him : if he do but touch the hills they shall smoke."

(*n*) v. 7. "Waters," figuratively, for "perils ;" "what seems likely to overwhelm as a torrent."

11. Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right (*o*) hand is a right hand of iniquity.

12. That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13. That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets. (*p*)

14. That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15. Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

Psalm cxlv. (*q*)

I WILL magnify thee, O God, my King : and I will praise thy Name for ever and ever.

(*o*) v. 8, 11. "Right hand, &c." Abp. Tilotson apprehends that this alludes to one of the Jewish modes of swearing, the lifting up the hand to heaven. See note on Ps. cvi. 26. It may mean either, that their oaths are oaths of wickedness, or that their strength (of which the right hand is a symbol) is only to do evil.

(*p*) v. 13. "Streets," or "fields," 1. Lowth's Isaiah, 37.

(*q*) An elevated hymn, pointing out as grounds for praising God, the wisdom of his works, his kindness and mercy, his providence in meeting the wants of whatever he has created, his protection to the afflicted and to the good, and his dereliction of the bad. In the Hebrew it is alphabetical ; and it was a saying of the ancient Hebrews, that "he could not fail to be a child of the world to come, who should repeat this Psalm three times every day," that is (figuratively)

2. Every day will I give thanks unto thee : and praise thy Name for ever and ever.

3. Great is the (r) Lord and marvellous, worthy to be praised : there is no end of his greatness.

4. One generation shall praise thy works unto another : and declare thy power.

5. As for me, I will be talking of thy worship : thy glory, thy praise, and wondrous works ;

6. So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

7. The memorial (s) of thine abundant kindness shall be shewed : and men shall sing (t) of thy righteousness.

8. The Lord is gracious, and merciful ; long-suffering, and of great goodness.

9. The Lord is loving unto

every man : and his mercy is over all his works.

10. All thy works praise thee (u), O Lord : and thy saints give thanks unto thee.

11. They shew the glory of thy kingdom : and talk of thy power ;

12. That thy power, thy glory, and mightiness of thy kingdom : might be known unto men.

13. Thy kingdom is an everlasting (x) kingdom : and thy dominion endureth throughout all ages. (y)

14. The Lord upholdeth all such as fall : and lifteth up all those that are down.

15. The eyes of all (z) wait upon thee, O Lord : and thou givest them their meat in due season.

16. Thou openest thine hand : and fillest all things living with plenteousness.

"should constantly have it so strong upon his mind, as always to act up to the impressions it is calculated to make, and never to act against them." It is one of the proper Psalms for Whitsunday, and perhaps refers throughout to the Messiah, and addresses him in verse 1. by the appellations of "God" and "King." So Cocc. "it doubtless belongs to the kingdom of Christ." From the changes of person, sometimes speaking of God, or the Messiah, and sometimes to him, it was probably sung by alternate sets of singers.

(r) v. 3, 8, 9, 10, 14, 17, 18, 20, 21. "Lord," Hebr. "Jehovah." Gr. Κύριος.

(s) v. 7. "Memorial," i. e. "marks," "what impresses it upon the memory."

(t) "Sing," or "sing heartily : " with all their powers ; with a force and impetuosity nothing can oppose.

(u) v. 10. "Praise thee," i. e. "furnish grounds for praising thee." See note on Ps. cxlviii. 3.

(x) v. 13. "Everlasting, &c." So that it has the same characters as that of the

Messiah, described Dan. vii. 14. "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." See also Ps. lxxii. 8.

(y) The Sept. here adds, "The Lord is faithful in all his words, and holy in all his works ;" (nearly similar to verse 17.) without which there is no verse beginning with N.

(z) v. 15. "All." So Ps. civ. 21. "the lions roaring after their prey, do seek their meat from God ;" and Ps. civ. 27. after speaking of the creatures of the sea, "these wait all upon thee, that thou mayest give them meat in due season ;" and see Psalm cxlvii. 9. So in that magnificent description of God's providence and power, Job xxxviii, the question is put to Job, verse 39, 40. "wilt thou hunt the prey for the lion ? or fill the appetites of the young lions, when they couch in their dens, and abide in the covert to lie in wait ?" implying the impotence of man in this respect, the power and providence of God.

17. The Lord is righteous in all his ways : and holy in all his works.

18. The Lord is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

19. He will fulfil the desire of them that fear him : he also will hear their cry, and will help them.

20. The Lord preserveth all them that love him : but scattereth abroad all the ungodly.

21. My mouth shall speak the praise of the Lord : and let all flesh give thanks unto his holy Name for ever and ever.

(a) A spirited exhortation to trust in God, and not in man ; noticing God's power, beneficence, and care. It probably looks forward to the Messiah. See note on verse 5. Dean Prideaux says, "This and the two following Psalms seem to have been sung at the dedication "of the second temple;" and he gives us his reason, that in the Sept., though not in the Hebrew, they are styled the Psalms of Haggai and Zechariah, as if they had been composed by them for that occasion. 1. Prid. Conn. 191.

(b) v. 2. So Ps. cxviii. 8, 9. and the folly of fearing man and disregarding God, is finely expressed, Isaiah li. 12, 13. "Who art thou, that thou shouldest be "afraid of a man that shall die, and the "son of man, that shall be made as grass ; "and forgettest the Lord thy maker, that "hath stretched forth the heavens, and "laid the foundations of the earth ?" So Isaiah ii. 22. "Cease ye from man, "whose breath is in his nostrils," (that is, whose life depends upon so many accidents) ; "for wherein is he to be "accounted of?"

(c) v. 3. "Goeth forth," i. e. "ceaseth," when he dies.

(d) "Thoughts," i. e. "earthly plans "and devices : whatever he had been contriving : not that he will not hereafter have thoughts and other operations of the mind, but that whatever in this world he had been setting his mind upon, would be lost to him for ever. Is he then one

Psalm cxlvi. (a)

PRAISE the Lord, O my soul ; while I live, will I praise the Lord : yea, as long as I have any being, I will sing praises unto my God.

2. O (b) put not your trust in princes, nor in any child of man : for there is no help in them.

3. For when the breath of man goeth forth (c), he shall turn again to his earth : and then all his thoughts (d) perish.

4. Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God ;

5. Who (e) made heaven and

on whom *permanent* confidence, confidence for *futurity*, is to be placed?

(e) v. 5. "Who, &c." These characteristics agree accurately with what were foretold of the Messiah, or are ascribed to Christ. If the person here spoken of made heaven and earth, the sea and all that therein is, it is said expressly of Christ, (John i. 3.) "all things were made *by him*," and *without him* was not any thing made "that was made;" and Col. i. 15, 16. "*by him* were all things created that are in "heaven, and that are in earth : all "things were created *by him* and for "him;" and Heb. i. 10, 11. ascribes to him the passage in Ps. cii. 25. "*Thou "Lord in the beginning hast laid the "foundation of the earth, and the heavens "are the work of thy hands.*" If part of the character here be "to help them to "right that suffer wrong," what elsewhere are foretold as characteristics of the Messiah? According to Ps. lxxii. 24. "He was to *keep the simple folk by their "right*, defend the children of the poor, "and punish the wrong doer;" and, according to Isaiah, "*with righteousness "was he to judge the poor*, and to reprove "with equity *for the meek of the earth*," Isaiah xi. 4.; nor was he "to fail or be "discouraged, till he had set (or established) "*judgment in the earth*, Isaiah xlii. 4.; see also Ps. lxxii. 12, 13, 14. If the person here referred to was to loose men out of prison, and to give sight to the blind, what was to be part of the office of the Messiah?

earth, the sea, and all that therein is : who keepeth his promise for ever ;

6. Who (*g*) helpeth them to right that suffer wrong : who feedeth the hungry.

7. The Lord looseth men out of prison : the Lord (*h*) giveth sight to the blind.

8. The Lord helpeth them that

are fallen : the Lord careth for the righteous.

9. The Lord careth for the strangers ; he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

10. The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.

"to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house," Isaiah xlii. 7. ; "to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, Isaiah lxi. 1." Lastly, if this person was to be king for evermore, and throughout all generations, what is predicted in this respect as to Christ's kingdom ? "His seat endureth for ever ; the sceptre of his kingdom is a right sceptre, Ps. xlv. 5." "He shall be feared as long as the sun and moon endureth ; from one generation to

"another, Ps. lxxii. 5." "Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth, even for ever, Isaiah ix. 7." "His kingdom is that which shall never be destroyed," Dan. ii. 44. — Dan. vii. 14. ; and in the language of the seventh angel, Rev. xi. 15. "He shall reign for ever and ever." See 4. Hamm. 399.

(*g*) v. 6. Isaiah xxxv. 4.

(*h*) v. 7. Isaiah xxxv. 5, — Isaiah xlii. 7.

Lessons for the Thirtieth Day of the Month throughout the Year.

January 30.		March 30.	April 30.
Morn. Ex. vi. to v. 14. Matt. xxvii. (1) Even. Exod. vii. 1 Cor. xi. (2)		Morn. 1 Sam. i. John xvii. Even. 1 Sam. ii. Heb. i. (3)	Morn. 1 Kings vi. Acts xxvii. Even. 1 Kings vii. 2, 3 John.
May 30.	June 30.	July 30.	August 30.
Morn. Esther i. Matt. xxviii. Even. Esther ii. 1 Cor. xiii. (4)	Morn. Prov. ix. Luke xii. Even. Prov. x. Eph. vi. (5)	Morn. Jer. xxv. John xviii. Even. Jer. xxvi. Heb. ii.	Morn. Hos. x. Acts xxviii. Even. Hos. xi. Jude (6)
September 30.	October 30.	November 30.	December 30.
Morn. Tobit iv. Mark iii. Even. Tobit vi. 1 Cor. xv. (7)	Morn. Eccclus. xii. Luke xvi. (8) Even. Eccclus. xiii. Phil. iv. (9)	Morn. Prov. xx. Acts i. (10) Even. Prov. xxi. Heb. vi.	Morn. Isa. lxiii. (11) Acts xxvii. Even. Isa. lxiv. 3 John.

(1) ante, 102. 134.

(2) ante, 122.

(3) ante, 42.

(4) ante, 81.

(5) ante, 224.

(6) ante, 228. (7) ante, 302. post, —

(8) ante, 198. 177.

(9) ante, 37.

(10) ante, 162. 86.

(11) ante, 106.

EVENING PRAYER.

Psalm cxlvii. (i)

O PRAISE the Lord; for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2. The Lord doth (*k*) build up Jerusalem: and gather (*l*) together the outcasts of Israel.

3. He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4. He telleth (*m*) the number of the stars: and calleth them all by their names.

5. Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6. The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7. O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God,

8. Who covereth (*n*) the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, and herb for the use of men.

9. Who giveth fodder unto the cattle (*o*): and feedeth the young ravens (*p*) that call upon him.

10. He hath no pleasure in the strength (*q*) of a horse: neither delighteth he in any man's (*q*) legs.

11. But the Lord's delight is in them that fear him: and put their trust in his mercy.

12. Praise the Lord, O Jerusalem: praise thy God, O Sion.

13. For he hath made fast (*r*) the bars of thy gates: and hath blessed thy children within thee.

14. He maketh peace in thy borders: and filleth thee with the flour of wheat.

15. (*s*) He sendeth forth his

(i) An invocation to the praise of God, for his peculiar favour to the Jews in bringing them back from the Babylonish captivity, and re-establishing them in Jerusalem; calling to mind the general wisdom, extent, and kindness of his providence, and his distinguishing attention to the people of Israel, by giving them particular statutes and ordinances in preference to all other nations.

(*k*) v. 2. "The Lord doth, &c." i. e. "it is *the* Lord that doth it; it is *his* work."

(*l*) "Gather, &c." The same expression as Is. lvi. 8. "The Lord God, which *gathereth the outcasts of Israel*;" and see Isaiah xliii. 5, 6.

(*m*) v. 4. "Telleth, &c." And he who had such knowledge would have no difficulty in knowing where every Jew was, and bringing every one back.

(*n*) "Who covereth, &c." The Psalm here passes for a time to the consideration of God's general providence. See Psalm lxxv. 9, 10, 11. — Psalm civ. 6 to 15.

(*o*) v. 9. "Fodder, &c." or "to the beast his food, B. T." Perhaps the *wild beasts* are

here intended, which are not provided for *by man*, and would therefore starve, if not provided for *by God*. Hamm. in loco.

(*p*) "Young ravens." It is with peculiar propriety they are mentioned, for the old ones are supposed to desert them as soon as they are hatched. Hamm. in loco. In the spirited and magnificent description of God's providence and power, Job xxxviii. the young ravens are described as crying unto God for sustenance, verse 41. "Who provides for the raven his food? When his young ones cry unto God, they wander for lack of meat." The passage in Job might suggest this in the Psalm.

(*q*) v. 10. "Strength of a horse," and "legs," i. e. "bodily powers," "strength," "and swiftness;" in contradistinction to what is mentioned in verse 11. "the fearing him, and trusting in his mercy;" the tribute of the *mind*; the homage of the *understanding*.

(*r*) v. 13. "Made fast, &c." to protect thee from foreign enemies.

(*s*) v. 15. The meaning perhaps is, "he commands, and the thing is instantly

commandment upon earth : and his word runneth very swiftly. (*t*)

16. He giveth snow like wool (*u*) : and scattereth the hoar-frost like ashes.

17. He casteth forth his ice (*x*) like morsels (*y*) : who is able to abide his frost?

18. He sendeth out his word, and melteth them : he bloweth with his wind and the waters flow.

19. He sheweth his word (*z*) unto Jacob : his statutes and ordinances unto Israel.

20. He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

Psalm cxlviii. (*a*)

O PRAISE the Lord of heaven : praise him in the height.

2. Praise him, all ye angels of his : praise him, all his host.

"done : his word alone will terminate your misery, and fill you with joy." The next three verses illustrates this position ; "for though he sends the keenest frost," (a symbol of the afflictions you have had,) "he puts an end to it *in an instant* ; when he commands, the waters flow."

(*t*) "Runneth very swiftly," i. e. (perhaps) "is instantly fulfilled." See Psalm cxlviii. 5.

(*u*) v. 16. "Like wool," perhaps from the largeness of the flakes.

(*x*) v. 17. "Ice," or "hail."

(*y*) "Morsels," to intimate the size. The object is to give ideas of intense cold, and then to shew how speedily God's command disperses it.

(*z*) v. 19. "His word." So that Jacob (the Israelites) had his *choicest blessings* ; they were distinguished above all other nations. Moses asks (Deut. iv. 7, 8.) "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day?"

(*a*) A spirited invocation to heaven

3. Praise him, sun and moon, praise him, all ye stars and planets.

4. Praise him, all ye heavens, and ye waters that are above the heavens.

5. Let them praise the name of the Lord : for he spake the word (*b*), and they were created ; he commanded, and they came into being.

6. He hath made them firm, ever and ever : he hath established them a law (*c*) which shall not be broken.

7. Praise the Lord upon the waters, ye dragons and all deeps.

8. Fire and hail, snow and frost, wind and storm fulfil his word ; (*d*)

9. Mountains and all hills, fruitful trees and all cedars ;

10. Beasts and all cattle : and feathered fowls ;

11. Kings of the earth and

and earth, and all things therein, and inanimate, to join in praising him. Milton has imitated it in his 3d Hymn, *Paradise Lost*, B. v. l. 153.

It is a strong and expressive figure upon his works to join in praising him because they furnish ground for praising him. Psalm xix. 1. — Ps. lxxv. 14. and there ; Isaiah xlv. 23. and Isaiah xlv. 24.

(*b*) v. 5. "He spake the word, and they were created." Not unlike the passage in Genesis i. 3. "God said, Let there be light, and there was light." That passage is often as a passage of unrivalled sublimity, because it implies that the light was produced the instant the command issued. A similar passage occurs, Ps. xxxiii. 9. "He spake, and it was done ; he commanded, and it stood fast."

(*c*) v. 6. "Law, &c." So Ps. cii. speaking of the waters, it is said, "he hath set them their bounds which they cannot pass." See the note there.

(*d*) v. 8. "Fulfilling his word," i. e. "executing his purposes." In Ps. xvii. 13. the sword is called "a sword" of God. See Psalm xvii. 14.

people : princes and all judges of the world ;

12. Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people ; all his saints shall praise him : even the children of Israel, even the people that serveth him.

Psalm cxlix. (e)

O SING unto the Lord a new song : let the congregation of saints praise him.

2. Let Israel rejoice in him that made him : and let the children of Zion be joyful in their King.

3. Let them praise his Name in the dance (g) : let them sing praises unto him with tabret and harp.

4. For the Lord hath pleasure in his people : and helpeth the meek-hearted.

(e) A spirited triumphal hymn, probably upon some success against the heathen. It is not improbable it was written in Jehoshaphat's time, when the children of Ammon and Moab and Mount Seir went up against Jehoshaphat, and God stirred them up to destroy each other, which they did ; and Jehoshaphat and his people were three days in gathering the spoil ; after which they returned " to Jerusalem with psalteries and harps and trumpets unto the house of the Lord." See 2 Chron. xx. & Ps. cxxxvi.

(g) v. 3. "The dance." In the first triumphal thanksgiving which occurs in history, (that of Moses for the overthrow of the Egyptians in the Red Sea,) the women joined with timbrels, and with dances, Exod. xv. 20. When David slew Goliath, the women came out singing and dancing to meet Saul. 1 Sam. xviii. 6. and they sang to one another in dances, "Saul hath slain his thousands, and David his ten thousands." 1 Sam. xxi. 11. — xxix. 5. And when he brought up the ark from the

5. Let the saints be joyful with glory : let them rejoice in their beds.

6. Let the praises of God be in their mouth : and a two-edged sword in their hands ;

7. To be avenged of the heathen : and to rebuke the people.

8. To bind their kings in chains : and their nobles with links of iron.

9. That (h) they may be avenged of them, as it is written : Such honour (i) have all his saints.

Psalm cl. (k)

O PRAISE God in his holiness : praise him in the firmament of his power.

2. Praise him in his noble acts : praise him according to his excellent greatness.

3. Praise him in the sound of the trumpet : praise him upon the lute and harp.

house of Obadedom, he danced before the Lord with all his might, 2 Sam. vi. 14. 16. Dancing therefore was part of the solemnity. See Psalm cl. 4.

(h) v. 9. "That, &c." or "to execute" upon them the vengeance written (or "decreed"), B. T. God directed the destruction of the Canaanites, (Deuter. vii. 2. 16.) and of the Amalekites, (1 Sam. xv. 3.) and when God requires, man stands in a very different situation than when he acts of himself. "Vengeance is mine, I will repay," saith the Lord ; and when man, (who has so much need of forgiveness for himself,) in the pride of human power, and the insolence of human strength, takes upon himself to avenge, does he not encroach upon the peculiar prerogative of God ?

(i) "Such honour," i. e. "of being the instruments to execute the vengeance God decrees."

(k) A spirited invocation to praise God.

4. Praise him in the cymbals and dances (1) : praise him upon the strings and pipe.

(1) v. 4. "Dances." See note on Psalm cxlix. 3.

5. Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

6. Let every thing that hath breath : praise the Lord.

Lessons for the Thirty-first Day of the Month throughout the Year.

January 31.	March 31.	May 31.	July 31.
Morn. Exod. viii. Matt. xxviii. Even. Exod. ix. 1 Cor. xii. (1)	Morn. 1 Sam. iii. John xviii. Even. 1 Sam. iv. Heb. ii.	Morn. Esth. iii. Mark i. Even. Esth. iv. 1 Cor. xiv.	Morn. Jer. xxvii. John xix. (2) Even. Jer. xxviii. Heb. iii.
August 31.	October 31.	December 31.	
Morn. Hos. xii. Matt. i. (3) Even. Hos. xiii. Rom. i.	Morn. Ecclus. xiv. Luke xvii. (4) Even. Ecclus. xv. Col. i. (5)	Morn. Isaiah lxx. Acts xxviii. Even. Isaiah lxxi. Jude. (6)	

(1) ante, 200. (2) ante, 130. (3) ante, 52. (4) ante, 210. (5) ante, 234. (6) ante, 238.

THE MINISTRATION OF
PUBLIC BAPTISM OF INFANTS,
TO BE USED IN THE CHURCH.

THE People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-Days, when the most number of People come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because, in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless, (if necessity so require,) Children may be baptized upon any other Day.

And note, That there shall be for every Male Child to be baptized, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.

When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer to the Curate. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font. either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure Water) and standing there, shall say,

HATH this Child been already baptized or no?

If they answer No; then shall the Priest proceed as followeth:

DEARLY beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, "None can enter into the kingdom of God, except he be regenerate, and born anew of Water and of the Holy Ghost;" I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's Holy Church, and be made a lively member of the same.

Then shall the priest say,

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst (a) save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child*; wash *him*, and sanctify *him* with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church;

(a) 1 Pet. iii. 21. ante, 134.

and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he* coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, "Ask (b), and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you." So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Then shall the People stand up, and the Priest shall say,

Hear the words of the Gospel written by Saint Mark, in the 10th chapter, at the 13th verse.

THEY brought young children to Christ, that he should touch them: and his disciples rebuked those that brought them. 14. But when Jesus saw it, he was much displeased, and said unto them, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. 15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." 16. And he took them up in his arms, put his hands upon them, and blessed them.

After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel,

BELoved, ye hear in this Gospel the

(b) Matt. vii. 7.

words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe that he will likewise favourably receive *this present Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting, but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his Holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*; that *he* may be born again, and made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

Then shall the Priest speak unto the God-fathers and Godmothers on this wise.

DEARLY beloved, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of his sins, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also, that our Lord Jesus Christ hath promised in his Gospel to grant all these things

that ye have prayed for: which promise, he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, *this Infant* must also faithfully, for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*;) that *he* will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his Commandments.

I demand therefore,

DOST thou, in the Name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou be baptized in this faith?

Answer. That is my desire.

Minister.

WILT thou then obediently keep God's holy will and commandments, and

walk in the same all the days of thy life?

Answer. I will.

Then shall the Priest say,

O MERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go (c) teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost; Regarding, we beseech thee, the supplications of thy Congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers.

Name this Child.

And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the water discreetly and warily, saying,

(c) Matt. xxviii. 19.

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

But if they certify that the Child is weak, it shall suffice to pour water upon it, saying the aforesaid words,

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Priest shall say,

WE receive this Child into the Congregation of Christ's flock; and

* Here the Priest shall make a Cross upon the Child's forehead. do * sign him with the sign of the Cross; in token that hereafter he

shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. *Amen.*

Then shall the Priest say,

SEETING NOW, dearly beloved brethren, that *this Child* is regenerate, and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this Child* may lead the rest of his life according to this beginning.

*Then shall be said, all kneeling,
The Lord's Prayer.*

OUR Father, &c. to — But deliver us from evil. *Amen.*

Then shall the Priest say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy Holy Church. And humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as he is made partaker of the death of thy Son,

he may also be partaker of his resurrection; so that finally, with the residue of thy holy Church, he may be an inheritor of thine everlasting kingdom, through Christ our Lord. *Amen.*

Then all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following:

FORASMUCH as *this Child* hath promised by you his sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath here made by you. And that he may know these things the better, ye shall call upon him to hear Sermons; and chiefly ye shall provide, that he may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar (d) tongue, and all other things which a Christian ought to know, and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Then shall he add, and say;

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar (d) tongue, and be further instructed in the Church Catechism, set forth for that purpose.

(d) "Vulgar," i. e. "English;" which all understand, in opposition to the Latin, which is only understood by the learned, and which was used in the services before the Reformation.

THE MINISTRATION OF
PRIVATE BAPTISM OF CHILDREN
IN HOUSES.

THE Curates of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their Birth, or other Holy-Day falling between, unless upon a great and reasonable cause, to be approved by the Curate.

And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion.

First, let the Minister of the Parish, (or, in his absence, any other lawful Minister that can be procured,) with them that are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Public Baptism, as the time and present exigence will suffer: And then, the Child being named by some one that is present, the Minister shall pour water upon it, saying these words:

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then all kneeling down, the Minister shall give thanks unto God, and say,

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own Child by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he* is now made partaker of the death of thy Son, so *he* may be also of his resurrection; and that finally, with the residue of thy saints, *he* may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. *Amen.*

And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church; to the intent, that if the Minister of the same Parish did himself baptize that Child, the Con-

gregation may be certified of the true Form of Baptism by him privately before used: In which case he shall say thus;

I CERTIFY you, that according to the due and prescribed Order of the Church, at such a time, and at such a place, before divers witnesses, I baptized this Child.

But if the Child were baptized by any other lawful Minister, then the Minister of the Parish where the Child was born or christened shall examine and try whether the Child be lawfully baptized or no. In which case, if those that bring any Child to the Church do answer that the same Child is already baptized, then shall the Minister examine them further, saying,

By whom was this Child baptized?
Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

And if the Minister shall find, by the answers of such as bring the Child, that all things were done as they ought to be, then shall not he christen the Child again, but shall receive him as one of the flock of true Christian People, saying thus ;

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child ; who being born in original sin, and in the wrath of God, is now, by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life ; for our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise ;

Mark x. 13 to 16. ante, 446.

After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him ; how he blamed those that would have kept them from him ; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them ; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this present Infant* ; that he hath embraced *him* with the arms of his mercy ; and (as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant*, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us

OUR Father, &c. to—But deliver us from evil. *Amen.*

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee : Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

Then shall the Priest demand the Name of the Child ; which being by the God-fathers and Godmothers pronounced, the Minister shall say,

DOST thou, in the name of this Child, renounce, &c. as in p. 447.

Answer. I renounce them all.

Minister.

DOST thou believe, &c. as in p. 447.

Answer. All this I stedfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life ?

Answer. I will.

Then the Priest shall say,

WE receive, &c. as in p. 448.

Then shall the Priest say,

SEEING now, dearly beloved brethren, that *this Child* is by Baptism regenerate, and grafted into the body of Christ's Church ; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *he* may lead the rest of *his life* according to this beginning.

Then shall the Priest say,

WE yield thee most hearty thanks,
&c. as in p. 448.

*Then all standing up, the Minister shall
make this Exhortation to the Godfathers
and Godmothers :*

FORASMUCH as this Child hath pro-
mised, &c. as in p. 448.

*But if they which bring the Infant to the
Church do make such uncertain answers
to the Priest's questions, as that it cannot*

*appear that the Child was baptized with
Water, In the Name of the Father, and
of the Son, and of the Holy Ghost,
(which are essential parts of Baptism ;)
then let the Priest baptize it in the Form
before appointed for Public Baptism of
Infants ; saving, that at the dipping of
the Child in the Font he shall use this
form of words :*

IF thou art not already baptized, N.
I baptize thee, In the Name of the
Father, and of the Son, and of the
Holy Ghost. *Amen.*

THE MINISTRATION OF

BAPTISM TO SUCH AS ARE OF RIPER YEARS,

AND ABLE TO ANSWER FOR THEMSELVES.

WHEN any such Persons, as are of Riper Years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet Persons ; that so due care may be taken for their Examination, whether they be sufficiently instructed in the principles of the Christian Religion ; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.

And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday or Holy-Day appointed) shall be ready to present them at the Font, immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

And standing there, the Priest shall ask, Whether any of the Persons here presented be baptized, or no ? If they shall answer No, then shall the Priest say thus :

DEARLY beloved, forasmuch as all men are conceived and born in sin ; and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions ; and that our Saviour Christ saith (a), " None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost ; " I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these Persons that which by nature they cannot have ; that they may be bap-

tized with Water and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same.

Then shall the Priest say,

Let us pray.

(And here all the Congregation shall kneel.)

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water ; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism ; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan didst sanc-

(a) " Saith, &c." John iii. 5. infra, p. 452.

tify the element of Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy servants; wash *them*, and sanctify *them* with the Holy Ghost, that *they*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid, &c. as in p. 446.

Then shall the People stand up, and the Priest shall say,

Hear the words of the Gospel written by Saint *John*, in the third chapter, beginning at the first verse. (ante, 173.)

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2. the same came to Jesus by night, and said unto him, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" 5. Jesus answered, "Verily, verily, I say unto thee, Except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God. 6. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. 7. Marvel not that I said unto thee, Ye must be born again. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

After which he shall say this Exhortation following:

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, "That except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God." Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last chapter of St. Mark's Gospel,) he gave command to his disciples, saying, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked (b) at the heart, and said to him and the rest of the Apostles, "Men and brethren, what shall we do?" replied and said unto them, "Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost: For the promise is to you, and your children, and to all that are afar off, even as many as the Lord our God shall call." And with many other words exhorted he them, saying, "Save yourselves from this untoward generation." For (as the same Apostle testifieth in another place) even "Baptism (c) doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ." Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present Persons, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he

(b) "Pricked, &c." Acts ii. 37 to 40.

(c) "Baptism, &c." 1 Pet. iii. 21. ante, 134.

will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore, we being thus persuaded of the good will of our heavenly Father towards *these Persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these Persons*, that *they* may be born again, and be made *heirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth, with thee and the Holy Spirit, now and for ever. *Amen.*

Then the Priest shall speak to the Persons to be baptized on this wise:

WELL-BELOVED, who are come hither desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also, that our Lord Jesus Christ hath promised in his holy Word, to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, promise in the presence of *these* your Witnesses, and this whole Congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

Then shall the Priest demand of each of the Persons to be baptized, severally, these Questions following:

Question. Dost thou renounce the devil and all his works, the vain pomp

and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh; so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Q. Dost thou believe, &c. as in p. 447.?

A. All this I stedfastly believe.

Q. Wilt thou be baptized in this faith?

A. That is my desire.

Q. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

A. I will endeavour so to do, God being my helper.

Then shall the Priest say,

O MERCIFUL God, grant that the old Adam (*d*) in *these Persons* may be so buried, that the new man (*d*) may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they* being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did (*e*) shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go (*g*) teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost;

(*d*) "Old Adam," i. e. "sin." "New man," i. e. "righteousness."

(*e*) John xix. 34. ante, 133.

(*g*) "Go, &c." Matt. xxviii. 19.

Regard, we beseech thee, the supplications of this Congregation; sanctify this Water to the mystical washing away of sin; and grant that the *Persons* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the Priest take each Person to be baptized, by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Priest say,

WE receive this Person, &c. as in p. 448.

Then shall the Priest say,

SEETING now, dearly beloved brethren, that *these Persons* are regenerate, and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life, according to this beginning.

Then shall be said the Lord's Prayer, all kneeling.

OUR Father, &c. to. — But deliver us from evil. *Amen.*

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these Persons*; that being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy servants, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. *Amen.*

Then all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.

FORASMUCH as *these Persons* have promised in your presence, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they* have now made before this Congregation, and especially before you *their* chosen Witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(And then speaking to the new baptized Persons, he shall proceed, and say,)

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *Children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

It is expedient that every Person, thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion.

If any Persons, not baptized in their Infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Public Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism; only changing the word [Infant] for [Child or Person] as occasion requireth.

A CATECHISM;

THAT IS TO SAY,

AN INSTRUCTION, TO BE LEARNED OF EVERY PERSON BEFORE HE BE
BROUGHT TO BE CONFIRMED BY THE BISHOP.

Question.

WHAT is your name?

Answer. N. or M.

Q. Who gave you this name?

A. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Q. What did your Godfathers and Godmothers then for you?

A. They did promise and vow three things in my Name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And, thirdly, that I should keep God's holy Will and Commandments, and walk in the same all the days of my life.

Q. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

A. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy Belief.

Answer.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead, he ascended into hea-

ven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*

Q. What dost thou chiefly learn in these Articles of thy Belief?

A. First, I learn to believe in God the Father, who hath made me, and all the world;

Secondly, in God the Son, who hath redeemed me, and all mankind;

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Q. You said that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments: Tell me how many there be?

A. Ten.

Q. Which be they?

Answer.

THE same which God spake in the twentieth chapter of Exodus, saying, "I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. "Thou shalt have none other gods but me.

II. "Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them

“that love me, and keep my Commandments.”

III. “Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his Name in vain.”

IV. “Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.”

V. “Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.”

VI. “Thou shalt do no murder.”

VII. “Thou shalt not commit adultery.”

VIII. “Thou shalt not steal.”

IX. “Thou shalt not bear false witness against thy neighbour.”

X. “Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.”

Q. What dost thou chiefly learn by these Commandments?

A. I learn two things : My duty towards God, and my duty towards my neighbour.

Q. What is thy duty towards God ?

A. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength ; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Q. What is thy duty towards thy Neighbour ?

A. My duty towards my neighbour, is to love him as myself, and to do

to all men as I would they should do unto me : To love, honour, and succour my father and mother : To honour and obey the King, and all that are put in authority under him : To submit myself to all my governors, teachers, spiritual pastors and masters : To order myself lowly and reverently to all my betters : To hurt nobody by word or deed : To be true and just in all my dealings : To bear no malice nor hatred in my heart : To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering : To keep my body in temperance, soberness, and chastity : Not to covet nor desire other men’s goods ; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

Catechist. My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace ; which thou must learn at all times to call for by diligent prayer : Let me hear therefore if thou canst say the Lord’s Prayer.

Answer.

OUR Father, which art in heaven : Hallowed be thy Name ; Thy kingdom come ; Thy will be done in earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation, But deliver us from evil. Amen.

Q. What desirest thou of God in this Prayer ?

A. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people ; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies ; and that he will be merciful unto us, and forgive us our sins ; and that it will please him to

save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ: And therefore I say, Amen; So be it.

Question.

How many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Q. What meanest thou by this word *Sacrament*?

A. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained (*h*) by Christ himself, as a means whereby we receive the (*i*) same, and a pledge to assure us thereof. (*i*)

Q. How many parts are there in a Sacrament?

A. Two; the outward visible sign, and the inward spiritual grace.

Q. What is the outward visible sign, or form in Baptism?

A. Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. What is the inward and spiritual grace?

A. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Q. What is required of persons to be baptized?

A. Repentance, whereby they for-

sake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Q. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

A. Because they promise them both (*k*) by their sureties; which promise, when they come to age, themselves are bound to perform.

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Q. What is the outward part, or sign of the Lord's Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. What is the inward part, or thing signified?

A. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Q. What is required of them who come to the Lord's Supper?

A. To examine themselves, whether they (*l*) repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

(*h*) "Ordained;" referring to the sign, which is the means and pledge by which the spiritual grace is received and assured.

(*i*) "The same," and "thereof," i. e. "the spiritual grace."

(*k*) "Both," i. e. "repentance and faith."

(*l*) "Repent, &c." ante, 246.

The Curate of every Parish shall diligently upon Sundays and Holy Days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him as he shall think convenient, in some part of this Catechism.

And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn. As soon as Children are come to a competent age, and can say in their mother tongue, the Creed, the Lord's

Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism, they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.

And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in the manner following:

THE

ORDER OF CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED,
AND COME TO YEARS OF DISCRETION.

Upon the Day appointed, all that are to be then confirmed, being placed, and standing in order before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves, faithfully to observe such things as they, by their own confession, have assented unto.

Then shall the Bishop say,

Do ye here in the presence of God, and of this Congregation, renew the solemn promise and vow, that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do all those things which your Godfathers and Godmothers then undertook for you?

*And every one shall audibly answer,
I do.*

The Bishop.

OUR help is in the Name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayers;

Answer. And let our cry come unto thee.

Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of council and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

DEFEND, O Lord, this thy child [or, this thy servant] with thy heavenly grace, that he may continue thine for

ever, and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. *Amen.*

Then shall the Bishop say,

The Lord be with you;

Ans. And with thy spirit.

And (all kneeling down) the Bishop shall add,

Let us pray.

OUR Father, &c. to — But deliver us from evil. *Amen.*

And this Collect.

ALMIGHTY and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee, for these thy servants, upon whom, after the example of thy holy Apostles, we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them: let thy Holy Spirit ever be with them; and so lead them

in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy Commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

Then the Bishop shall bless them, saying, thus,

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

THE FORM OF

SOLEMNIZATION OF MATRIMONY.

First the Banns of all that are to be married together must be published in the Church three several Sundays or Holy Days, in the time of Divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner,

I PUBLISH the Banns of Marriage between M. of — and N. of —

If any of you know cause or just impediment, why these two Persons should not be joined together in holy Matrimony, ye are to declare it: This is the first, [second, or third] time of asking.

And if the Persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being

thrice asked from the Curate of the other Parish.

At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the Church, and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this Congregation, to join together this Man and this Woman in holy Matrimony; which is an honour-

able estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee; and is commended of St. Paul to be honourable among all men; and therefore is not by any to be enterprized nor taken in hand unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such Persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Thirdly, it was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity;

Into which holy estate these two Persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also, speaking unto the Persons that shall be married, he shall say,

I REQUIRE and charge you both (as ye will answer at the dreadful day of judgement, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow, are not joined together by God, neither is their Matrimony lawful.

At which day of Marriage, if any man do allege and declare any impediment, why they may not be coupled together in Matrimony by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the Parties; or else put in a caution (to the full value of such charges as the Persons to be married do thereby sustain) to prove his allegation; then the Solemnization must be deferred until such time as the truth be tried.

If no impediment be alleged, then shall the Curate say unto the Man.

M. WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

The Man shall answer, I will.

Then shall the Priest say unto the Woman,

N. WILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

The Woman shall answer, I will.

Then shall the Minister say,

Who giveth this Woman to be married to this man?

Then shall they give their troth to each other in this manner:

The Minister receiving the Woman at her Father's or Friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth:

I M. take thee N. to my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do

According to God's holy ordinance;
thereto I plight thee my troth.

Then shall they loose their hands; and the Man with her right hand taking the Ring by his right hand, shall likewise say the Minister;

I take thee *M.* to my wedded
d, to have and to hold, from
y forward, for better for worse,
her for poorer, in sickness and
th, to love, cherish, and to obey,
ath us do part, according to
holy ordinance; and thereto I
ee my troth.

Then shall they again loose their hands; the Man shall give unto the Woman the Ring, laying the same upon the Book, the accustomed duty to the Priest Clerk. And the Priest taking the Ring, shall deliver it unto the Man to put it upon the fourth finger of the Woman's left hand. And the Minister taking the Ring there, and taught by the Priest, shall say,

I this Ring I thee wed, with my
thee worship, and with all my
y goods I thee endow: In the
of the Father, and of the Son,
the Holy Ghost. *Amen.*

Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, shall both kneel down, and the Minister shall say,

Let us pray.

ETERNAL God, Creator and Pre-
of all mankind, giver of all
al grace, the author of ever-
life: Send thy blessing upon
thy servants, this Man and this
Woman, whom we bless in thy Name:
Isaac and Rebecca lived faith-
together, so these persons may
perform and keep the vow
ovenant betwixt them made,
of this Ring given and received
oken and pledge;) and may
remain in perfect love and peace
er, and live according to thy
through Jesus Christ our
Amen.

Then shall the Priest join their right hands together, and say,

Those whom God hath joined to-
gether, let no man put asunder.

Then shall the Minister speak unto the People.

FORASMUCH as *M.* and *N.* have con-
sented together in holy wedlock, and
have witnessed the same before God
and this company, and thereto have
given and pledged their troth either
to other, and have declared the same
by giving and receiving of a Ring,
and by joining of hands; I pro-
nounce that they be Man and Wife
together, In the Name of the Father,
and of the Son, and of the Holy
Ghost. *Amen.*

And the Minister shall add this Blessing.

GOD the Father, God the Son, God
the Holy Ghost, bless, preserve, and
keep you; the Lord mercifully with
his favour look upon you; and so fill
you with all spiritual benediction and
grace, that ye may so live together in
this life, that in the world to come ye
may have life everlasting. *Amen.*

*Then the Minister or Clerks, going to the
Lord's Table, shall say or sing either*

Psalm cxxviii.

Or,

Psalm lxvii.

*The Psalm ended, and the Man and the
Woman kneeling before the Lord's
Table, the Priest standing at the Table,
and turning his face towards them,
shall say,*

Lord have mercy upon us.

Answer. Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

The Lord's Prayer.

OUR Father, &c. to—But deliver us
from evil. *Amen.*

Minister. O Lord, save thy servant,
and thy handmaid;

Answer. Who put their trust in thee.

Minister. O Lord, send them help
from thy holy place;

Answer. And evermore defend
them.

Minister. Be unto them a tower of strength;

Answer. From the face of their enemy.

Minister. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

Minister.

O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessing upon these thy servants, that they, obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord. *Amen.*

This Prayer next following shall be omitted where the Woman is past Child-bearing.

O MERCIFUL Lord and heavenly Father, by whose gracious gift mankind is increased; We beseech thee, assist with thy blessing these two Persons; that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. *Amen.*

O GOD, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matri-

mony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this Man may love his Wife, according to thy Word, as Christ did love his spouse the Church; who gave himself for it, loving and cherishing it even as his own flesh: and also that this Woman may be loving and amiable, faithful and obedient to her Husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

Then shall the Priest say,

ALMIGHTY God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

After which, if there be no Sermon declaring the Duties of Man and Wife, the Minister shall read as followeth.

ALL ye that are married or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say, as touching the duty of husbands towards their wives, and wives towards their husbands.

St. Paul, in his Epistle to the Ephesians, the fifth chapter, doth give this commandment to all married men; "25. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; 26. that he might sanctify and cleanse it with the washing of water, by the Word; 27. that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish. 28. So ought men to love their wives as

" their own bodies. He that loveth
 " his wife, loveth himself. 29. For
 " no man ever yet hated his own
 " flesh, but nourisheth and cherisheth
 " it, even as the Lord the Church :
 " 30. for we are members of his
 " body, of his flesh, and of his bones.
 " 31. For this cause shall a man leave
 " his father and mother, and shall
 " be joined unto his wife, and they
 " two shall be one flesh. 32. This
 " is a great mystery : but I speak
 " concerning Christ and the Church.
 " Nevertheless, let every one of you
 " in particular so love his wife even
 " as himself."

Likewise the same Saint Paul, writing
 to the Colossians, speaketh thus to all
 men that are married ; (Col. iii. 19.)
 " Husbands, love your wives, and be
 " not bitter against them."

Hear also what Saint Peter, the
 Apostle of Christ, who was himself a
 married man, saith unto them that are
 married ; (1 Pet. iii. 7.) " Ye husbands
 " dwell with your wives according to
 " knowledge ; giving honour unto the
 " wife as unto the weaker vessel, and
 " as being heirs together of the grace
 " of life ; that your prayers be not
 " hindered."

Hitherto ye have heard the duty
 of the husband toward the wife. Now
 likewise, ye wives, hear and learn
 your duties toward your husbands,
 even as it is plainly set forth in holy
 Scripture.

Saint Paul, in the aforementioned Epistle
 to the Ephesians, teacheth you thus ;
 22. " Wives, submit yourselves unto
 " your own husbands, as unto the

" Lord. 23. For the husband is the
 " head of the wife, even as Christ is the
 " head of the Church : and he is the
 " Saviour of the body. 24. There-
 " fore, as the Church is subject unto
 " Christ, so let the wives be to their
 " own husbands in every thing." And
 again he saith, 33. " Let the wife see
 " that she reverence her husband."

And in his Epistle to the Colossians,
 Saint Paul giveth you this short les-
 son ; (iii. 18.) " Wives, submit your-
 " selves unto your own husbands, as
 " it is fit in the Lord."

Saint Peter also doth instruct you very
 well, thus saying ; (1 Pet. iii. 1.) " Ye
 " wives, be in subjection to your own
 " husbands ; that if any obey not the
 " word, they also may without the
 " word be won by the conversation of
 " the wives ; 2. while they behold
 " your chaste conversation coupled
 " with fear. 3. Whose adorning, let
 " it not be that outward adorning of
 " plaiting the hair, and of wearing of
 " gold, or of putting on of apparel ;
 " 4. but let it be the hidden man
 " of the heart, in that which is not
 " corruptible, even the ornament of
 " a meek and quiet spirit, which is
 " in the sight of God of great price.
 " 5. For after this manner in the old
 " time the holy women also, who
 " trusted in God, adorned themselves,
 " being in subjection unto their own
 " husbands ; 6. even as Sarah obeyed
 " Abraham, calling him lord ; whose
 " daughters ye are as long as ye do
 " well, and are not afraid with any
 " amazement."

It is convenient that the new-married Persons should receive the Holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

THE ORDER FOR

THE VISITATION OF THE SICK.

When any Person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick Person's house, shall say,

PEACE be to this house, and to all that dwell in it.

When he cometh into the Sick Man's presence, he shall say, kneeling down,

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood; and be not angry with us for ever.

Answer. Spare us, good Lord.

Then the Minister shall say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

The Lord's Prayer.

OUR Father, &c. to—But deliver us from evil. *Amen.*

Minister. O Lord, save thy servant;

Answer. Which putteth *his* trust in thee.

Minister. Send *him* help from thy holy place;

Answer. And evermore mightily defend *him*.

Minister. Let the enemy have no advantage of *him*;

Answer. Nor the wicked approach to hurt *him*.

Minister. Be unto *him*, O Lord, a strong tower;

Answer. From the face of *his* enemy.

Minister. O Lord, hear our prayers;

Answer. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant; Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness: Sanctify, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else, give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

Then shall the Minister exhort the sick Person after this form, or other like.

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith

may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

If the Person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.

TAKE therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth chapter to the Hebrews) "6. whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7. If ye endure chastening, God dealeth with you, as with sons; for what son is he, whom the father chasteneth not? 8. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10. For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." These words, good brother, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering

patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory, before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now, therefore, taking your sickness, which is thus profitable for you, patiently; I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine yourself and your estate, both toward God and man; so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith; that you may know whether you do believe as a Christian man should, or no.

Here the Minister shall rehearse the Articles of the Faith, saying thus:

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the remis-

sion of sins; the resurrection of the flesh; and everlasting life after death?

*The sick Person shall answer,
All this I stedfastly believe.*

Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all Persons that have offended him: and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his Conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates whilst they are in health.

These words, before rehearsed, may be said before the Minister begin his Prayer, as he shall see cause.

The Minister should not omit earnestly to move such sick Persons, as are of ability, to be liberal to the Poor.

Here shall the sick Person be moved to make a special Confession of his sins, if he feel his Conscience troubled with any weighty matter. After which Confession the Priest shall absolve him (if he humbly and heartily desire it) after this sort:

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent, and believe in him; of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

And then the Priest shall say the Collect following.

Let us pray,

O MOST merciful God, who according to the multitude of thy mercies dost so put away the sins of those who

truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as he putteth his full trust only in thy mercy, impute not unto *him* his former sins; but strengthen *him* with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

Then shall the Minister say the 71st Psalm, ante, 342.

Adding this:

O SAVIOUR of the world, who by thy Cross and precious Blood hath redeemed us; save us, and help us, we humbly beseech thee, O Lord.

Then shall the Minister say,

THE Almighty Lord, who is a most strong tower to all them that put their trust in him; to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none (a) other name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

And after that shall say,

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift

(a) "None, &c." Acts iv. 12.

s countenance upon thee, and
thee peace, both now and ever-
Amen.

A Prayer for a sick Child.

ALMIGHTY God, and merciful Fa-
ther to whom alone belong the issues
of life and death; Look down from
heaven, we humbly beseech thee, with
thy eyes of mercy upon this Child,
lying upon the bed of sickness:
O Lord, with thy salvation;
preserve him in thy good appointed time
from his bodily pain, and save his soul
by thy mercies' sake: That if it shall
be thy pleasure to prolong his days
on earth, he may live to thee,
and be an instrument of thy glory, by
obeying thee faithfully, and doing good
in thy generation; or else receive him
into those heavenly habitations, where
souls of them that sleep in the
Lord Jesus enjoy perpetual rest and
joy: Grant this, O Lord, for thy
mercy's sake, in the same thy Son
Lord Jesus Christ, who liveth
and reigneth with thee and the Holy
Spirit, ever one God, world without
end. *Amen.*

*A Prayer for a sick Person, when there
appeareth small hope of recovery.*

FATHER of mercies, and God of
all comfort, our only help in time of
trouble; We fly unto thee for succour
and help of this thy servant, here lying
in thy hand in great weakness of
body. Look graciously upon him, O
Lord; and the more the outward man
faileth, strengthen him, we beseech
thee, so much the more continually
thy grace and Holy Spirit in the
inward man. Give him unfeigned re-
morse for all the errors of his life
and stedfast faith in thy Son
Jesus; that his sins may be done away
by thy mercy, and his pardon sealed in
heaven, before he go hence, and be no
more seen. We know, O Lord, that
there is no word impossible with thee;
that if thou wilt, thou canst even
raise him up, and grant him a
continuance amongst us: Yet

forasmuch as in all appearance the
time of his dissolution draweth near,
so fit and prepare him, we beseech thee,
against the hour of death; that after
his departure hence in peace, and in
thy favour, his soul may be received
into thine everlasting kingdom, through
the merits and mediation of Jesus
Christ thine only Son, our Lord and
Saviour. *Amen.*

*A commendatory Prayer for a sick Person
at the point of departure.*

O ALMIGHTY God, with whom do live
the spirits of just men made perfect,
after they are delivered from their
earthly prison; We humbly commend
the soul of this thy servant, our dear
brother, into thy hands, as into the
hands of a faithful Creator and most
merciful Saviour; most humbly be-
seeching thee, that it may be precious
in thy sight. Wash it, we pray thee,
in the blood of that immaculate Lamb,
that was slain to take away the sins
of the world; that whatsoever defile-
ments it may have contracted in the
midst of this miserable and naughty
world, through the lusts of the flesh,
or the wiles of Satan, being purged
and done away, it may be presented
pure and without spot before thee.
And teach us, who survive, in this and
other like daily spectacles of mortality,
to see how frail and uncertain our own
condition is; and so to number (b) our
days, that we may seriously apply our
hearts to that holy and heavenly wis-
dom, whilst we live here, which may
in the end bring us to life everlasting,
through the merits of Jesus Christ
thine only Son our Lord. *Amen.*

*A Prayer for Persons troubled in mind or
in conscience.*

O BLESSED Lord, the Father of mer-
cies, and the God of all comforts; We
beseech thee, look down in pity and
compassion upon this thy afflicted ser-
vant. Thou writest (c) bitter things

(b) "Number, &c." Psalm xc. 12.

(c) "Writest, &c." Job xiii. 26.

against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for (*d*) our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; gave *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him*

strength against all *his* temptations, and heal all *his* distempers. Break (*e*) not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to (*g*) hear of joy and gladness, that the bones which thou hast broken may rejoice, Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

(*d*) "For, &c." Rom. xv. 4. (*e*) "Break, &c." Is. xlii. 3. (*g*) "Hear, &c." Ps. li. 8.

THE

COMMUNION OF THE SICK.

FORASMUCH as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick Person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least;) and having a convenient place in the sick Man's house, with all things necessary so prepared, that the Curate may reverently minister; he shall there celebrate the Holy Communion, beginning with the Collect, Epistle, and Gospel, here following.

The Collect.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand; and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, if it be thy gracious will; and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

The Gospel. John v. 24.

VERILY, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

After which the Priest shall proceed according to the form before prescribed for the Holy Communion, beginning at these words [Ye that do truly repent, &c.]

At the time of the distribution of the Holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the Sick, and last of all to the sick Person.

But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood; the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his Blood for his redemption; earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore; he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.

When the sick Person is visited, and receiveth the Holy Communion all at one time, then the Priest, for more expedition, shall cut off the Form of the Visitation at the Psalm [In thee, O Lord, have I put my trust, &c.] and go straight to the Communion.

In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or Neighbours can be gotten to communicate with the Sick in their houses, for fear of the infection; upon special request of the diseased, the Minister may only communicate with him.

THE ORDER FOR

THE BURIAL OF THE DEAD.

HERE is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

The Priests and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. *John xi. 25, 26.*

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body; yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job xix. 25, 26, 27.*

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the

Name of the Lord. *1 Tim. vi. 7. Job i. 21.*

After they are come into the Church, shall be read the 39th and 90th Psalms, or one of them.

Then shall follow the Lesson, taken out of the fifteenth Chapter of the former Epistle of St. Paul to the Corinthians.

1 Cor. xv. 20.

Now (a) is Christ risen from the dead, and become the first-fruits of them that slept. 21. For since by man came death, by man came also the resurrection of the dead. 22. For as in Adam all die, even so in Christ shall all be made alive. 23. But every man in his own order: Christ the first-fruits; afterward (b) they that are Christ's at his coming. 24. Then cometh the end,

(a) v. 20. "Now, &c." St. Paul had been noticing the objection, "that there is no resurrection of the dead;" and had observed, "that if the dead rise not, then had not Christ risen;" and here he asserts triumphantly that Christ is risen, and concludes from thence, that the dead shall also rise.

(b) v. 23, 24. "Afterwards they that are Christ's at his coming: then cometh the end, &c." There are many passages which seem to import that the Apostles

had an expectation that before the generation of men then living should be gone, at the time so often referred to, as "the coming," or "day of the Lord," they should receive some signal mark of glory, the final judgment should take place, and the world should end. According to Matt. xxiv. 3. our Saviour was asked "what should be the sign of his coming, and of the end" (as we translate it) "of the world;" and in his answer he says, among other things, "this Gospel

when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25. For

"of the kingdom shall be preached in "all the world for a witness unto all "nations, and *then shall the end come*, "Matt. xxiv. 14," and after other characteristics which clearly looked forward to the time of the destruction of Jerusalem, he says, "verily, I say unto you, this "generation shall not pass till *all these* "things be fulfilled." What we translate "the world," might perhaps mean "that *age* of the world," the time when the Jewish establishment should be overthrown, and Christ's kingdom be considered as commencing, but the disciples might mistake its meaning, and might suppose that "the end of all the people upon earth" was really the thing intended. St. Peter says, 1 Pet. iv. 7. "*The end* of all things is at hand." In 2 Pet. iii. 10. he says, "The day of the "Lord will come as a thief in the night : "in which the heavens shall pass away "with a great noise, and the elements "shall melt with fervent heat, the earth "also, and the works that are therein "shall be burnt up." In 1 Thess. iv. 15. St. Paul says, "This we say unto you "by the word of the Lord, that we "which are alive and remain unto the "*coming* of the Lord, shall not prevent," (i. e. come before,) "them which "are asleep," (i. e. the dead,) for the "Lord himself shall descend from heaven "with a shout, with the voice of the "archangel, and with the trump of God, "and the dead in Christ shall rise first. "Then we which are alive, *and remain*, "shall be caught up together with them in "the clouds to meet the Lord in the air : "and so shall we ever be with the Lord." In 2 Tim. iv. 1. St. Paul adds to the mention of Jesus Christ, "who shall "judge the quick and the dead *at his* "appearing, and his kingdom;" and in the same chapter, v. 18. he says, "the "Lord shall deliver me from every evil "work, and will preserve me unto *his* "heavenly kingdom," as if he expected *that* kingdom before he himself should die. In 1 Pet. iv. 5. he speaks of them whom he addresses as persons "who shall "give account to him that is *ready* to judge "the quick and the dead," as if the judg-

he must reign, till (c) he hath put all enemies under his feet. 26. The last enemy that shall be destroyed is death. 27. For he (d) hath put all things

ment were then at hand. In 1 Pet. i. 13. he exhorts them to "gird up the loins of "their mind," (that is to have their minds in a proper state) and to be sober, and *hope to the end*. In v. 51. infra, St. Paul says, "*we shall not all sleep*, but we shall "all be changed; in a moment, in the "twinkling of an eye, *at the last trump*, "for the trumpet shall sound) and the "dead shall be raised incorruptible, and we shall be changed." And Philipp. iii. 21. St. Paul says, "*we look for the Saviour*, the "Lord Jesus Christ, who shall change "our vile body that it may be fashioned "like unto his glorious body." So 1 John iii. 2. ante, 73. Other passages will occur upon further pursuing the point, and this mistake of the Apostles, (if they really were mistaken, and if the effect of these passages is not misapprehended,) so far from disparaging their writings, appears to furnish very strong, (not to say irresistible,) critical evidence, that those in which the mistake occurs were written before the destruction of Jerusalem, that is, in less than 40 years after the crucifixion; and this is a point of no inconsiderable importance. Our Saviour had said, (Matt. xxiv. 36.) "of that day and "hour knoweth no man, no, not the angels "of heaven, but my Father only." So that it might be part of the plan of Providence that as to the period and *particulars* of that day, even the Apostles should be left to conjecture only; and if these epistles had not been written until after the event, this mistake in them could not have occurred. See ante, 73. note on 1 John iii. 2. Tillotson's 129th Sermon and Whitby, note on Matt. xxiv. 3. Mr. Locke says, "it was a received opinion "amongst the Jews, that when the Messiah came, the just should rise, and live "with him for ever. Locke's 2d Vindication, 298."

(c) v. 25. "Till, &c. This may allude to the passage in the prophetic Psalm cx. 1. "The Lord said unto my Lord, Sit "thou on my right hand, *until* I make "thine enemies thy footstool;" or to Ps. viii. 27. "Thou hast put all things in "subjection under his feet."

(d) v. 27. "He," i. e. "God."

his (*e*) feet. But when he saith, things are put under him," it isifest that he is excepted, which t all things under him. 28. And all things shall be subdued unto hen shall the Son also himself ject unto him that put all things him, that God may be all in 9. Else what shall they do which ptized for the dead (*f*), if the se not at all? Why are they then d for the dead? 30. and why we in jeopardy (*g*) every hour? rotest by your (*h*) rejoicing which in Christ Jesus our Lord, I die

32. If after the manner of men fought (*i*) with beasts at Ephesus, dvantage it me, if the dead rise "Let us eat (*k*) and drink; for orrow we die." 33. Be not d (*l*): evil communications corood manners. 34. Awake to usness, and sin not; for some ot the knowledge of God: I this to your shame. 35. But an will say, How are the dead p? and with what body do they 36. Thou fool, that which thou

sowest is not quickened, except it die : 37. and that which thou sowest, thou sowest not that body that shall be, but bare (*m*) grain, it may chance of wheat, or of some other grain : 38. but God giveth it a body as it hath pleased him, and to every seed his own body. 39. All flesh is not the same flesh : but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. 40. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. 41. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. 42. So also (*n*) is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; 43. it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44. it is sown a natural (*o*) body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45. And so it is written, "The first (*p*) man Adam was

His," i. e. "Christ's."

v. 29. "For the dead," i. e. (probably Jesus Christ, in his Name," for dead rise not, then, according to 6. Christ is not risen, he is still See Rom. vi. 3. ante, 191.

. 30. "In jeopardy," i. e. "subject to execution, &c." Should we be so to expose ourselves as we do, had the fullest conviction of Christ's action? Though St. Paul was not ed until after our Saviour's ascension what passed upon his own conand the miraculous power he l, left him no room for doubt!

31. For "your," some read "our," depends upon the change of a single but whether it were *his* rejoicing or ie protests thereby, that he is daily ation equal to or as bad as death.

32. "Fought, &c." This probablydes to something which had hapo him at Ephesus.

Let us eat, &c." If it be true e dead rise not, then might we his advice, attend to present grati, the gratification of the body, and d futurity. He alludes to Isaiah

(*l*) v. 33. "Be not deceived, &c." Checking the thought in verse 32.

(*m*) v. 37. "Bare," i. e. (probably) "without any body."

(*n*) v. 42. "So also, &c." i. e. "in the resurrection the body shall be *celestial*, differing in kind and in glory from the *terrestrial* body; the one, the *earthly*, being "corruptible, dishonourable, weak, and "subject to the infirmities of human nature; the other, the *heavenly one*, incorruptible, honourable, glorious, powerful, "and free from all human imperfections."

(*o*) v. 44. For "natural," the reading should probably be "animal." *ψυχικόν*, not *φυσικόν*, "man in his *animal* state here "on earth."

(*p*) v. 45. "The first, &c." This refers to Gen. ii. 7. "The Lord God formed "man of the dust of the ground, and "breathed into his nostrils the breath of "life; and *man became a living soul*." The present translation does not perhaps shew so clearly as might be the contrast St. Paul intends. The meaning seems to be this; "The first Adam was made" (as we read of him in Genesis) "a living "soul," (i. e. with the breath of life in him-

"made a living soul," the last Adam was made a quickening spirit. 46. Howbeit, that was not first (*q*) which is spiritual, but that which is natural; and afterward that which is spiritual. 47. The first man (*r*) is of the earth, earthy; the second man (*r*) is the Lord (*s*) from heaven. 48. As (*t*) is the earthy, such are they that are earthy: and as (*t*) is the heavenly, such are they also that are heavenly. 49. And as we have borne the image of the earthy (*u*), we shall also bear the image of the heavenly. (*u*) 50. Now this I say, brethren, that flesh and blood (*x*) cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 51. Behold, I shew you a mystery. We shall not all sleep (*y*), but we shall all be changed, 52. in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53. For this corruptible must put on incorruption, and this mortal must put on immortality. 54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be

brought to pass the saying that is written, "Death is swallowed up in victory (*z*)."
55. O death where is thy sting? O grave where is thy victory (*a*)?
56. The sting of death is sin, and the strength of sin is the law (*b*).
57. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.
58. Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing:

MAN that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death; of whom may we seek for succour, but of thee, O Lord, who for our sin art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merci-

self, but nothing more,) "but the last Adam was made a quickening spirit," i. e. with power to grant life to others.

(*q*) v. 46. "Not first, &c." "As Adam, who had nothing beyond the natural or animal state of man, was before Christ, so man must first be in a natural or animal state; his spiritual state is to follow."

(*r*) v. 47. "The first man," i. e. "Adam;" "the second man," i. e. "Jesus Christ."

(*s*) "The Lord from heaven." Does not this import his pre-existence and divinity? 'Ο Κύριος ἐξ ὁρανοῦ with the article: properly, "the Lord out of heaven."

(*t*) v. 48. "As, &c." i. e. "as was Adam, so is man on earth; as was Christ, so shall man be in heaven."

(*u*) v. 49. "The earthy," i. e. "Adam;" "the heavenly," i. e. "Jesus Christ."

(*x*) v. 50. "Flesh and blood," i. e. "bodies in their natural state." See the queries in verse 53.

(*y*) v. 51. "Not all sleep." See note on verse 24.

(*z*) v. 54. "In victory," or "for ever." This is from Is. xxv. 8. where, in looking forward to the times of Christ's kingdom, is this passage, "He will swallow up death in victory," (or, for ever) "and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it."

(*a*) v. 55. This verse, with a very small alteration, is from the Septuagint translation of Hos. xiii. 14. The passage there is, "O death, where is thy punishment? O grave, where is thy sting?" οὐκ ἔστι δίκη σε θάνατος; οὐκ ἔστι κτύπος σε, αἰὶν; and the Greek here is, οὐκ ἔστι σε, θάνατος, τὸ κτύπος, οὐκ σε, αἰὶν, τὸ νίκης;

(*b*) v. 56. "The law." For, according to Rom. iii. 20. "By the law is the knowledge of sin;" and Rom. iv. 15. "where no law is, there is no transgression."

ful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then while the earth shall be cast upon the Body, by some standing by, the Priest shall say,

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ; who (c) shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

Then shall be said, or sung,

I HEARD a voice from heaven, saying unto me, "Write, From henceforth "blessed are the dead which die in the "Lord:" even so saith the Spirit; for they rest from their labours. *Rev. xiv. 13.*

Then shall the Priest say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

The Lord's Prayer.

OUR Father, &c. to — But deliver us from evil. *Amen.*

Priest.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of

the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world; beseeching thee, that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom: that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

The Collect.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is (d) the resurrection and the life, in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in him shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in thee, as our hope is this our brother doth; and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come (e), ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

(c) "Who, &c." Phillip. iii. 21.

(d) "The resurrection, &c." John xi. 25.

(e) "Come, &c." Matt. xxv. 34.

THE
THANKSGIVING OF WOMEN AFTER CHILD-BIRTH.
COMMONLY CALLED
THE CHURCHING OF WOMEN.

THE Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: and then the Priest shall say unto her,

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of child-birth; you shall therefore give hearty thanks unto God, and say,

Then shall the Priest say, either the 116th Psalm, (ante, 405.) or the 127th Psalm, (ante, 423.)

Then the Priest shall say,

Let us pray.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

The Lord's Prayer.

OUR Father, &c. to — For ever and ever. *Amen.*

Minister. O Lord, save this woman thy servant;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower:

Answer. From the face of her enemy.

Minister. Lord, hear our prayer;

Answer. And let our cry come unto thee.

Minister. Let us pray.

O ALMIGHTY God, we give thee humble thanks, for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth. Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

The Woman that cometh to give her thanks, must offer accustomed offerings; and if there be a Communion, it is convenient that she receive the Holy Communion.

A COMMINATION,

OR DENOUNCING OF GOD'S ANGER AND JUDGEMENTS AGAINST SINNERS,

WITH CERTAIN PRAYERS,

TO BE USED ON THE FIRST DAY OF LENT, AND AT OTHER TIMES,
AS THE ORDINARY SHALL APPOINT.*AFTER Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the Reading-Pew, or Pulpit, say,*

BRETHREN, in the primitive Church
ere was a godly discipline, that at the
ginning of Lent, such persons as
od convicted of notorious sin, were
t to open penance, and punished in
is world, that their souls might be
ved in the day of the Lord; and that
bers, admonished by their example,
ght be the more afraid to offend.

Instead whereof (until the said dis-
pline may be restored again, which is
sch to be wished) it is thought good,
it at this time, in the presence of you
, should be read the general sen-
ices of God's cursing against impen-
it sinners, gathered out of the seven
d twentieth chapter of Deuteronomy,
d other places of Scripture; and that
should answer to every sentence,
en: To the intent that, being ad-
mished of the great indignation of
d against sinners, ye may the rather
moved to earnest and true repent-
ce: and may walk more warily in
se dangerous days; fleeing from
ch vices, for which ye affirm with
ur own mouths the curse of God to
due.

CURSED is the man that maketh any
ved or molten image, to worship

and the people shall answer and say,
AMEN.

Minister. Cursed is he that curseth
father or mother.

Answer. Amen.

Min. Cursed is he that removeth his
neighbour's land mark.

Answ. Amen.

Min. Cursed is he that maketh the
blind to go out of his way.

Answ. Amen.

Min. Cursed is he that perverteth
the judgement of the stranger, the fa-
therless, and widow.

Answ. Amen.

Min. Cursed is he that smiteth his
neighbour secretly.

Answ. Amen.

Min. Cursed is he that lieth with
his neighbour's wife.

Answ. Amen.

Min. Cursed is he that taketh re-
ward to slay the innocent.

Answ. Amen.

Min. Cursed is he that putteth his
trust in man, and taketh man for his
defence, and in his heart goeth from
the Lord.

Answ. Amen.

Min. Cursed are the unmerciful, for-
nicators, and adulterers, covetous per-
sons, idolaters, slanderers, drunkards,
and extortioners.

Answ. Amen.

Minister.

Now seeing that all they are accursed
(as the prophet David beareth witness)
who do err and go astray from the
commandments of God, let us (remem-
bering the dreadful judgement hanging
over our heads, and always ready to
fall upon us) return unto our Lord

God, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the (*b*) axe put unto the root of the trees; so that every tree that bringeth not forth good fruit, is hewn down and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall (*c*) pour down rain upon the sinners, snares, fire, and brimstone, storm, and tempest; this shall be their portion to drink. For, lo, the Lord is come out of his place, to visit the wickedness of such as dwell upon the earth. But (*d*) who may abide the day of his coming? Who shall be able to endure when he appeareth? His (*e*) fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The (*g*) day of the Lord cometh as a thief in the night: and when men shall say, "Peace," and "all things are safe;" then shall sudden destruction come upon them as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped upon themselves; which despised the goodness, patience and long-suffering of God, when he called them continually to repentance. Then shall (*h*) they call upon me (saith the Lord), but I will not hear; they shall seek me early, but they shall not find me; and that because they hated knowledge, and received not the fear of the Lord; but abhorred my counsel, and despised my correction. Then (*i*) shall it be too late to knock, when the door shall be shut; and too late to cry for mercy,

when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go (*k*), ye cursed, into the fire everlasting, which is prepared for the devil and his angels! Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the (*l*) night cometh, when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment; and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though (*m*) our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn (*n*) ye (saith the Lord) from all your wickedness, and your sins shall not be your destruction. Cast away from you all your ungodliness that ye have done; make you new hearts and a new spirit: Wherefore will ye die, O ye house of Israel? seeing that I have no pleasure in the death of him that dieth, saith the Lord God: Turn ye then, and ye shall live. Although we have sinned, yet have (*o*) we an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. For he (*p*) was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring yourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from hence-

- (*b*) Matt. iii. 10.
- (*c*) Psalm xi. 6.
- (*d*) Mal. iii. 2.
- (*e*) Matt. iii. 12.
- (*g*) 1 Thessal. v. 2.
- (*h*) Prov. i. 28.
- (*i*) Matt. xxv. 10 to 12.

- (*k*) Matt. xxv. 41.
- (*l*) John ix. 4.
- (*m*) Isaiah i. 18.
- (*n*) Ezek. xviii. 30 to 32.
- (*o*) 1 John ii. 1, 2.
- (*p*) Isaiah liii. 5.

forth walk in his ways; if we will take his easy yoke and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: unto which may he vouchsafe to bring us all, for his infinite mercy. *Amen.*

Then shall they all kneel upon their knees; and the Priest and Clerks kneeling in the place where they are accustomed to say the Litany, shall say,

Psalm li. (ante, 317.)

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

The Lord's Prayer.

OUR Father, &c. to—But deliver us from evil. *Amen.*

Minister. O Lord, save thy servants;

Answer. That put their trust in thee.

Minister. Send unto them help from above.

Answer. And evermore mightily defend them.

Minister. Help us, O God, our Saviour;

Answer. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.

Minister. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

Minister. Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are

accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our villainess, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

Then shall the People say this that followeth, after the Minister.

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, fasting, and praying: For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them; And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great; and after the multitude of thy mercies, look upon us, Through the merits and mediation of thy blessed Son, Jesus Christ our Lord, *Amen.*

Then the Minister alone shall say,

THE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

PRAYERS TO BE USED AT SEA.

The Morning and Evening Service, to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.

These two following Prayers are to be also used in his Majesty's Navy every Day.

O ETERNAL Lord God, who alone spreadest out the heavens, and (a) rulest the raging of the sea; who hast compassed the waters with bounds, until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the Persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lord King GEORGE and his dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praise and glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

The Collect.

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Prayers to be used in Storms at Sea.

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: "Save, Lord, or else we perish." We confess, when we have been safe,

and seen all things quiet about us, we have forgotten thee our God, and refused to hearken to the still voice of thy Word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies' sake in Jesus Christ thy Son our Lord. *Amen.*

Or this :

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living, shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son our Lord Jesus Christ. *Amen.*

The Prayer to be said before a Fight at Sea against an Enemy.

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; thou sittest in the throne judging right; and therefore we make our address to thy Divine Majesty in this our necessity; that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us: for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor ser-

(a) "Rulest, &c." Ps. lxxxix. 9.

vants begging mercy, and imploring thy help, and that thou wouldst be a defence unto us against the face of the enemy: Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

Short Prayers for single Persons, that cannot meet to join in Prayer with others, by reason of the Fight or Storm.

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercies' sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us; that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the sea; hear, hear us, and save us; that we perish not.

O blessed Saviour, that didst save thy disciples, ready to perish in a storm; hear us, and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. *Amen.*

OUR Father, &c. to—For ever and ever. *Amen.*

When there shall be imminent danger, as many as can be spared from necessary service in the Ship, shall be called together, and make an humble Confession of their Sins to God: In which every one ought seriously to reflect upon those particular Sins of which his conscience shall accuse him; saying as followeth:

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. *Amen.*

Then shall the Priest, if there be any in the Ship, pronounce this Absolution.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance, and true faith, turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

THANKSGIVING AFTER A STORM.

Psalm lxi.

O BE joyful in God, all ye lands: sing praises unto the honour of his

Name, make his praise to be glorious, &c. (ante, 392.)

Glory be to the Father, &c.
As it was in the beginning, &c.

Psalm cvii.

O GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever, &c. (ante, 373.)

Collects of Thanksgiving.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us, when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress: Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. *Amen.*

Or this:

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended towards us whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep; that we might see, how powerful and gracious a God thou art; how able and ready to help them, that trust in thee. Thou hast shewed us, how both winds and seas obey thy command; that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name for this thy mercy, in saving us, when we were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger; and give us hearts always ready to express our thankfulness, not only by

words, but also by our lives, more obedient to thy holy Commands. Continue, we beseech thee, thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life, through Jesus Christ our Lord and Saviour. *Amen.*

An Hymn of Praise and Thanksgiving to God for his mercies in a dangerous Tempest.

O COME (b), let us give thanks unto the Lord, for he is gracious: his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the sea.

The Lord is gracious, and full of compassion; slow to anger, and of great mercy.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness, and were even at death's door.

The waters of the sea have covered us: the proud waters have been high gone over our soul.

The sea roared: and the storm lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep: our soul melted within the cause of trouble.

Then cried we unto thee, O Lord, and thou didst deliver us out of our distress.

Blessed be thy Name, who despise the prayer of the servant: thou didst hear our cry, and hast saved us.

Thou didst send forth thy storm: and the windy storm was turned into a calm.

O let us therefore (c) praise thee for his goodness: and declare thy wonders that he hath done, and doeth for the children of men!

(b) "O come, &c." See Ps. ciii.

(c) Psalm cvii. 8.

Praised (*d*) be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation: God is the Lord, by whom we have escaped death.

Thou (*e*), Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Blessed (*g*) be the Lord God: even the Lord God, who only doeth wondrous things;

And blessed be the Name of his Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, &c.

As it was in the beginning, &c.

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us evermore. *Amen.*

AFTER VICTORY OR DELIVERANCE FROM AN ENEMY.

Psalm or Hymn of Praise and Thanksgiving after Victory.

If (*h*) the Lord had not been on our side, now may we say: If the Lord himself had not been on our side, when he rose up against us;

They had swallowed us up quick: when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.

But praised be the Lord: who hath given us over as a prey unto them.

The Lord hath wrought: a mighty salvation for us.

We (*i*) got not this by our own strength, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy counte-

nance, because thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not (*k*) unto us, O Lord, not unto us: but unto thy Name be given the glory.

The (*l*) Lord hath done great things for us: the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord: who hath made heaven and earth.

Blessed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

After the Hymn may be sung the Te Deum. Then this Collect.

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. *Amen.*

(*d*) Psalm lxxviii. 19, 20.

(*e*) Psalm xcii. 4.

(*g*) Psalm lxxij. 18, 19.

(*h*) Psalm cxxiv. 1 to 5.

(*i*) Psalm xlv. 3, 4.

(*k*) Psalm cxv. 1.

(*l*) Psalm cxxvi. 3.

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

AT THE BURIAL OF THEIR DEAD
AT SEA.

The Office in the Common Prayer-Book may be used ; only instead of these words [We therefore commit his Body to the ground ; earth to earth, &c.] say,

WE therefore commit his Body to the Deep, to be turned into corruption, looking for the resurrection of the body (when the (m) Sea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ ; who at his coming shall (n) change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

(m) Rev. xx. 13. (n) Philipp. iii. 21.

GUNPOWDER TREASON.

A Form of Prayer with Thanksgiving, to be used Yearly upon the Fifth Day of November ; for the happy deliverance of King JAMES I. and the Three Estates of England, from the most traitorous and bloody intended Massacre by Gunpowder : and also for the happy Arrival of his Majesty King WILLIAM on this Day, for the Deliverance of our Church and Nation.

The Minister of every Parish shall give warning to his Parishioners publicly in the Church, at Morning Prayer the Sunday before, for the due Observation of the said Day. And after Morning Prayer, or Preaching, upon the said Fifth Day of November, shall read publicly, distinctly, and plainly, the Act of Parliament, made in the third Year of King James the First, for the observation of it.

The Service shall be the same with the usual Office for Holy-Days in all things ; except where it is hereafter otherwise appointed.

If this Day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to this Office in its place.

Morning Prayer shall begin with these Sentences.

THE Lord is full of compassion and mercy : long-suffering, and of great goodness. *Psalms ciii. 8.*

He will not alway be chiding : neither keepeth he his anger for ever. *ver. 9.*

He hath not dealt with us after our sins : nor rewarded us according to our wickednesses. *ver. 10.*

Instead of Venite exultemus, shall this Hymn following be used ; one Verse by the Priest, and another by the Clerk and People.

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever. *Psalms cvii. 1.*

Let them give thanks, whom the Lord hath redeemed : and delivered from the hand of the enemy. ver. 2.

Many a time have they fought against me from my youth up : my Israel now say. *Psalms cxxix. 1.*

Yea, many a time have they vexed me from my youth up : but they have not prevailed against me. ver. 2.

They have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul. *Psalms xxxv. 7.*

They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves. Psalm lvii. 7.

Great is our Lord, and great is his power : yea, and his wisdom is infinite. *Psalms cxlvii. 5.*

*Lord setteth up the meek : and
th the ungodly down to the ground.*

*thy hand be upon the man of thy
hand : and upon the Son of man,
thou madest so strong for thine
elf. Psalm lxxx. 17.*

*I so will not we go back from thee :
us live, and we shall call upon thy
ver. 18.*

*ry be to the Father, &c.
it was in the beginning, &c.*

PROPER PSALMS.

lxiv. cxxiv. cxxv.

PROPER LESSONS.

The First. 2 Sam. xxii.

Te Deum.

The Second. Acts xxiii.

Jubilate Deo.

*Suffrages after the Creed, these shall
inserted and used for the King.*

est. O Lord, save the King;
ple. Who putteth his trust in

est. Send him help from thy
place;

ple. And evermore mightily de-
nim.

est. Let his enemies have no
tage against him;

ple. Let not the wicked approach
rt him.

*d of the first Collect at Morning
Prayer, shall these two be used.*

IGHTY God, who hast in all ages
d thy power and mercy in the
ulous and gracious deliverances
r Church, and in the protection
hteous and religious Kings and
, professing thy holy and eternal
, from the wicked conspiracies, and
ous practices of all the enemies
f; We yield thee our unfeigned
; and praise, for the wonderful
mighty deliverance of our Sove-
King JAMES the First, the

Queen, the Prince, and all the Royal
Branches, with the Nobility, Clergy,
and Commons of *England*, then as-
sembled in Parliament, by Popish
treachery appointed as sheep to the
slaughter, in a most barbarous and
savage manner, beyond the examples
of former ages. From this unnatural
Conspiracy, not our merit, but thy
mercy, not our foresight, but thy Pro-
vidence, delivered us: And therefore
not (o) unto us, O Lord, not unto
us, but unto thy Name be ascribed
all honour and glory in all churches
of the Saints, from generation to
generation, through Jesus Christ our
Lord. *Amen.*

ACCEPT also, most gracious God, of
our unfeigned thanks, for filling our
hearts again with joy and gladness,
after (p) the time that thou hadst
afflicted us, and putting a new song
into our mouths, by bringing his Ma-
jesty King WILLIAM, upon this day,
for the deliverance of our Church and
Nation from Popish tyranny and arbi-
trary power. We adore the wisdom
and justice of thy Providence, which
so timely interposed in our extreme
danger, and disappointed all the designs
of our enemies. We beseech thee,
give us such a lively and lasting sense
of what thou didst then, and hast since
that time done for us, that we may
not grow secure and careless in our
obedience, by presuming upon thy
great and undeserved goodness; but
that it may lead us to repentance, and
move us to be the more diligent and
zealous in all the duties of our Religion,
which thou hast in a marvellous manner
preserved to us. Let truth and justice,
brotherly kindness and charity, devotion
and piety, concord and unity, with all
other virtues, so flourish among us,
that they may be the stability of our
times, and make this Church a praise
in the earth. All which we humbly
beg for the sake of our blessed Lord
and Saviour. *Amen.*

(o) Psalm cxv. 1. (p) Psalm xc. 15.

In the end of the Litany (which shall always this Day be used) after the Collect [We humbly beseech thee, O Father, &c.] shall this be said which followeth :

ALMIGHTY God, and heavenly Father, who of thy gracious Providence, and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked enterprise, plotted and intended this day to have been executed against the King, and the whole State of *England*, for the subversion of the Government and Religion established among us ; and didst likewise upon this Day wonderfully conduct thy servant King **WILLIAM**, and bring him safely into *England*, to preserve us from the attempts of our enemies to bereave us of our Religion and Laws ; We most humbly praise and magnify thy most glorious Name for thy unspeakable goodness towards us, expressed in both these acts of thy mercy. We confess, it has been of thy mercy alone, that we are not consumed : for our sins have cried to heaven against us, and our iniquities justly called for vengeance upon us. But thou hast (*q*) not dealt with us after our sins, nor rewarded us after our iniquities ; nor given us over, as we deserved, to be a prey to our enemies ; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance that iniquity may not be our ruin : And increase in us more and more a lively faith and love, fruitful in all holy obedience ; that thou mayest still continue thy favour, with the light of thy Gospel to us and our posterity forevermore : and that for thy dear Son's sake Jesus Christ, our only Mediator and Advocate. *Amen.*

Instead of the Prayer [In time of War and Tumults] shall be used this Prayer following :

(C) **LORD**, who didst this Day discover

(*q*) Psalm ciii. 10.

the snares of death that were laid for us, and didst wonderfully deliver us from the same ; Be thou still our mighty Protector, and scatter our enemies that delight in blood : Infatuate and defeat their counsels, abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King **GEORGE**, and all that are put in authority under him, with judgement and justice, to cut off all such workers of iniquity as turn Religion into Rebellion, and Faith into Faction ; that they may never prevail against us, or triumph in the ruin of thy Church among us : but that our gracious Sovereign, and his Realm, being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. *Amen.*

In the Communion Service, instead of the Collect for the Day, shall this which followeth be used :

ETERNAL God, and our most mighty Protector, we thy unworthy servants do humbly present ourselves before thy Majesty, acknowledging thy power, wisdom, and goodness, in preserving the King, and the Three Estates of the Realm of *England* assembled in Parliament, from the destruction this Day intended against them. Make us, we beseech thee, truly thankful for this, and for all other thy great mercies towards us ; particularly for making this Day again memorable, by a fresh instance of thy loving-kindness towards us. We bless thee for giving his late Majesty King **WILLIAM** a safe arrival here, and for making all opposition fall before him, till he became our King and Governor. We beseech thee to protect and defend our Sovereign King **GEORGE**, and all the Royal Family, from all treasons and conspiracies ; Preserve him in thy faith, fear, and love ; Prosper his Reign with long happiness here on earth ; and crown him with ever-

ing glory hereafter, through Jesus
Christ our only Saviour and Re-
deemer. *Amen.*

Epistle. Rom. xiii. 1 to 7. (ante, 67.)

The Gospel. Luke ix. 51.

AND it came to pass, when the time
was come that he should be received
up, he stedfastly set his face to go
to Jerusalem, 52. and sent messengers
before his face: and they went, and
entered into a village of the Samari-
tans, to make ready for him. 53. And
they did not receive him, because his
journey was as though he would go to
Jerusalem. 54. And when his dis-
ciples, James and John, saw this, they
said, "Lord, wilt thou that we com-
mand fire to come down from heaven,
and consume them, even as Elias
did?" 55. But he turned and re-
buked them, and said, "Ye know not
what manner of spirit ye are of.
56. For the Son of man is not come
to destroy men's lives, but to save
them. And they went to another
village."

*After the Creed, if there be no Sermon,
shall be read one of the six Homilies
against Rebellion.*

After the Sentence is to be read at the Offertory.

WHASOEVER ye would that men

should do to you, do ye even so to
them; for this is the law and the
prophets. *Matt. vii. 12.*

*After the Prayer for the Church Militant
this following Prayer is to be used:*

O God, whose Name is excellent in
all the earth, and thy glory above the
heavens; who on this day didst mi-
raculously preserve our Church and
State from the secret contrivance and
hellish malice of Popish conspirators;
and on this Day also didst begin to
give us a mighty deliverance from the
open tyranny and oppression of the
same cruel and blood-thirsty enemies;
We bless and adore thy glorious
Majesty, as for the former, so for this
thy late marvellous loving-kindness
to our Church and Nation, in the
preservation of our Religion and liber-
ties. And we humbly pray, that the
devout sense of this thy repeated
mercy may renew and increase in
us a spirit of love and thankfulness
to thee its only Author; a spirit of
peaceable submission and obedience to
our gracious Sovereign Lord King
GEORGE; and a spirit of fervent
zeal for our holy Religion, which
thou hast so wonderfully rescued and
established a blessing to us and our
posterity. And this we beg for Jesus
Christ his sake. *Amen.*

KING CHARLES THE MARTYR.

A Form of Prayer with Fasting, to be used Yearly upon the *Thirtieth January*, being the Day of the Martyrdom of the blessed King CHAR to implore the Mercy of God, that neither the Guilt of that sacred and i Blood, nor those other Sins, by which God was provoked to deliver both our King into the Hands of cruel and unreasonable Men, may at hereafter be visited upon us, or our Posterity.

If this Day shall happen to be Sunday, this Form of Prayer shall be used, and kept the next Day following. And upon the Lord's Day next before the Day at Morning Prayer, immediately after the Nicene Creed, notice shall be given due Observation of the said Day.

The Service of the Day shall be the same with the usual Office for Holy-Day things; except where it is in this Office otherwise appointed.

THE ORDER FOR MORNING PRAYER.

He that ministereth shall begin with one or more of these Sentences.

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan. ix. 9, 10.*

Correct us, O Lord, but with judgement; not in thine anger, lest thou bring us to nothing. *Jer. x. 24.*

Enter not into judgement with thy servants, O Lord: for in thy sight shall no man living be justified. *Psalms cxliii. 2.*

Instead of Venite exultemus, the Hymn following shall be said or sung; one Verse by the Priest, and another by the Clerk and People.

RIGHTEOUS art thou, O Lord: and just are thy judgements! *Psalms cxix. 137.*

Thou art just, O Lord, in all that is brought upon us: for thou hast done right; but we have done wickedly. *Neh. ix. 33.*

Nevertheless, our feet were almost gone: our treadings had well-nigh slipped. *Psalms lxxiii. 2.*

For why? we were grieved at the

wicked: we did also see the way such prosperity. *ver. 3.*

The people stood up, and they took counsel together: against thee and against his Anointed. *Psalms*

They cast their heads together: consent: and were confederate him. *Psalms lxxxiii. 5.*

He heard the blasphemy multitude, and fear was on side: while they conspired to against him, to take away him. *Psalms xxxi. 15.*

They spake against him with tongues, and compassed him about words of hatred: and fought him without a cause. *Psalms cix*

Yea, his own familiar friends he trusted: they that eat of his laid great wait for him. *Psalms*

They rewarded him evil for to the great discomfort of him. *Psalms xxxv. 12.*

They took their counsel saying, God hath forsaken him: he hath left him, and taken him, for none to deliver him. *Psalms lx*

The breath of our nostrils, the Lord, was taken in their whom we said, Under his shadow we shall be safe. *Lam. iv. 20.*

The adversary and the enemy entered into the gates of Jerusalem: saying, "When shall he die, and his name perish? ver. 12. Psalm xli. 5."

Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more. ver. 8.

False witnesses also did rise up against him: they laid to his charge things that he knew not. Psalm xxxv. 11.

For the sins of the people, and the iniquities of the priests: they shed the blood of the Just in the midst of Jerusalem. Lam. iv. 13.

O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man. Gen. xlix. 6.

Even the man of thy right hand: the Son of man, whom thou hadst made so strong for thine own self. Psalm lxxx. 17.

In the sight of the unwise he seemed to die: and his departure was taken for misery. Wisd. iii. 2.

They, fools, counted his life madness, and his end to be without honour: but he is in peace. Wisd. v. 4. & iii. 3.

For though he was punished in the sight of men: yet was his hope full of immortality. Wisd. iii. 4.

How is he numbered with the children of God: and his lot is among the saints! Wisd. v. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth: be favourable and gracious unto Sion. Psalm xciv. 1. and li. 18.

Be merciful, O Lord, unto thy people, whom thou hast redeemed: and lay not innocent blood to our charge. Deut. xxi. 8.

O shut not up our souls with sinners: nor our lives with the blood-thirsty. Psalm xxvi. 9.

Deliver us from blood-guiltiness, O God, thou that art the God of our salvation: and our tongue shall sing of thy righteousness. Psalm li. 14.

For thou art the God, that hast no pleasure in wickedness: neither shall any evil dwell with thee. Psalm v. 4.

Thou wilt destroy them that speak

leasing: the Lord abhors both the blood-thirsty and deceitful man. ver. 6.

O how suddenly do they consume: perish, and come to a fearful end! Psalm lxxiii. 18.

Yea, even like as a dream, when one awaketh: so didst thou make their image to vanish out of the city. ver. 19.

Great and marvellous are thy works, O Lord God Almighty: just and true are thy ways, O King of saints! Rev. xv. 3.

Righteous art thou, O Lord: and just are thy judgements! Psalm cxix. 137.

Glory be to the Father, &c.

As it was in the beginning, &c.

PROPER PSALMS.

ix. x. xi.

PROPER LESSONS.

The First. 2 Sam. i.

The Second. Matt. xxvii.

Instead of the first Collect at Morning Prayer shall these two, which next follow, be used.

O MOST mighty God, terrible in thy judgements, and wonderful in thy doings towards the children of men; who in thy heavy displeasure didst suffer the life of our gracious Sovereign King CHARLES the First, to be (as on this Day) taken away by the hands of cruel and bloody men: We thy sinful creatures here assembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying sins of this Nation, which brought down this heavy judgement upon us. But, O gracious God, when thou makest (r) inquisition for blood, lay not the guilt of this innocent blood (the shedding whereof nothing but the blood of thy Son can expiate,) lay it not to the charge of the people of this land; nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever: But pardon

(r) Psalm ix. 12.

us for thy mercies' sake, through the merits of thy Son Jesus Christ our Lord. *Amen.*

BLESSED Lord, in whose sight the death of thy saints is precious; We magnify thy Name for thine abundant grace bestowed upon our martyred Sovereign; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us; that we may follow the example of his courage and constancy, his meekness and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our sins: and all for Jesus Christ his sake, our only Mediator and Advocate. *Amen.*

In the end of the Litany, (which shall always on this Day be used), immediately after the Collect [We humbly beseech thee, O Father, &c.] the three Collects next following are to be read.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O MOST mighty God and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy: to thee only it appertaineth to forgive sins. Spare us, therefore, good Lord, spare thy people whom thou hast redeemed; enter not into

judgement with thy servants, who are vile earth and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long suffering, and of great pity. Thou sparest, when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great; And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

In the Communion Service, after the Prayer for the King [Almighty God, whose kingdom is everlasting, &c.] instead of the Collect for the Day, shall these two be used:

O most mighty God, &c.

Blessed Lord, in whose sight, &c.

as in the Morning Prayer.

The Epistle. 1 Pet. ii. 13 to 22.
ante, 152. 147.

The Gospel. Matt. xxi. 33.

THERE was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: 34. and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 35. And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36. Again, he sent other servants more than the first: and they did unto them likewise. 37. But last of all he sent unto them his son,

"They will reverence my son." When the husbandmen saw the heir; come, let us kill him, let us seize on his inheritance." And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 41. They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in seasons."

*The Nicene Creed shall be read, in-
stead of the Sermon for that Day, the
first and second parts of the Homily
of Disobedience and wilful Rebel-
lion set forth by Authority; or the Mi-
nister who officiates shall preach a Ser-
mon of his own composing upon the same
text.*

After the Collect shall this Sentence be read:
WHosoever ye would that men
do to you, do ye even so to
others: for this is the law and the pro-
phet. Matt. vii. 12.

*The Prayer [For the whole state
of Christ's Church, &c.] these two Col-
lects following shall be used.*

OUR Lord, our heavenly Father, who
do not punish us as our sins have
deserved, but hast in the midst of
our penitence remembered mercy; We
acknowledge it thine especial favour,
through, for our many and great
iniquities, thou didst suffer thine
only begotten Son, blessed King CHARLES

the First (as on this Day) to fall into
the hands of violent and blood-thirsty
men, and barbarously to be murdered
by them; yet thou didst not leave us
for ever, as sheep without a shep-
herd; but by thy gracious providence
didst miraculously preserve the un-
doubted heir of his crowns, our then
gracious Sovereign King CHARLES
the Second, from his bloody enemies,
hiding him under the shadow of thy
wings, until their tyranny was over-
past; and didst bring him back, in
thy good appointed time, to sit upon
the throne of his Father; and, toge-
ther with the Royal Family, didst
restore to us our ancient Government
in Church and State. For these thy
great and unspeakable mercies, we
render to thee our most humble and
unfeigned thanks; beseeching thee
still to continue thy gracious protec-
tion over the whole Royal Family;
and to grant to our gracious Sovereign
King GEORGE, a long and a happy
reign over us: So we, that (s) are thy
people, will give thee thanks for
ever, and will always be shewing forth
thy praise from generation to genera-
tion, through Jesus Christ our Lord
and Saviour. Amen.

AND grant, O Lord, we beseech
thee, that the course of this world
may be so peaceably ordered by thy
governance, that thy Church may joy-
fully serve thee in all godly quiet-
ness, through Jesus Christ our Lord.
Amen.

(s) Psalm lxxix. 14.

THE ORDER FOR EVENING PRAYER.

*When appointed to be used at Morning
Prayer, instead of Venite exultemus,
these also be used before the proper
lessons.*

merciful art thou, O Lord, &c.

PROPER PSALMS.

lxxix. xciv. lxxxv.

PROPER LESSONS.

First. Jer. xii. or Dan. ix. to v. 22.

Second. Heb. xi. v. 32. and xii. to v. 7.

*Instead of the first Collect at Evening
Prayer shall these two, which next fol-
low, be used.*

O ALMIGHTY Lord God, who by

thy wisdom not only guidest and orderest all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy sinful people do here fall down before thee, confessing that thy judgements were right, in permitting cruel men, sons of Belial (as on this Day) to imbrue their hands in the blood of thine Anointed, we having drawn down the same upon ourselves, by the great and long provocations of our sins against thee. For which we do therefore here humble ourselves before thee; beseeching thee to deliver this Nation from blood-guiltiness (that of this Day especially) and to turn from us and our posterity, all those judgements, which we by our sins have worthily deserved: Grant this for the all-sufficient merits of thy Son our Saviour Jesus Christ. *Amen.*

BLESSED God, just and powerful, who didst permit thy dear Servant, our dread Sovereign King CHARLES the First, to be (as upon this Day) given up to the violent outrages of wicked men to be despitefully used, and at last murdered by them: Though we cannot reflect upon so foul an act, but with horror and astonishment; yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou wast pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence, as to kill him, and to take possession of his throne; yet didst thou in great mercy preserve his Son, whose right it was; and at length by a wonderful

providence bring him back and set him thereon; to restore thy true Religion, and to settle Peace amongst us: For these thy great mercies we glorify thy Name, through Jesus Christ our blessed Saviour. *Amen.*

Immediately after the Collect [Lighten our darkness, &c.] shall these three next following be used:

O Lord, we beseech thee, &c.

O most mighty God, &c.

Turn thou us, O good Lord, &c.

as before at Morning Prayer.

Immediately before the Prayer of St. Chrysostom shall this Collect, which next followeth, be used.

ALMIGHTY and everlasting God, whose righteousness (*t*) is like the strong mountains, and thy judgements like the great deep; and who, by that barbarous murder (as on this Day) committed upon the sacred person of thine Anointed, hast taught us, that neither the greatest of Kings, nor the best of men, are more secure from violence, than from natural death: Teach (*u*) us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant, that neither the splendour of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon ourselves as sinful dust and ashes; but that according to the example of this thy blessed Martyr, we may press (*x*) forward to the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end: And all this for thy Son our Lord Jesus Christ his sake; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

(*t*) Psalm xxxvi. 6. (*u*) Psalm xc. 12.
(*x*) Phillip. iii. 14.

RESTORATION OF THE ROYAL FAMILY.

A Form of Prayer with Thanksgiving to Almighty God, for having put an end to the Great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government after many Years' interruption; which unspeakable Mercies were wonderfully completed upon the *Twenty-ninth of May*, in the Year 1660. And in Memory thereof, that Day in every Year is, by Act of Parliament, appointed to be for ever kept holy.

The Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King CHARLES the Second, for the Observation of the Twenty-ninth Day of May, yearly, as a Day of publick Thanksgiving, is to be read publicly in all Churches at Morning Prayer, immediately after the Nicene Creed, on the Lord's Day next before every such Twenty-ninth of May, and notice shall be given for the due Observation of the said Day.

The Service shall be the same with the usual Office for Holy-Days; except where it is in this Office otherwise appointed.

If this Day shall happen to be Ascension-Day, or Whit-Sunday, the Collects of this Office are to be added to the Offices of those Festivals in their proper places; if it be Monday or Tuesday in Whitsun-Week, or Trinity-Sunday, the proper Psalms appointed for this Day, instead of those of ordinary course, shall be also used, and the Collects added as before; and in all these cases the rest of this Office shall be omitted; but if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth, entirely. And what Festival soever shall happen to fall upon this solemn day of Thanksgiving, the following Hymn, appointed instead of Venite exultemus, shall be constantly used.

Morning Prayer shall begin with these Sentences.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan. ix. 9, 10.*

It is of the Lord's mercies that we were not consumed, because his compassions fail not. *Lam. iii. 22.*

Instead of Venite exultemus shall be said or sung this Hymn following; one Verse by the Priest, and another by the Clerk and People.

My song shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another. *Psalms lxxxix. 1.*

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. Psalm cxi. 4.

Who can express the noble acts of the Lord: or shew forth all his praise? *Psalms cvi. 2.*

The works of the Lord are great: sought out of all them that have pleasure therein. Psalm cxi. 2.

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *Psalms cxlvii. 6.*

The Lord executeth righteousness and judgement: for all them that are oppressed with wrong. Psalm ciii. 6.

For he will not alway be chiding: neither keepeth he his anger for ever. *ver. 9.*

He hath not dealt with us after our sins: nor rewarded us according to our wickednesses. ver. 10.

For look how high the heaven is in comparison of the earth: so great is his mercy toward them that fear him. *ver. 11.*

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him. ver. 13.

Thou, O God, hast proved us: thou also hast tried us, even as silver is tried. *Psalm lxxvi. 9.*

Thou sufferedst men to ride over our heads, we went through fire and water: but thou hast brought us out into a wealthy place. ver. 11.

Oh, how great troubles and adversities hast thou shewed us! and yet didst thou turn and refresh us: yea, and broughtest us from the deep of the earth again. *Psalm lxxi. 18.*

Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. Psalm cxxxvi. 23, 24.

Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. *Psalm lxxxv. 1.*

God hath shewed us his goodness plentifully: and God hath let us see our desire upon our enemies. Psalm lix. 10.

They are brought down, and fallen: but we are risen, and stand upright. *Psalm xx. 8.*

There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand. Psalm xxxvi. 12.

The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron. *Psalm cxv. 12.*

He shall bless them that fear the Lord: both small and great. ver. 13.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! *Psalm cvii. 21.*

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness! Psalm cvii. 22.

And not hide them from the children of the generations to come: but shew the honour of the Lord, his mighty and wonderful works that he hath done. *Psalm lxxviii. 4.*

That our posterity may also know them, and the children that are yet unborn: and not be as their forefathers, a faithless and stubborn generation. ver. 6. 9.

Give thanks, O Israel, unto God the Lord in the congregations: from

the ground of the heart. *Psalm lxxviii. 26.*

Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us. ver. 19.

O let the wickedness of the wicked come to an end: but establish thou the righteous. *Psalm vii. 9.*

Let all those that seek thee, be joyful and glad in thee: and let all such as love thy salvation, say alway, "the Lord "be praised." Psalm xl. 19.

Glory be to the Father, &c.
As it was in the beginning, &c.

PROPER PSALMS.

CXXIV. CXXVI. CXXIX. CXVIII.

PROPER LESSONS.

The First. 2 Sam. xix. ver. 9. or
Numb. xvi.

Te Deum.

The Second. The Epistle of Jude.
Jubilate Deo.

The Suffrages next after the Creed shall stand thus:

Priest. O Lord, shew thy mercy upon us;

Answer. And grant us thy salvation.

Priest. O Lord, save the King;

Answer. Who putteth his trust in thee.

Priest. Send him help from thy holy place;

Answer. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him;

Answer. Let not the wicked approach to hurt him.

Priest. Endue thy ministers with righteousness;

Answer. And make thy chosen people joyful.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong tower;

Answer. From the face of our enemies.

Priest. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

d of the first Collect at Morning Prayer, shall these two which follow be used.

ALMIGHTY God, who art a strong of defence unto thy servants at the face of their enemies; We thee praise and thanksgiving for wonderful deliverance of these kingdoms from THE GREAT REBEL-
LION, and all the miseries and opinions consequent thereupon, under they had so long groaned. We wledge it thy goodness, that we not utterly delivered over as a unto them; beseeching thee still continue such thy mercies towards at all the world may know, that art our Saviour and mighty deliverer through Jesus Christ our Lord.

ORD God of our salvation, who been exceedingly gracious unto and, and by thy miraculous process didst deliver us out of our able confusions, by restoring to and to his own just and undoubted, our then most gracious Sovereign King CHARLES the Second, hstanding all the power and of his enemies; and by placing n the throne of these Kingdoms, restore also unto us the public ee profession of thy true religion orship, together with our former and prosperity, to the great command joy of our hearts; We are now before thee, with all due fulness to acknowledge thine unable goodness herein, as upon this shewed unto us, and to offer unto our sacrifice of praise for the same; ly beseeching thee to accept this feigned, though unworthy, oblation of ourselves; vowing all holy obedience, in thought, word, and work, thy Divine Majesty; and praying all loyal and dutiful allegiance to the Anointed Servant now set over us to his heirs after him: whom beseech thee to bless with all increase of grace, honour, and happiness in this world, and to crown him with immortality and glory in the world to

come, for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

In the end of the Litany (which shall always this Day be used) after the Collect [We humbly beseech thee, &c.] shall this be said which next followeth.

ALMIGHTY God, who hast in all ages shewed forth thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States professing thy holy and eternal truth, from the malicious conspiracies and wicked practices of all their enemies; We yield unto thee our unfeigned thanks and praise, as for thy many other great and public mercies, so especially for that signal and wonderful deliverance, by thy wise and good providence, as upon this Day completed, and vouchsafed to our then most gracious Sovereign King CHARLES the Second, and all the Royal Family, and in them to this whole Church and State, and all orders and degrees of men in both, from the unnatural Rebellion, Usurpation, and Tyranny of ungodly and cruel men, and from the sad confusions and ruin thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy mercy, not our foresight, but thy providence, not our own arm, but thy right hand and thine arm, did rescue and deliver us. And therefore not unto us, O Lord, not (y) unto us, but unto thy Name be ascribed all honour, and glory, and praise, with most humble and hearty thanks, in all Churches of the Saints: Even so, blessed (z) be the Lord our God, who alone doeth wondrous things; and blessed be the Name of his Majesty for ever, through Jesus Christ our Lord and only Saviour. *Amen.*

In the Communion Service, immediately before the reading of the Epistle, shall these two Collects be used, instead of the Collect for the King, and the Collect of the Day.

O Almighty God, &c.

(y) Psalm cxv. 1. (z) Psalm lxxii. 18.

O Lord God of our salvation, &c.
as in the Morning Prayer.

The Epistle. 1 Pet. ii. 11 to 17.
ante, 152.

The Gospel. Matt. xxii. 16 to 22.
ante, 231.

In the Offertory shall this Sentence be read.

NOT every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. *Matt. vii. 21.*

After the Prayer [For the whole State of Christ's Church, &c.] *this Collect following shall be used.*

ALMIGHTY God, and heavenly Father, who of thine infinite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked designs of those traitorous, heady, and high-minded men, who, under the pretence of Religion, and thy most holy Name, had contrived, and well-nigh effected, the utter destruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodness already vouchsafed to us; so do we most humbly

beseech thee to continue thy grace and favour towards us, that no such dismal calamity may ever again fall upon us. Infatuate and defeat all the secret counsels of deceitful and wicked men against us: Abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgement and justice to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction: that they may never again prevail against us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family, from all treasons and conspiracies. Be unto him as helmet of salvation, and a strong tower of defence against the face of all his enemies: Clothe (a) them with shame and confusion; but upon himself and his posterity let the Crown for ever flourish. So we thy (b) people, and the sheep of thy pasture, will give thee thanks for ever, and will always be shewing forth thy praise, from generation to generation, through Jesus Christ our only Saviour and Redeemer; to whom, with thee, O Father, and the Holy Ghost, be glory in the Church throughout all ages, world without end. *Amen.*

(a) Ps. cxxxii. 19. (b) Ps. lxxix. 14.

THE KING'S ACCESSION.

of Prayer with Thanksgiving to Almighty God, to be used in all Churches and within this Realm, every Year, upon the *Twenty-ninth Day of January*, being the day on which his Majesty began his happy Reign.

vice shall be the same with the usual Office for Holy-Days in all things; except where it is in this Office otherwise appointed.

Day shall happen to be Sunday, this whole Office shall be used, as it followeth, entirely.

g Prayer shall begin with these Sentences.

PORT that, first of all, supplications, prayers, intercessions, and giving thanks, be made for all men; for and for all that are in authority; may lead a quiet and peaceable all godliness and honesty: for good and acceptable unto God our Father. *1 Tim. ii. 1, 2, 3.*

we say that we have no sin, we condemn ourselves, and the truth is not but if we confess our sins, he is just and to forgive us our sins, cleanse us from all unrighteousness. *1 John i. 8, 9.*

of Venite exultemus, the Hymn singing shall be said or sung; one by the Priest, and another by the People.

RD our Governor: how excellent Name in all the world! *Psalm*

l, what is man that thou hast respect unto him; or the son of man, thou so regardest him! Psalm

merciful and gracious Lord who hath done his marvellous works: they ought to be had in remembrance. Psalm cxi. 4.

that men would therefore praise thee for his goodness: and declare the greatness that he doeth for the children of men. Psalm cvii. 21.

old, O God, our defender: and upon the face of thine Anointed. *lxxxiv. 9.*

O hold thou up his goings in thy paths: that his footsteps slip not. Psalm xvii. 5.

Grant the King a long life: and make him glad with the joy of thy countenance. *Psalm lxi. 6. and xxi. 6.*

Let him dwell before thee for ever: O prepare thy loving mercy and faithfulness, that they may preserve him. Psalm lxi. 7.

In his time let the righteous flourish: and let peace be in all our borders. *Psalm lxxii. 7. and cxlvii. 14.*

As for his enemies, clothe them with shame: but upon himself let his crown flourish. Psalm cxxxii. 19.

Blessed be the Lord God, even the God of Israel: which only doeth wondrous things. *Psalm lxxii. 18.*

And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen, ver. 19.

Glory be to the Father, &c.

As it was in the beginning, &c.

PROPER PSALMS.

xx. xxi. ci.

PROPER LESSONS.

The First. Josh. i. to end of verse 9.

Te Deum.

The Second. Rom. xiii.

Jubilate Deo.

The Suffrages next after the Creed shall stand thus:

Priest. O Lord, shew thy mercy upon us;

Answ. And grant us thy salvation.

Priest. O Lord, save the King;

Answ. Who putteth his trust in thee.

Priest. Send him help from thy holy place;

Answ. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him;

Answ. Let not the wicked approach to hurt him.

Priest. Endue thy ministers with righteousness;

Answ. And make thy chosen people joyful.

Priest. O Lord, save thy people:

Answ. And bless thine inheritance.

Priest. Give peace in our time, O Lord;

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong tower;

Answ. From the face of our enemies.

Priest. O Lord, hear our prayer;

Answ. And let our cry come unto thee.

Instead of the first Collect at Morning Prayer shall be used this following Collect of Thanksgiving, for his Majesty's Accession to the Throne.

ALMIGHTY God, who rulest over all the kingdoms of the world, and disposest of them according to thy good pleasure; We yield thee unfeigned thanks for that thou wast pleased, as on this Day, to place thy Servant, our Sovereign Lord King GEORGE, upon the Throne of this Realm. Let thy wisdom be his guide, and let thine arm strengthen him; let justice, truth, and holiness, let peace, and love, and all those virtues that adorn the Christian profession, flourish in his days: Direct all his counsels and endeavours to thy glory and the welfare of his people; and give us grace to obey him cheerfully and willingly for conscience sake; that neither our sinful passions, nor our private interest, may disappoint his cares for the public good: let him always possess the hearts of his people, that they

may never be wanting in honour to his person, and dutiful submission to his authority: let his reign be long and prosperous, and crown him with immortality in the life to come, through Jesus Christ our Lord. *Amen.*

In the end of the Litany (which shall always be used upon this Day) after the Collect [We humbly beseech thee, O Father, &c.] shall the following Prayer for the King and Royal Family, be used.

O LORD our God, who upholdest and governest all things in heaven and earth, receive our humble prayers, with our hearty thanksgivings for our Sovereign Lord GEORGE, as on this Day, set over us by thy grace and providence to be our King; and so together with him bless all the Royal Family; that they all ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the merits and mediation of Christ Jesus our Saviour, who, with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

Then follows this Collect for God's protection of the King against all his enemies.

MOST gracious God, who hast set thy servant GEORGE our King upon the throne of his Ancestors, we most humbly beseech thee to protect him on the same from all the dangers to which he may be exposed; Hide (c) him from the gathering together of the froward, and from the insurrection of wicked doers: Do thou weaken the hands, blast the designs, and defeat the enterprises of all his enemies; that no secret conspiracies, nor open violences, may disquiet his reign; but that being safely kept under the shadow of thy wings, and supported by thy power, he may

iph over all opposition; that so world may acknowledge thee to be lesfender and mighty deliverer in difficulties and adversities, through Christ our Lord. *Amen.*

the Prayer for the High Court of Parliament, if sitting.

be Communion Service, immediately ore the reading of the Epistle, instead the Collect for the King, and that of Day, shall be used this Prayer for King, as supreme Governor of this urch.

essed Lord, who hast called Chris-Princes to the defence of thy faith, hast made it their duty to promote spiritual welfare, together with the oral interest, of their people; We owledge with humble and thankful is thy great goodness to us in setting ervant, our most gracious King, this Church and Nation: Give him, eech thee, all those heavenly graces are requisite for so high a trust; he work of thee, his God, prosper s hand; Let his eyes behold the ss of his designs for the service of rue Religion established amongst and make him a blessed instrument rotecting and advancing thy truth, ever it is persecuted and oppressed; hypocrisy and prophaneness, su-ition and idolatry, fly before his ; Let not heresies and false doc-s disturb the peace of the Church, schisms and causeless divisions en it; but grant us to be of one t and one mind in serving thee, our , and obeying him according to thy

And that these blessings may be nued to after ages, let there never e wanting in his house to succeed in the government of this United dom, that our posterity may see (d) ildren's children, and peace upon l. So we that (e) are thy people, sheep of thy pasture, shall give thanks for ever, and will always

be shewing forth thy praise from ge-neration to generation. *Amen.*

The Epistle. 1 Pet. ii. 11 to 17. ante, 140.

The Gospel. Matt. xxii. 16 to 22. ante, 219.

After the Nicene Creed shall follow the Ser mon.

In the Offertory shall this Sentence be read.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Matt. v. 16.*

After the Prayer [For the whole State of Christ's Church, &c.] these Collects fol-lowing shall be used.

A Prayer for Unity.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatso-ever else may hinder us from godly union and concord; that as there is but one (g) body, and one Spirit, and one hope of our calling; one Lord, one faith, one baptism, one God and Father of us all; so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity; and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. *Amen.*

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted in-wardly in our hearts, that they may

(d) Psalm cxxviii. 7.

(e) Psalm clxxix. 14.

(g) Ephesians iv. 4.

bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we

cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father the Son and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

THE
SUNDAY LESSONS
OF
THE OLD TESTAMENT.

GENESIS.

Genesis is one of the Five Books of Moses, and contains a short account of the creation, and of the first ages of the world, to within 60 or 70 years of the birth of Moses.

CHAP. I.

the beginning (*a*) God (*b*) created heaven, and the earth. 2. And the earth was without form, and void (*c*); and darkness was upon the face of the deep: and the Spirit (*d*) of God moved upon the face of the waters. 3. And God said, "Let there be light:" and there was light. 4. And God saw that it was good: and God divided the light from the darkness. 5. And God called the light, Day; and the darkness he called, Night: and the evening and the morning were the first day. 6. And God said, "Let there be a firmament (*e*) in the midst of the waters, and let it divide the waters from the waters." 7. And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament: and it was so. 8. And God called the firmament, Heaven: and the evening and the morning were the second day. 9. And God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear:" and it was so. 10. And God called the dry land, Earth; and the gathering together of the waters called he, Seas: and

God saw that it was good. 11. And God said, "Let the earth bring forth grass (*g*), the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth:" and it was so. 12. And the earth brought forth grass (*h*), and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. 13. And the evening and the morning were the third day. 14. And God said, "Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for signs, and for seasons, and for days, and years. 15. And let them be for lights in the firmament of the heaven, to give light upon the earth:" and it was so. 16. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. 17. And God set them in the firmament of the heaven, to give light upon the earth, 18. and to rule over the day, and over the night, and to divide the light from the darkness: and God saw that it was good. 19. And the evening and the morning were the fourth day. 20. And God said, "Let the waters bring forth abundantly

(*a*) v. 1. "In the beginning." B. C. 4004.

(*b*) "God." The word here, and in several parts of this chapter translated God, is a plural noun, and yet is followed by a verb singular: so that Moses might understand that, under the term God, more than one Being was intended, and yet that those Beings were so united, that they might properly be considered as only one.

(*c*) v. 2. "Void," i. e. with nothing in it, neither grass, herb, tree, or animal.

(*d*) "The Spirit," i. e. (as most divines pose,) "the Holy Ghost." Judith, in animated thanksgiving upon the death

of Holofernes, (A. C. 640.), says, "Let all creatures serve thee, for thou spakest, and they were made; thou didst send forth thy Spirit, and it created them." Judith xvi. 14." See also Prov. viii. 22 to 31. where Wisdom (personified) is described as having been with the Lord, when he appointed the foundation of the earth.

(*e*) v. 6, 7, 8, 14, 15, 17, 20. "A firmament," rather "an expanse," "an open space."

(*g*) v. 11, 12. "Grass," rather "produce." Herbs and trees were the things produced.

(*h*) v. 12. "Grass and herb," or "produce — herb."

"the moving creature that hath life, and (*i*) fowl that may fly above the earth in the open firmament of heaven." 21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was* good. 22. And God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth." 23. And the evening and the morning were the fifth day. 24. And God said,

"Let the earth bring forth the creature after his kind, cattle creeping thing, and beast of the earth after his kind:" and it was so. 25. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good. 26. And God said, "Let us (*k*) make man in our image, after our likeness (*l*): and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the

(*i*) v. 20. "Fowl, &c." or "let there be fowl to fly, &c." 1 Newton, 96."

(*k*) v. 26. "Us" and "our" in the plural number; as if the speaker were not alone, nor acting alone. So Gen. iii. 22. "The Lord God said, Behold, the man is become as one of us." And Gen. xi. 7. the Lord said, "let us go down, and confound their language:" and this text (says Waterland) has been understood of Father, Son, and Holy Ghost, (or at least of Father and Son,) by the whole stream of Christian writers. Waterl. 69. 70. In the Epistle of St. Barnabas, and in the Apostolical Constitutions, the words are considered as addressed by God the Father to God the Son. "To the Son he saith, Let us make, &c. λέγει ὁ πατήρ τῷ υἱῷ ποιήσωμεν, &c. 1 Barn. Ep. s. 6. Coteler's Edit. p. 19." "The Holy Scripture witnesseth that God said to the only begotten Christ, Let us make man — ἡ θεῖα γραφὴ μαρτυρεῖ λέγουσα τὸν θεὸν τῷ υἱῷ μονογενεῖ Χριστῷ, Ποιήσωμεν ἄνθρωπον. Apost. Constitutions, Lib. 5. c. 7. p. 312." So, after observing that it could not have been to the angels that God spake, Justin Martyr says, "But this progeny, really begotten by the Father, was with the Father before any of the things that were made; and it was to him the Father spake. Ἀλλὰ τῷ πρῶτῳ τῷ ὧν ἀπὸ τοῦ πατρὸς πρόβλεψεν γέννημα, πρὶν πάντων τῶν ποιημάτων σύν τῷ πατρὶ, καὶ τῷ ὧν ὁ πατήρ προσομιλεῖ. Justin M. Dial. cum Tryphone, 285." And who was he," says Chrysostom, "to whom God said, Let us make man? Who but he, the Angel of the Great Council, the Wonderful Counsellor, the Mighty One, the Prince of Peace, the Father of the future age, the only-begotten Son of God, the Equal to the Father in essence, by whom all things

were made. τις ὃν ἐξ ἑνός θεός πρὸς τὸ ποιήσωμεν ἄνθρωπον, τις δὲ ἄλλος, ἀλλὰ μεγάλῃς ἐλπίς ἀγγελός, ὁ θαυμαστός σὺν ὁ ἱεσοιασῆς, ὁ ἀρχὴν τῆς ἐκκλησίας, ὁ μέλλοντος αἰῶνος, ὁ μονογενὴς τῷ θεῷ τῷ πατρὶ ὅμοιος κατὰ τὴν ὁσίαν, δι' ὃν παρήχθη. 1 Chrys. 8th Homil. on Gen. Saville's Edit. p. 47." And again Discourse upon the Holy Trinity, Saville's Edit. vol. 6. p. 955. "With whom God take counsel? With the Son, they say: but the angels have no image of God. It was then to him the Father, the Son, and to the Holy Ghost, therefore, even the Father, said to God the Son, and to God the Holy Ghost, 'let us make man after our image.' He says not 'my image,' nor 'yours, nor my image and thine: but the Scripture signifying that there was one image of the Holy Trinity says, 'God made man, according to the image of God made he him.' ἐπεὶ μὴ ἑνός θεός συμβεβηκέναι ὁ θεός; κατὰ τὸν ὅν φησὶν, ἀλλ' ὅτι ἔχουσιν οἱ ἄγγελοι τὴν εἰκόνα τοῦ θεοῦ λέγει δὲ πρὸς τὸν συνδυασμὸν τῶν ἁγίων πνεύμα — λέγει ὁ θεὸς τῷ υἱῷ τῷ ἁγίῳ τῷ υἱῷ, καὶ τῷ πνεύματι τῷ ἁγίῳ ποιήσωμεν ἄνθρωπον κατὰ εἰκόνα ἡμετέραν εἰπὲν ἐμὴν καὶ ὑμῶν, διὲ ἐμὴν καὶ σὴν, σὴν δὲ ἡ γραφὴ μίαν εἰκόνα τῆς ἁγίας τριάδος λέγει, καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον εἰκόνα θεοῦ ἐποίησεν αὐτὸν." And St. Justin says, (De Trinitate, Lib. 1. vol. 3. p. 197. Paris Edit.) "had the Father made man with his image, or my image, but after our image, or likeness: from which pluralism shall dare to separate the Holy Ghost (*l*) "In our image, after our lik

over every creeping thing that eth upon the earth." 27. So God man in his *own* image; in, the of God created he him; male and created he them. 28. And God them, and God said unto them, fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over every fowl of the air, and over every living thing that moveth upon the earth." And God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a yielding seed: to you it shall be for meat (m). 30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat:" and so. 31. And God saw every thing that he had made, and behold, it was very good. And the evening and the morning were the sixth day.

CHAP. II.

the heavens and the earth were

probably) "pure, innocent, and without blemish; bearing a resemblance to God in the faculties of the mind. 2 Lightf. "The word "image" has this meaning. Col. i. 15.—iii. 10.—Rom. viii. 29. Hebr. iii. Bodily resemblance could not have been intended, because he is a spirit, John iv. 24." without parts, (1st of the 39 articles); no man hath seen him at any time, John i. 18." When Adam is said, (Gen. i. 26) to have "begat a son in his own image, after his image," the meaning is, that that son had, naturally, and depraved propensities, instead of pure disposition in which Adam was created.

. 29. "For meat." This verse conveys permission to eat animal food; and they had bred, the killing any female would have put an end to that species. . 2. "Ended," i. e. "had ended." the end of the sixth day every thing was created.

. 3. "Sanctified it." Though it is really stated that the Sabbath was observed before the time of Moses, that

finished, and all the host of them. 2. And on the seventh day God (n) ended his work which he had made: and he rested on the seventh day from all his work which he had made. 3. And God blessed the seventh day, and sanctified it (o): because that in it he had rested from all his work, which God created and made. 4. These are the generations (p) of the heavens, and of the earth, when they were created; in the day that the LORD God made the earth, and the heavens, 5. and every plant of the field, before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. 6. But there went up a mist from the earth, and watered the whole face of the ground. 7. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 8. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. 9. And out of the ground made the

was most probably the case; why otherwise should Moses mention its being sanctified at this time? The reason assigned for its institution is a reason why it should be observed in all ages, and by all people. Before the ten commandments were given, viz. when the Israelites first had manna, they were not to gather any on the seventh day, because that was "the rest of the holy Sabbath unto the Lord. Exod. xvi. 23." Christians have made the first day of the week their Sabbath instead of the seventh, because it was on the first day that our Saviour rose from the dead; it was on that day in particular that the apostles used to assemble for religious purposes; and it was on that day, that the gift of the Holy Ghost was first conferred. See Mark xvi. 9. — John xx. 19. — Acts ii. 1 to 4. See 2 Lightf. 642-3. The importance God in later times attached to an observance of the Sabbath will appear, post.—Isaiah lvi. 2. 4. 6. and post.—Isaiah lviii. 13.

(p) v. 4. "These are the generations, &c." i. e. "this is an account of the creation, &c."

LORD God to grow every tree that is pleasant to the sight, and good for food: the tree (*q*) of life also in the midst of the garden, and the (*q*) tree of knowledge of good and evil. 10. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11. The name of the first is Pison (*r*): that is it which compasseth the whole land of Havilah, where *there is* gold. 12. And the gold of the land is good: there is bdellium and the onyx-stone. 13. And the name of the second river is Gihon: the same is it that compasseth the whole land of (*s*) Ethiopia. 14. And the name of the third river is Hiddekel (*t*): that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. 15. And the LORD God took the man, and put him into the garden of Eden, to dress it, and to keep it. 16. And the LORD God commanded the man, saying, "Of every tree of the garden thou mayest freely eat: 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die (*u*)."
18. And the LORD God said, "It is not good that the man should be alone: I will make him an help meet for him."
19. And out of the ground the LORD God formed every beast of the field, and every fowl of the air, and brought

them unto Adam, to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof. 20. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him. 21. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof. 22. And the rib which the LORD God had taken from man, made he a woman, and brought her unto the man. 23. And Adam said, "This is now bone of my bones, and flesh of my flesh: she shall be called, Woman, because she was taken out of man." 24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and (*x*) they shall be one flesh (*y*). 25. And they were both naked, the man and his wife, and were not ashamed.

CHAP. III.

Now the serpent (*z*) was more subtle than any beast of the field which the LORD God had made: and he said unto the woman, "yea, hath God said, 'Ye shall not eat of every tree of the garden?'" 2. And the woman said unto the serpent, "We may eat of the fruit of the trees of the garden: 3. But of the fruit of the tree which

(*q*) v. 9. "The tree of life," and "the tree of knowledge, &c." both (says Bp. Newton) figurative: the former signifying the means of living in all true enjoyments, and attaining a happy immortality; the latter, the risk of swerving from his duty. 1 Newt. 103.

(*r*) v. 11. "Pison." There is a stream from the Euphrates to the Tigris, a short distance from the Persian Gulph; and from thence to the gulph the Euphrates had the name of Pison, the Tigris that of Gihon. This cross stream, therefore, from the Euphrates to the Tigris, is the river that watered the garden. 1 Well's Geography, c. i. p. 47.

(*s*) v. 13. "Ethiopia," rather "Cush," in Asia. Patr.

(*t*) v. 14. "Hiddekel," i. e. "the Tigris."

(*u*) v. 17. "Die," i. e. either, "incur

"a spiritual death," or, "become subject to death, mortal." Moses could not mean to insinuate that they were threatened with immediate death, to die on the day of eating, for that he knew had not happened.

(*x*) v. 24. "They," or "they two." It is so quoted by our Saviour, Matt. xix. 5. — Mark x. 8. — and by St. Paul, 1 Cor. vi. 16. — and Eph. v. 31.

(*y*) "One flesh:" "to have but one mind, heart, and will; to agree in all things."

(*z*) v. 1. "The serpent." Not the natural animal, but the great enemy of mankind, spoken of in Rev. xii. 9. as "the great dragon, that old serpent, called the devil and satan." He might assume the appearance of a serpent, or this might be the symbol, or hieroglyphic, by which, in antient times, he was represented. 1 Newt. 108.

the midst of the garden, God said, "Ye shall not eat (*a*) of either shall ye touch it, lest ye

4. And the serpent said unto man, "Ye shall not surely die. 'or God doth know, that in the ye eat thereof, then your eyes be opened: and ye shall be as s, knowing good and evil." d when the woman saw (*b*) that e *was* good for food, and that it easant to the eyes, and a tree to ired to make *one* wise; she took fruit thereof, and did eat, and lso unto her husband with her, e did eat. 7. And the eyes of oth were opened, and they knew ey *were* naked: and they sewed res together, and made them- aprons. 8. And they heard the f the LORD God, walking in the i in the cool of the day: and and his wife hid themselves (*c*) the presence of the LORD God st the trees of the garden. id the LORD God called unto

v. 3. "Eat, &c." "Eating of the idden fruit (says Bp. Newton) is ing but a continuation of the micro- hics, in which the history of the fall recorded before the use of letters: t was the particular sin is not known: as violating a divine command, in- ing an unlawful appetite, aspiring forbidden knowledge. 1 Newt. 109."

v. 6. "Saw." The serpent pro- eat of it in her sight. 2 Hales, 13.

v. 8. "Hid themselves." The first quence of a sense of guilt!

v. 12. "The man said, &c." Neither or his wife aggravated their guilt ying it. In the present more del state of man, the guilt of *falsehood* ying the offence is in general added guilt of *sin*.

v. 14. "Upon thy belly, &c." i. e. tively;) "in a wretched, despised, degraded state, abject, as one who rced to crawl upon the ground, and rable, as one who has no food but t." In Ps. xliv. 25. where the people escribed as in the lowest state of r, it is said, "our soul is brought , even unto the dust: our *belly cleav-* unto the ground." And Is. lxxv. 25. the prophet is looking forward to the

Adam, and said unto him, "Where *art* "thou?" 10. And he said, "I heard "thy voice in the garden: and I was "afraid because I *was* naked; and I hid "myself." 11. And he said, "Who "told thee that thou *wast* naked? hast "thou eaten of the tree, whereof I com- "manded thee, that thou shouldest not "eat?" 12. And the man (*d*) said, "The "woman, whom thou gavest to be with "me, she gave me of the tree, and I did "eat." 13. And the LORD God said unto the woman, "What *is* this *that* "thou hast done?" and the woman said, "The serpent beguiled me, and I did "eat." 14. And the LORD God said unto the serpent, "Because thou hast "done this, thou *art* cursed above all "cattle, and above every beast of the "field: upon (*e*) thy belly shalt thou "go, and dust shalt thou eat all the "days of thy life. 15. And I will put "enmity between thee and the woman, "and between thy seed and (*g*) her "seed: (*h*) it shall bruise (*i*) thy head, "and thou shalt bruise (*h*) his (*i*) heel."

success of Christianity, he says, (in allusion to this passage,) "*and dust shall be the serpent's meat.*"

(*g*) v. 15. "Her seed." So that she was not to die *immediately*: they were relieved from the dread of *instant* death. It is observable, that the Jews, in their genealogies, regarded principally *the males*; and it would probably strike them as singular that in this passage the reference was made only to *the woman's* seed: but it would the better enable them to understand and apply the prophecies, (Is. vii. 14.) "*a virgin shall conceive and bear a son, &c.*" and (Jer. xxxi. 22.) "the Lord hath created a "*new* thing in the earth; *a woman* shall "*compass* a man." It would also prepare them the more readily to believe the miraculous conception.

(*h*) "It," or "he." The word in the original has both significations. The Sept. translates it "he." See 2 Hales, 19. — "It," and "his." So that a single person only was referred to; viz. Christ.

(*i*) "Thy head," "his heel." The former a *mortal* part, the latter not. An intimation, therefore, that however man might be annoyed and harassed by the consequences of sin and the enmity and attacks of the devil, yet that at some time or

16. Unto the woman he said, "I will greatly multiply thy sorrow, and (*k*) thy conception; in sorrow thou shalt bring forth children: and thy desire shall be to thy husband, and he shall rule over thee." 17. And unto Adam he said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, 'Thou shalt not eat of it:' cursed is the ground for thy (*l*) sake; (*m*) in sorrow shalt thou eat of it all the days

of thy life. 18. Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field. 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; (*n*) for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." 20. And Adam called his wife's name (*o*) Eve, because she was (*p*) the mother of all (*q*) living. 21. Unto Adam also, and to his wife, did the LORD God make coats (*r*) of skins, and clothed them. 22. And

other, in some way God might think fit, some seed of the woman should gain the victory over Satan (signified by bruising his head), and open a way to deliverance from that death which had been denounced for their transgression: that, according to Rom. v. 12. 18. "as by one man (viz. Adam) sin entered into the world, and death by sin, even so by the righteousness of one (viz. Christ), the free gift of eternal life might be offered unto all." Though Adam and Eve might not understand *when or how* this deliverance was to be accomplished (and perhaps it was intentionally concealed from them), this promise would naturally raise them from absolute despair, and would encourage them and their posterity, *with a view to their redemption*, to look up to God, and perform the duties of religion. See the 3d of Sherlock's Discourses upon Prophecy, and 1 Horsley's Sermons, 289 to 310. 1 Newt. 162.

(*k*) v. 16. "And," or "in."

(*l*) v. 17. "Sake," or "sin;" "transgression."

(*m*) "In sorrow, &c." i. e. "thou shalt be forced to use great pains and labour to procure from it thy necessary food."

(*n*) v. 19. "For out of it wast thou taken," or, "from whence thou wast taken." Patr.

(*o*) v. 20. "Eve," which signifies "restoring life, or living." The Sept. renders it "life." So 1 Lightf. 2. This name was probably given her by Adam, in thankful remembrance of the great promise in verse 15., because that promise relieved them from the dread of immediate destruction, softened the original denunciation "thou shalt surely die," and might give them still the prospect of life and immortality.

(*p*) "Was," i. e. "was to be." She had as yet no child.

(*q*) "Of all living," i. e. either "of all mankind," or "of all who were to be rescued from the curse of death, all who were to be partakers of eternal life;" or the rendering might be, "of all life," viz. "of that seed from whom all life was to come," who was to "abolish death, and to bring life and immortality to light through the gospel, 2 Tim. i. 10." For "as in Adam all die, even so in Christ (this promised seed) were all to be made alive. 1 Cor. xv. 22." And he only that hath the Son hath life; and he that hath not the Son of God hath not life. 2 John v. 12." Our Saviour says of himself, John xi. 25. "I am the resurrection and the life." St. Paul says, Col. iii. 4. "when Christ, who is our life, shall appear." And St. John personifies the life, 1 John i. 2. "The life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us." See 1. Newt. 113.

(*r*) v. 21. "Of skins." As it does not appear that man was as yet permitted to kill animals for food, (see Gen. i. 29.), it has been conjectured, that they had been instructed by God to offer them as an act of religious worship; that God had appointed them as vicarious expiations for sin, as types or prophecies in action, as representations of the great sacrifice to be offered in after times for the sins of the world, and that atonement by the death and sacrifice of animals was instituted from the time of the fall, to prepare men's minds to understand the great atonement by the death and sacrifice of Christ. It is difficult to suppose how the practice of sacrifice came to prevail so universally as it did, and that amongst nations of all reli-

the LORD God said "Behold (*r*) the man is become as one (*s*) of us, to know good and evil. And now, lest he put forth his hand and take also of the tree of life, and eat and live for ever:" 23. Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24. So he drove out the man: and he placed at the east of the garden of Eden, Cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life.

CHAP. VI.

AND it (*t*) came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, 2. That the (*u*) sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose. 3. And the LORD said, "My spirit shall not always (*x*) strive with man (*y*) for that he also is flesh: (*z*) yet his days shall be an hundred and twenty years." 4. There were (*a*) giants in the earth in those

generations, if it was not instituted by the express command of God. See 2 Lightf. 1327. — 1 Lightf. 2. — 1 Newt. 113. 163. — 2 Hales, 24. It is probable, too, from this passage, that the fall of man was not until some time after his creation; until the animals, whose skins they used, had had time to breed.

(*r*) v. 22. "Behold, &c." ironically. 2 Chrys. 281. Hom. on Matt. ix. 13. and 2 Chrys. 134. Hom. on Matt. v. 3.

(*s*) "One of us." Another plural; as if the speaker were not alone. See note (*h*) on Gen. i. 26.

(*t*) v. 1. "Came to pass." A. M. 1536. B. C. 2468.

(*u*) v. 2. "Sons of God," and "the daughters of men." "The former," (as many suppose,) "the descendants of Seth, who had hitherto adhered rightly to the worship of God; the latter, the descendants of Cain, who had turned to idolatry." 1 Shuckf. 13. — 1 Lightf. 995. — Van Mild. 40. Another rendering is, "that the sons of the great saw the daughters of the poor that they were fair, and they took them women of all which they chose," referring to an unlawful and forced concubinage. (1 Wall, 9 to 12. and see Schind-

days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same became mighty men which were of old, men of renown. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. 7. And the LORD said, "I will destroy man, whom I have created, from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them." 8. But Noah found grace in the eyes of the LORD. 9. These are the (*b*) generations of Noah: Noah was a just man, and perfect in (*c*) his generations, and Noah walked with God. 10. And Noah begat three sons, Shem, Ham, and Japheth. 11. (*d*) The earth also was corrupt before God; and the earth was filled with violence. 12. And God looked upon the earth, and behold, it was corrupt:

ler, 79.) and this violence would naturally call forth the denunciation in v. 3.

(*x*) v. 3. "Strive with," i. e. (perhaps) "labour to correct." To the same effect as Is. i. 5. "Why should ye be stricken any more; the whole head is sick, &c." See post. Or it may mean, "bear with," put up with their iniquities. See 2 Hales, 37, 38.

(*y*) "For that he also is flesh." Or, "because he is wholly given up to sensual sins."

(*z*) "Yet his days, &c." "I will nevertheless still forbear 120 years; I will spare him for that time." St. Peter notices that "the long-suffering of God waited in the days of Noah, whilst the ark was preparing." 1 Pet. iii. 20.

(*a*) v. 4. "Giants," i. e. either "apostates," deserters of the worship of God, or men of extraordinary strength and unrestrained violence; giants in stature and iniquity.

(*b*) v. 9. "Generations," or "particulars;" "this is an account of, &c."

(*c*) "In his generations," or "in his ways, or manners."

(*d*) v. 11. Read, "But the earth was corrupt, &c."

for all flesh had corrupted his way upon the earth. 13. And God said unto Noah, (e) "The end of all flesh is come before (g) me: for the earth is filled with violence through them: and behold, I will destroy them (h) with the earth. 14. (i) Make thee an ark of (k) Gopher wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. 15. And this is the fashion which thou shalt make it of: the length of the ark shall be three hundred (l) cubits, the breadth of it fifty cubits, and the height of it thirty cubits. 16. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it. 17. And behold, I, even I do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven: and every thing that is in the earth shall die. 18. But with thee will I establish (m) my covenant: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons' wives with thee. 19. And of

"every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee: they shall be male and female. 20. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind: two of every sort shall come unto thee, to keep them alive. 21. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them." 22. (n) Thus did Noah; according to all that God commanded him, so did he.

CHAP. IX. — to verse 20.

AND God blessed Noah and his sons, and said unto them, "Be fruitful, and multiply, and replenish the earth. 2. And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. 3. Every moving thing that liveth, shall be (o) meat for you; even as the green herb have I given

(e) v. 13. "The end," i. e. (probably) "the destruction," "the thought of bringing it to an end."

(g) "Before me," i. e. (probably) "under my consideration."

(h) "With," or, rather, "from."

(i) v. 14. "Make, &c." Berosus, in his History of the Chaldeans, gives a similar account of the flood, and of God's intimation to Noah (whom he call Xisuthrus) to prepare a vessel for himself, his kindred and friends, and for fowls and beasts; and this tends to shew, that the Chaldean History places the creation at the same time as Moses. 1 Shuckf. 15, 16. — 3 Hales, 18.

(k) "Gopher," i. e. "Cypress." 1 Newt. 166. Hales, 327.

(l) v. 15. "Cubits." A cubit is a foot and half, or a foot and three quarters. So that at the lowest the length would be 150 yards, the breadth 25, and the height 15. Dimensions fully sufficient to hold all the living things to be preserved with food for their subsistence, allowing the domestic animals hay, the carnivorous ones, sheep. 1 Wells, 36 to 48. — 1 Hales, 328.

(m) v. 18. "My covenant," i. e. (probably) "the promise (Gen. iii. 15,) that the seed of the woman should bruise the serpent's head: that this promise, though not yet fulfilled, should still be accomplished in some descendant from Noah."

(n) v. 22. "Thus did Noah." Noah is supposed to have lived in an inland situation. And this act of building a vessel of such extraordinary dimensions and construction, equal in capacity or stowage to eighteen first rate men of war of the present day, 1 Hales, 328. would naturally attract the notice of all his neighbourhood, and operate as a warning to all who saw or heard of it. It was also a proof of his obedience and faith, and is noticed as such with approbation, Heb. xi. 7. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house."

(o) v. 3. "Meat." This is the first licence for eating animal food; and it is followed with injunctions calculated to prevent savage habits and dispositions, to shew that the blood, even of animals, was still

"you all things: 4. But flesh (*p*)
 "with the life thereof, *which is* the
 "blood thereof, shall you not eat.
 "5. And surely (*q*) your blood of your
 "lives will I (*r*) require: at the hand of
 "every beast will I require it; and at
 "the hand of man, at the hand of every
 "man's brother will I require the life
 "of man. 6. Whoso sheddeth man's
 "blood, by man shall his blood be shed:
 "for (*s*) in the image of God made he
 "man. 7. And you, be ye fruitful and
 "multiply; bring forth abundantly in the
 "earth, and multiply therein." 8. And
 "God spake unto Noah, and to his sons
 "with him, saying, 9. "And I, behold,
 "I establish my covenant with you, and
 "with your seed after you; 10. And
 "with every living creature that *is* with
 "you, of the fowl, of the cattle, and of
 "every beast of the earth with you, from
 "all that go out of the ark, to every beast
 "of the earth. 11. And I will establish
 "my covenant with you, neither (*t*) shall
 "all flesh be cut off any more by the
 "waters of a flood: neither shall there
 "any more be a flood to destroy the
 "earth." 12. And God said, "This *is*
 "the token of the covenant which I

"make between me and you, and every
 "living creature that *is* with you, for
 "perpetual generations: 13. I do set (*u*)
 "my bow in the cloud, and it shall be
 "for a token of a covenant between me
 "and the earth. 14. And it shall come
 "to pass, when I bring a cloud over
 "the earth, that the bow shall be seen
 "in the cloud: 15. And I will remem-
 "ber my covenant which *is* between me,
 "and you, and every living creature of
 "all flesh; and the waters shall no more
 "become a flood to destroy all flesh.
 "16. And the bow shall be in the cloud,
 "and I will look upon it, that (*x*) I may
 "remember the everlasting covenant
 "between God and every living creature
 "of all flesh that *is* upon the earth." 17. And God said unto Noah, "This
 "*is* the token of the covenant which I
 "have established between me and all
 "flesh, that *is* upon the earth." 18. And
 "the sons of Noah that went forth of the
 "ark, were Shem, and Ham, and Ja-
 "pheth: and Ham *is* the father of Canaan.
 "19. These *are* the three sons of Noah:
 "and (*y*) of them was the whole earth
 "overspread.

precious in God's sight, and that God had still as great an abhorrence of murder, the wilful killing of man, as before.

(*p*) v. 4. "With the life thereof, *which is* the blood thereof, &c." The meaning of this command was, (as some suppose,) that they should not take off a part from the living animal, which would be most cruel, or that they should not eat it immediately after its death, before the blood had properly drained from it, or before it had been properly dressed: but the more general understanding is, that it was intended altogether to prohibit the eating of blood; that the blood might be deemed sacred, and dedicated to God. It was a special injunction afterwards to the Israelites not to "eat blood, but to pour it upon the earth" like water, Lev. xvii. 13.—Deut. xii. 23." and this reason is given for it, Lev. xvii. 11. "for the life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for your souls." The object probably was, to prepare their minds for the

great atonement by the blood of the Messiah.

(*q*) v. 5. "Your blood of your lives, &c." They were not to suppose, from the licence to kill animals, that the life of man was to be less sacred than before, and this injunction is introduced to put them most particularly upon their guard against this high offence.

(*r*) "Require." Psalm ix. 12. speaks of God as "making inquisition for blood," as if it were particularly his care to bring murder to light.

(*s*) v. 6. "For in the image, &c." A striking reason, to point out the enormity of the offence, and the presumption in committing it.

(*t*) v. 11. "Neither, &c." or, "that all flesh shall never more be cut off, &c." Wils. 16.

(*u*) v. 13. "My bow," called, Ps. lxxxix. 36. "the faithful witness in heaven." See II. l. 28.

(*x*) 16. "That I may remember, &c." or "for a memorial of." Wils. 17.

(*y*) v. 19. "Of them, &c." All the histo-

CHAP. XII.

NOW the LORD (z) had said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. 2. And I will make of thee (a) a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. 3. And I will bless them that bless thee, and curse him that curseth thee: and (b) in thee shall all families of the earth be blessed." 4. (c) So Abram departed, as the LORD had spoken unto him; and Lot went with him: And Abram was seventy and five years old when he departed out of Haran. 5. And Abram

ries of ancient nations are consistent with this account. Noah is the Saturn of many nations, Pole; 3 Hales, 15; the Xisuthrus of the Chaldeans, 1 Shuckf. 101. 1 Newt. 148, 149; the Fohi of the Chinese, 1 Shuckf. 102; and the Bacchus of the Indians, 2 Shuckf. 50.

(z) v. 1. "Had said," or "said." There is nothing in the original to insinuate that the narrative refers to an *antecedent* command. Terah, Abraham's father, had before this taken Abraham and Sarah and Lot from Ur of the Chaldees, in Mesopotamia, in order to go into the land of Canaan; but when they reached Haran, which was also in Mesopotamia, 300 miles from the land of Canaan, they stopped and dwelt there. See Gen. xi. 31. Abulfaragi says, they sojourned there 14 years. 2 Hales, 123. This, therefore, was a command to Abraham to advance from Haran. In Acts vii. 2, 3. St. Stephen says, "the God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran (i. e. Haran), and said unto him, 'Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.' Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence when his father was dead, he removed him into this land, wherein ye now dwell." There might therefore have been two commands, one whilst they were at Ur, in Terah's life-time, the other whilst they were at Haran, after Terah's death. See Poole. 2 Hales, 123 to 125.

(a) v. 2. "A great nation." Besides the descendants of Ishmael, Abraham's first

took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came. 6. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. 7. And the LORD appeared unto Abram, and said, "Unto thy seed will I give this land:" and there builded he an altar unto the LORD, who appeared unto him. 8. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar

son, (amongst whom are the Saracens and Arabs of the present day) and besides the descendants of Esau, (one of Abraham's grandsons,) the descendants of his other grandson (Jacob) had so multiplied in less than 500 years, that the males of eleven of the tribes, from twenty years old and upwards, that were able to go to war, (excluding therefore old men, women, and children), were 603,550; the males of the other tribe, from two years old and upwards, were 22,000. See Numb. i. 46. Numb. iii. 39. See also post, Exod. xii. 37. — And the Jews, a part of his descendants, have formed a distinct people to the present time.

(b) v. 3. "In thee, &c." One of the promises to Abraham! Others occur, Gen. xviii. 18. "All the nations of the earth shall be blessed in him;" and Gen. xii. 18. "In thy (viz. Abraham's) seed shall all the nations of the earth be blessed." It was by his seed (viz. Christ) that the serpent's head was bruised, that a way was opened for avoiding that curse which Adam's sin had introduced, and that everlasting life was made attainable by all the nations of the earth.

(c) v. 4. "So Abraham departed." Abraham had 300 miles to go to Canaan; he had no knowledge of the country, and had to pass the dangerous and barren deserts of Palmyra. Patr. His obedience is accordingly applauded, Heb. xi. 8. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed: and he went out, not knowing whither he went." See 1 Chrys. 256.

unto the LORD, and called upon the name of the LORD. 9. And Abram journeyed, going on still towards the south. 10. And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land. 11. And it came to pass when he was come near to enter into Egypt, that he said unto Sarai his wife, "Behold, now I know that *thou art* a fair woman to look upon. 12. Therefore it shall come to pass, *when the Egyptians shall see thee* that they shall say, *This is his wife*: and they will kill me, but they will save thee alive. 13. Say, I pray thee, *thou art* my sister: that it may be well with me for thy sake; and (*d*) *my soul shall live because of thee.*" 14. And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair. 15. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. 16. And he entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels. 17. And the LORD plagued Pharaoh and his house with great plagues, because of Sarai Abram's wife. 18. And Pharaoh called Abram, and said, "What *is* this that *thou hast done unto me?* Why didst *thou not tell me that she was thy wife?*" 19. Why saidst thou, *She is my sister?* so I might have taken her to me to *wife*: now, therefore behold thy wife, *take her, and go thy way.*" 20. And Pharaoh commanded *his men* concerning him: and they sent him away, and his wife, and all that he had.

CHAP. XVIII.

AND (*e*) the LORD appeared unto (*g*) him in the plains of Mamre: and he (*g*) sat in the tent-door, in the heat of the

day. 2. And he lift up his eyes, and looked, and lo, three (*h*) men stood by him: and when he saw *them*, he ran to meet them from the tent-door, and bowed himself toward the ground. 3. and said, "My Lord, if now I have found *favour in thy sight*, pass not away, I *pray thee, from thy servant.*" 4. Let a *little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree.* 5. And I will *fetch a morsel of bread, and comfort ye your hearts; after that you shall pass on: for therefore are ye come to your servant.*" And they said, "So *do, as thou hast said.*" 6. And Abraham hastened into the tent unto Sarah, and said, "Make ready quickly three *measures of fine meal, knead it, and make cakes upon the hearth.*" 7. And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man; and he hasted to dress it. 8. And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat. 9. And they said unto him, "Where *is* Sarah *thy wife?*" And he said, "Behold, *in the tent.*" 10. And he said, "I *will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son.*" And Sarah heard *it* in the tent-door, which *was* behind him. 11. Now Abraham and Sarah *were* (*i*) old, and well stricken in age: and it ceased to be with Sarah after the manner of women. 12. Therefore Sarah laughed within herself, saying, "After I am waxen old, shall I have *pleasure, my lord being old also?*" 13. And (*k*) the LORD said unto Abraham, "Wherefore did Sarah laugh, saying, *Shall I of a surety bear a child, which am old?*" 14. *Is any thing too hard for the LORD?* At the time appointed will I return unto thee, ac-

(*d*) v. 13. "My soul shall live," i. e. "I shall save my life."

(*e*) v. 1. "The Lord." Heb. "Jehovah."

(*g*) "Him" and "he" i. e. "Abraham."

(*h*) v. 2. "Three men" i. e. (as Dr. Hales apprehends) the Lord and two attendant

angels. 2 Hales, 131. and so Justin M. Dial. cum Tryphone, 275.

(*i*) v. 11. "Old." See Is. li. 1. note. Rom. iv. 18 to 22. and Heb. xi. 11, 12.

(*k*) v. 13. 17. 20. 26. 33. "The Lord." Heb. "Jehovah." Gr. "Κύριος."

"cording to the time of life, and Sarah shall have a son." 15. Then Sarah denied, saying, "I laughed not:" for she was afraid. And he said, "Nay, but thou didst laugh." 16. And the men rose up from thence, and looked towards Sodom: And Abraham went with them to bring them on the way. 17. And the LORD said, "Shall I hide from Abraham that thing which I do; 18. seeing that Abraham shall surely become a great and mighty nation, and (l) all the nations of the earth shall be blessed in him? 19. For I know him, that he will command his children, and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him." 20. And the LORD said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; 21. I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." 22. And the men turned their faces from thence, and went towards Sodom: but Abraham stood yet before the LORD. 23. And Abraham drew near, and said, "Wilt thou also destroy the righteous with the wicked? 24. Peradventure there be fifty righteous within the city: wilt thou also destroy, and not spare the place for the fifty righteous that are therein?"

"25. That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: shall not the judge of all the earth do right?" 26. And the LORD said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." 27. And Abraham answered, and said, "Behold now, (m) I have taken upon me to speak unto the (n) LORD, which am but dust and ashes. 28. Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five?" And he said, "If I find there forty and five, I will not destroy it." 29. And he spake unto him yet again, and said, "Peradventure there shall be forty found there." And he said, "I will not do it for forty's sake." 30. And he said unto him, "O, let not the (n) LORD be angry, and I will speak: Peradventure there shall thirty be found there." And he said, "I will not do it, if I find thirty there." 31. And he said, "Behold now, I have taken upon me to speak unto the (n) LORD: Peradventure there shall be twenty found there." And he said, "I will not destroy it for twenty's sake." 32. And he said, "O, let not the (n) LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there." And he said, "I will not destroy it (o) for ten's sake." 33. And the LORD (p) went his way as

(l) v. 18. "All the nations, &c." because from him the Messiah, the great Redeemer, should descend. See ante, note on Gen. xii. 3.

(m) v. 27. "I, &c." or "I, which am but dust and ashes, have taken upon me to speak unto the Lord."

(n) v. 27, 30, 31, 32. "The Lord." Heb. "Adonai."

(o) v. 32. "For ten's sake." So that there may be cases in which the fate of a country may depend upon the goodness of one person. The aggregate of goodness or wickedness in any place is made up of the goodness or wickedness of individuals, and the addition of one to the number of the good may avert God's vengeance. "The

"fervent prayer of a righteous man availeth much. Jam. v. 16." And though God has spoken, "concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it, if that nation against whom he has pronounced, turn from their evil, God will repent of the evil that he thought to do unto them." Jer. xviii. 7, 8. Goodness, therefore, may be the truest patriotism.

(p) v. 33. "The Lord." "And who was this, (says Eusebius,) that appeared in the likeness of man (see v. 2.), but he who subsisted before all things, the Word of God, Euseb. Eccl. Hist. b. i. c. 2. p. 4. and c. 4. p. 12."

unto the LORD, and called upon the name of the LORD. 9. And Abram journeyed, going on still towards the south. 10. And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land. 11. And it came to pass when he was come near to enter into Egypt, that he said unto Sarai his wife, "Behold, now I know that *" thou art a fair woman to look upon. 12. Therefore it shall come to pass, " when the Egyptians shall see thee " that they shall say, This is his " wife: and they will kill me, but they " will save thee alive. 13. Say, I pray " thee, thou art my sister: that it may " be well with me for thy sake; and (d) " my soul shall live because of thee." 14. And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair. 15. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. 16. And he entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels. 17. And the LORD plagued Pharaoh and his house with great plagues, because of Sarai Abram's wife. 18. And Pharaoh called Abram, and said, "What is this that *" thou hast done unto me? Why didst " thou not tell me that she *was* thy wife? 19. Why saidst thou, She *is* my sister? " so I might have taken her to me to " wife: now, therefore behold thy wife, " take her, and go thy way." 20. And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.**

CHAP. XVIII.

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day. 2. And he lift up his eyes, and looked, and lo, three (h) men stood by him: and when he saw *them*, he ran to meet them from the tent-door, and bowed himself toward the ground, 3. and said, "My Lord, if now I have found *" favour in thy sight, pass not away, I " pray thee, from thy servant. 4. Let a " little water, I pray you, be fetched, " and wash your feet, and rest your- " selves under the tree. 5. And I will " fetch a morsel of bread, and comfort " ye your hearts; after that you shall " pass on: for therefore are ye come " to your servant." And they said, "So " do, as thou hast said." 6. And Abraham hastened into the tent unto Sarah, and said, "Make ready quickly three " measures of fine meal, knead *it*, and " make cakes upon the hearth." 7. And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man; and he hasted to dress it. 8. And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat. 9. And they said unto him, "Where *is* Sarah " thy wife?" And he said, "Behold, " in the tent." 10. And he said, "I " will certainly return unto thee accord- " ing to the time of life; and lo, Sarah " thy wife shall have a son." And Sarah heard *it* in the tent-door, which *was* behind him. 11. Now Abraham and Sarah *were* (i) old, and well stricken in age: and it ceased to be with Sarah after the manner of women. 12. Therefore Sarah laughed within herself, saying, "After I am waxen old, shall I have " pleasure, my lord being old also?" 13. And (k) the LORD said unto Abraham, "Wherefore did Sarah laugh, say- " ing, Shall I of a surety bear a child, " which am old? 14. Is any thing too " hard for the LORD? At the time ap- " pointed will I return unto thee, ac-*

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(h) v. 2. "Three men" i. e. (as Dr. Hales apprehends) the Lord and two attendant

angels. 2 Hales, 131. and so Justin M. Dial. cum Tryphone, 275.

(i) v. 11. "Old." See Is. li. 1. note. Rom. iv. 18 to 22. and Heb. xi. 11, 12.

(k) v. 13. 17. 20. 26. 33. "The Lord." Heb. "Jehovah." Gr. "Κύριος."

" cording to the time of life, and Sarah
 " shall have a son." 15. Then Sarah
 denied, saying, " I laughed not:" for
 she was afraid. And he said, " Nay,
 " but thou didst laugh." 16. And the
 men rose up from thence, and looked
 towards Sodom: And Abraham went
 with them to bring them on the way.
 17. And the LORD said, " Shall I hide
 " from Abraham that thing which I do;
 " 18. seeing that Abraham shall surely
 " become a great and mighty nation, and
 " (l) all the nations of the earth shall
 " be blessed in him? 19. For I know
 " him, that he will command his chil-
 " dren, and his household after him, and
 " they shall keep the way of the LORD,
 " to do justice and judgment; that
 " the LORD may bring upon Abra-
 " ham that which he hath spoken of
 " him." 20. And the LORD said, " Be-
 " cause the cry of Sodom and Gomorrah
 " is great, and because their sin is very
 " grievous; 21. I will go down now, and
 " see whether they have done altogether
 " according to the cry of it, which is
 " come unto me; and if not, I will
 " know." 22. And the men turned their
 faces from thence, and went towards
 Sodom: but Abraham stood yet before
 the LORD. 23. And Abraham drew
 near, and said, " Wilt thou also de-
 " stroy the righteous with the wicked?
 " 24. Peradventure there be fifty right-
 " eous within the city: wilt thou also
 " destroy, and not spare the place for
 " the fifty righteous that *are* therein?

" 25. That be far from thee to do after
 " this manner, to slay the righteous with
 " the wicked: and that the righteous
 " should be as the wicked, that be far
 " from thee: shall not the judge of all
 " the earth do right?" 26. And the
 LORD said, " If I find in Sodom fifty
 " righteous within the city, then I will
 " spare all the place for their sakes."
 27. And Abraham answered, and said,
 " Behold now, (m) I have taken upon me
 " to speak unto the (n) LORD, which *am*
 " but dust and ashes. 28. Peradventure
 " there shall lack five of the fifty right-
 " eous: wilt thou destroy all the city for
 " lack of five?" And he said, " If I
 " find there forty and five, I will not
 " destroy it." 29. And he spake unto
 him yet again, and said, " Peradventure
 " there shall be forty found there." And
 he said, " I will not do it for forty's
 " sake." 30. And he said unto him, " O,
 " let not the (n) LORD be angry, and I
 " will speak: Peradventure there shall
 " thirty be found there." And he said,
 " I will not do it, if I find thirty there."
 31. And he said, " Behold now, I have
 " taken upon me to speak unto the (n)
 " Lord: Peradventure there shall be
 " twenty found there." And he said, " I
 " will not destroy it for twenty's sake."
 32. And he said, " O, let not the (n)
 " LORD be angry, and I will speak yet
 " but this once: Peradventure ten shall
 " be found there." And he said, " I
 " will not destroy it (o) for ten's sake."
 33. And the LORD (p) went his way as

(l) v. 18. " All the nations, &c." because
 from him the Messiah, the great Redcemer,
 should descend. See ante, note on Gen.
 xii. 3.

(m) v. 27. " I, &c." or " I, which am but
 " dust and ashes, have taken upon me to
 " speak unto the Lord."

(n) v. 27, 30, 31, 32. " The Lord." Heb.
 " Adonai."

(o) v. 32. " For ten's sake." So that
 there may be cases in which the fate of a
 country may depend upon the goodness of
 one person. The aggregate of goodness or
 wickedness in any place is made up of the
 goodness or wickedness of individuals, and
 the addition of one to the number of the
 good may avert God's vengeance. " The

" fervent prayer of a righteous man availeth
 " much. Jam. v. 16." And though God
 has spoken, " concerning a nation, and
 " concerning a kingdom, to pluck up, and
 " to pull down, and to destroy it, if that na-
 " tion against whom he has pronounced,
 " turn from their evil, God will repent as
 " the evil that he thought to do unto them."
 Jer. xviii. 7, 8. Goodness, therefore,
 may be the truest patriotism.

(p) v. 33. " The Lord." " And who was
 " this, (says Eusebius,) that appeared in
 " the likeness of man (see v. 2.), but he
 " who subsisted before all things, the
 " Word of God, Euseb. Eccl. Hist. b. i.
 " c. 2. p. 4. and c. 4. p. 12."

son as he had left communing with Abraham: and Abraham returned unto his place.

CHAP. XIX.—to verse 30.

AND there came two (*q*) angels to Sodom at even; and Lot sat in the gate of Sodom; and Lot seeing *them*, rose up to meet them; and he bowed himself with his face upon the ground; 2. And he said, "Behold now my (*r*) lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways." And they said, "Nay, but we will abide in the street all night." 3. And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat. 4. But before they lay down, the men of the city, ~~see~~ the men of Sodom, compassed the house round, both old and young, all the people from every quarter. 5. And they called unto Lot, and said unto him, "Where *are* the men which came in to thee this night? bring them out unto us, that we may know them." 6. And Lot went out at the door unto them, and shut the door after him. 7. And said, "I pray you, brethren, do not so wickedly." 8. Behold now, I have two daughters, which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof." 9. And they said, "Stand back." And they said *again*, "This one fellow came in to sojourn, and he will needs be a judge." Now will we deal worse with thee than with them. And they pressed more upon the man, *even* Lot, and came near to break the door. 10. But the men

put forth their hand, and pulled Lot into the house to them, and shut to the door. 11. And they smote the men that *were* at the door of the house, with blindness, both small and great: so that they wearied themselves to find the door. 12. And the men said unto Lot, "Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place. 13. For we will destroy this place: because the cry of them is waxen great before the face of the LORD, and the LORD hath sent us to destroy it." 14. And Lot went out, and spake unto his sons in law, which married his daughters, and said, "Up, get ye out of this place; for the (*s*) LORD will destroy this city:" but he seemed as one that mocked unto his sons in law. 15. And when the morning arose, then the angels hastened Lot, saying, "Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city." 16. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the (*s*) LORD being merciful unto him: and they brought him forth, and set him without the city. 17. And it came to pass, when they had brought them forth abroad, that he said, "Escape for thy life; look not behind thee; neither stay thou in all the plain; escape to the mountain, lest thou be consumed." 18. And Lot said unto them, "O not so, my (*t*) lord. 19. Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die. 20. Behold now this city *is* near to flee unto, and it *is* a little one: O let me escape

(*q*) v. 1. "Two angels," i. e. "the two who had been with Abraham in the preceding chapter." Justin M. considers that they proceeded on their way, whilst the third person called "the Lord," (one of the persons of the Trinity,) was commun-

ing with Abraham. Dial. cum Tryphoue, 279.

(*r*) v. 2. "My lords," Hebr. "Adonai."

(*s*) v. 14. 16. 24. 27. "The Lord," Hebr. "Jehovah."

(*t*) v. 18. "My lord," Hebr. "Adonai."

"thither, (is it not a little one?) and (*u*) "my soul shall live." 21. And he said unto him, "See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. 22. Haste thee, escape thither, for I cannot do any thing till thou be come thither:" therefore the name of the city was called (*x*) Zoar. 23. The sun was risen upon the earth when Lot entered into Zoar. 24. Then the (*y*) LORD rained upon Sodom, and upon Gomorrah, brimstone and fire from the LORD out of heaven. 25. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. 26. But his wife looked back from behind him, and she became a pillar of salt. 27. And Abraham gat up early in the morning, to the place where he stood before the LORD. 28. And he looked towards Sodom and Gomorrah, and towards all the land of the plain, and beheld, and lo the smoke of the country went up as the smoke of a furnace. 29. And it came to pass when

God destroyed the cities of the plain, that God remembered (*z*) Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt. 30. And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he, and his two daughters.

CHAP. XXII.

AND it came to pass after these things, that God did (*a*) tempt Abraham, and said unto him, "Abraham." And he said, "Behold, *here I am*." 2. And he said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of (*b*) Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." 3. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and clave the wood for the burnt-offering,

(*u*) v. 20. "My soul shall live," i. e. "I shall save my life."

(*x*) v. 22, 23. "Zoar," i. e. "little," the Hebrew word twice used in verse 20. for "a little one."

(*y*) v. 24. "The Lord." So that that person of the Trinity who had descended from heaven caused rain, &c. to come from "the Lord who remained in heaven," i. e. from "God the Father." Justin M. Dial. cum Tryphone, 279.

(*z*) v. 29. "Remembered Abraham," "in saving Lot." Lot was Abraham's nephew: the son of Haran, Abraham's brother. See Gen. xi. 27.

(*a*) v. 1. "Tempt," i. e. "try;" "put his faith and obedience to the test." A singular trial: intended (probably) not merely to ascertain his submission and belief, but to intimate also, that it was by the sacrifice of the promised seed that all the nations of the earth were to be blessed, and to exhibit a type of the great Redeemer. God had promised Abraham, (Gen. xii. 3.) "In thee shall all families be blessed:" and when Abraham, before Isaac's birth, expressed the wish to God, "Oh, that Ishmael" (his first born) "might

"live before thee, Gen. xvii. 18." God promised him a son by Sarah; ordered him to call his name Isaac; and added, "and I will establish my covenant with him for an everlasting covenant, and with his seed after him, Gen. xvii. 19." Abraham might not be able to comprehend how this promise could be fulfilled, if he offered up Isaac as he was commanded, and yet he hesitated not to comply with the command; and after Isaac's deliverance he might collect, or it might be revealed to him, that the promised seed would be offered up to procure redemption for mankind. It was probably in allusion hereto, that our Saviour said to the Jews, (John viii. 56.) "Your father Abraham rejoiced to see my day, and he saw it, and was glad." See 2 Hales, 138 to 144. Bp. Warburton considers this as an information to Abraham by action of the great sacrifice of Christ for man's redemption, and Dean Graves agrees with him. See Warburton's Legat. B. 6. § 5. and 2. Graves, 210.

(*b*) "Of Moriah." The mount Moriah, on which the Temple was afterwards built, was part of a hill, which included Mount Sion and Mount Calvary.

and rose up, and went (c) unto the (d) place of which God had told him. 4. Then on the (e) third day Abraham lifted up his eyes, and saw the (d) place afar off. 5. And Abraham said unto his young men, "Abide you here with the ass; and I and the lad will go yonder and worship, and come again to you." 6. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son, and he took the fire in his hand, and a knife: and they went both of them together. 7. And Isaac spake unto Abraham his father, and said, "My father:" and he said, "Here am I, my son." And he said, "Behold the fire and the wood: but where is the lamb for a burnt-offering?" And Abraham said, "My son, (g) God will provide himself (h) a lamb for a burnt-offering:" so they went both of them together. 9. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood. 10. And Abraham stretched forth his hand, and took the knife to slay his son. 11. And the (i) angel of the (k) LORD called unto him out of heaven, and said, "Abraham,

"Abraham." And he said, "Here am I." 12. And he said, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." 13. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns: and Abraham went, and took the ram, and offered him up for a burnt-offering, in the stead of his son. 14. And Abraham called the name of that place Jehovah-jireh (l): as (m) it is said to this day, In the mount of the (k) LORD it shall be seen. 15. And the (i) angel of the (k) LORD called unto Abraham out of heaven the second time, 16. And said, "By myself have I sworn, saith the (k) LORD, for because thou hast done this thing, and hast not withheld thy son, thine (n) only son: 17. That in blessing, I will bless thee, and in multiplying, I will (o) multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; 18. And (p) in thy seed shall all the nations of the earth be blessed: because thou

(c) v. 3. "Unto," rather "towards."
(d) v. 3, 4. "The place:" supposed to be Mount Calvary, where our Saviour was crucified. 2. Hales, 139.
(e) v. 4. "The third day." So that Abraham was under a trial of more than two days' continuance.
(g) v. 8. "God will provide, &c." Dr. Wall considers this as a prophecy, referring to "the Lamb of God," the Messiah, that full, perfect, and sufficient sacrifice, atonement, and satisfaction for the sins of the whole world. The ram, in verse 13. though it supplied the purpose of immediate offering, was not the sacrifice here foretold. See note on verse 14.
(h) "A lamb," Hebr. "the lamb."
(i) v. 11. "The angel of the Lord," or "Jehovah Angel." See post, 524. note on Exod. iii. 2.
(k) v. 11, 14, 15, 16. "The Lord," Hebr. "Jehovah."
(l) v. 14. "Jehovah-jireh." The English which is, "God will provide:" it

was with reference to verse 8. and to what is there stated, that the place received this name.

(m) "As it is said, &c." or "according as he said that day on the mount, the Lord will provide;" assigning the reason why the name was given. The expression in verse 8. was, "God" (Elohim) "will provide;" so that this is an instance in which the terms "Jehovah," and "Elohim," are applied to the same person.

(n) v. 16. "Only son." He had another son, "Ishmael," who was dwelling in the wilderness of Paran, Gen. xxi. 21. But Isaac was that son with whom God had promised to establish his covenant, Gen. xvii. 21. See note on verse 1.

(o) v. 17. "Multiply, &c." See ante, note on Gen. xii. 2. and Exod. xii. 37. post, 531.

(p) v. 18. "In thy seed, &c." A renewal of the promises to Abraham, (Gen. xii. 3. — xviii. 18.) and an explanation that it would not be personally in him, but in one of his descendants.

"hast (*q*) obeyed my voice." 19. So Abraham returned unto his young men, and they rose up, and went together to Beersheba; and Abraham dwelt at Beersheba. 20. And it came to pass after these things, that it was told Abraham, saying, "Behold Milcah, she hath also "born children unto thy brother Nahor;" 21. Huz his first-born, and Buz his brother, and Kemuel the father of Aram, 22. and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. 23. And Bethuel begat Rebecca; these eight Milcah did bear to Nahor Abraham's brother. 24. And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAP. XXVII.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, "My son;" and he said unto him, "Behold, here am I." 2. And he said, "Behold now, I am old, I know not the day of my death. 3. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; 4. And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may (*r*) "bless thee before I die." 5. And Rebecca heard when Isaac spake to

Esau his son: and Esau went to the field to hunt for venison, and to bring it. 6. And Rebecca spake unto Jacob her son, saying, "Behold, I heard thy father speak unto Esau thy brother, saying, "7. Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD, before my death. "8. Now therefore, my son, obey my voice, according to that which I command thee. 9. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth. 10. And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death." 11. And Jacob said to Rebecca his mother, "Behold, Esau my brother is a hairy man, and I am a smooth man. 12. My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing." 13. And his mother said unto him, "Upon me be thy curse, my son: only obey my voice, and go fetch me them." 14. And he went and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. 15. And Rebecca took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son. 16. And she put the skins of the kids of the goats upon his

(*q*) v. 18. "Obeyed." This instance of obedience is referred to and approved, Heb. ix. 17. to 19. "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises, offered up" (i. e. was ready to offer up) "his only begotten son, of whom it was said, that in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead."

(*r*) v. 4. "Bless thee." Isaac was wrong in attempting to confer this blessing upon Esau, because God had declared before their birth, (Gen. xxv. 23.) "the elder (Esau) shall serve the younger," and because Esau had given up his birth-right to Jacob, (Gen. xxv. 31. 33.) Esau also was wrong in being willing to accept it.

The means, however, Rebecca and Jacob adopted, cannot be justified; and both accordingly suffered for their conduct; Jacob in being forced to flee, and live elsewhere to avoid Esau's indignation, and Rebecca, in that she saw her favourite son no more. 2. Hales, 149, 150. Jacob also suffered in having Leah, for whom he had no affection, put upon him instead of Rachel, who was the object of his love; in having Rachel a long time barren, and in having Judah, one of the children of Leah, selected for the person in whose line the great Redeemer was to come. A deviation from right, even though it may accomplish God's purpose, is not likely to go unpunished!

s, and upon the smooth of his

17. And she gave the savoury and bread which she had prepared, into the hand of her son Jacob. And he came unto his father, and "My father:" And he said, "Here I; who *art* thou, my son?" 19. And said unto his father, "I *am* Esau, first-born; I have done according thou badest me: arise, I pray thee, and eat of my venison, that thy soul may bless me." 20. And Isaac said unto his son, "How *is it* that thou hast found *it* so quickly, my son?" he said, (s) "Because the Lord God brought *it* to me?" 21. And said unto Jacob, "Come near, I pray thee, that I may feel thee, my son; whether thou *be* my very son or not." 22. And Jacob went unto Isaac his father, and he felt and said, "The voice *is* Jacob's voice, but the hands *are* the hands of a stranger." 23. And he discerned him because his hands were hairy, as Esau's hands: So he blessed him. 24. And he said, "Art thou my son Esau?" And he said "I *am*." And he said, "Bring *it* near to me, that I may eat of my son's venison, and thy soul may bless thee." And he brought *it* near to him, and he did eat, and he brought him wine, and he drank. 26. And his father Isaac said unto him, "Come near now, and kiss me." 27. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, "See, the smell of my son *is* the smell of a field, which the Lord has blessed." 28. Therefore God will give thee of the dew of heaven, and plenty of wheat and barley, and plenty of fatness of the earth, and plenty of corn and wine. 29. Let people serve

"thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee."

30. And it came to pass as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. 31. And he also had made savoury meat, and brought it unto his father; and said unto his father, "Let my father arise, and eat of his son's venison, that thy soul may bless me."

32. And Isaac his father said unto him, "Who *art* thou?" And he said, "I *am* thy son, thy first-born Esau."

33. And Isaac trembled very exceedingly, and said, "Who, where *is* he that hath taken venison and brought *it* me, and I have eaten of all before thou camest, and have blessed him?"

34. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, "Bless me, even me also, O my father."

35. And he said, "Thy brother came with subtilty, and hath taken away thy blessing." 36. And he said, "Is not he rightly named (t) Jacob? for he hath supplanted me these two times: he took away my (u) birth-right; and behold, now he hath taken away my blessing." And he said, "Hast thou not reserved a blessing for me?" 37. And Isaac answered and said unto Esau, "Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?" 38. And Esau said unto

. 20. 24. These are instances how truth brings on others. He who is false, must expect to be brought into many others to try to escape on.

. 36. "Jacob," i. e. "a deceiver," who takes unfair advantage," "who is behind another, and takes him by the heel;" properly, "one who takes *er by the heel*;" and he had the

name "Jacob," because at his birth his hand took hold of Esau's heel. Gen. xxv. 26. — 1 Mede, 226.

(u) "Birthright." The manner in which this was obtained by Isaac is stated, Gen. xxv. 30. 34. Esau was faint, and applied to Jacob to feed him with some pottage Jacob had: Jacob made it a condition that Esau should surrender him his birth-right, and Esau complied.

his father, "Hast thou but one blessing, my father? bless me, *even* me also, O my father." And Esau lifted up his voice and wept. 39. And Isaac his father answered, and said unto him, "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above. 40. And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." 41. And Esau hated Jacob; because of the blessing wherewith his father blessed him: and Esau said in his heart, "The days of mourning for my father are at hand, then will I slay my brother Jacob." 42. And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, "Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee. 43. Now, therefore, my son, obey my voice: and arise, flee thou to Laban my brother, to Haran. 44. And tarry with him a few days, until thy brother's fury turn away; 45. Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence. Why should I be deprived also of you both in one day?" 46. And Rebekah said to Isaac, "I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?"

CHAP. XXXIV.

AND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. 2. And when Shechem the son of Hamor, the Hivite, the prince of the country, saw her, he took her, and lay with her, and defiled her. 3. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. 4. And Shechem spake unto his father Hamor, saying,

"Get me this damsel to wife." 5. And Jacob heard that he had defiled Dinah his daughter, (now his sons were with his cattle in the field :) and Jacob held his peace, until they were come. 6. And Hamor the father of Shechem went out unto Jacob, to commune with him. 7. And the sons of Jacob came out of the field when they heard *it*, and the men were grieved: and they were very wroth, because he had wrought folly in Israel, in lying with Jacob's daughter: which thing ought not to be done. 8. And Hamor communed with them, saying, "The soul of my son Shechem longeth for your daughter: I pray you give her him to wife: 9. And make ye marriages with us, and give your daughters unto us; and take our daughters unto you. 10. And ye shall dwell with us, and the land shall be before you: dwell, and trade you therein, and get you possession therein." 11. And Shechem said unto her father, and unto her brethren, "Let me find grace in your eyes, and what ye shall say unto me, I will give. 12. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife." 13. And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, (because he had defiled Dinah their sister:) 14. And they said unto them, "We cannot do this thing, to give our sister to one that is uncircumcised: for that were a reproach unto us. 15. But if this will we consent unto you: if ye will be as we be, that every male of you be circumcised: 16. Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. 17. But if ye will not hearken unto us, to be circumcised, then will we take our daughter, and we will be gone." 18. And their words pleased Hamor, and Shechem Hamor's son. 19. And the young man deferred not to do the thing; because he had delight in Jacob's daughter: and he was more honourable than all the house of his father. 20. And Ha-

and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

These men are peaceable with us, and we will let them dwell in the land, and trade therein: for the land, because it is large enough for them: let us make their daughters to us for wives, and let us give them our daughters.

Only herein will the men consent to us, for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. 23. Shall not their cattle, and their substance, and every beast of theirs be ours? only let us consent to them, and they will dwell with us.

24. And unto Hamor and unto Shechem his son, hearkened all that came out of the gate of his city: and every male was circumcised, all that came out of the gate of his city.

And it came to pass on the third day, when they were sore, that two of the sons of Jacob, (v) Simeon and Levi, their brethren, took each man his sword, and came upon the city boldly, and slew all the males. 26. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah, Shechem's daughter; and went out. And the sons of Jacob came upon them, and spoiled the city, because they defiled their sister. 28. They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field. 29. And they carried away all their little ones, and their wives took they captive, and carried away even all that was in the house.

And Jacob said to Simeon and Levi, Ye have troubled me, to make me to stink among the inhabitants of the land, amongst the Canaanites, and the Perizzites: and I being few in number, they shall gather themselves

together against me and slay me, and I shall be destroyed, I and my house." 31. And they said, Should he deal with our sister, as with an harlot?"

CHAP. XXXIX.

AND Joseph was brought down to Egypt: and Potiphar an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. 2. And the LORD was with Joseph, and he was a prosperous man: and he was in the house of his master the Egyptian. 3. And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. 4. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. 5. And it came to pass, from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake: and the blessing of the LORD was upon all that he had in the house, and in the field. 6. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat: and Joseph was a goodly person, and well-favoured. 7. And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, "Lie with me." 8. But he refused, and said unto his master's wife, "Behold, my master (w) wotteth not what is with me in the house, and he hath committed all that he hath to my hand. 9. There is none greater in this house than I; neither hath he kept back any thing from me, but thee, because thou art his wife: (x) how then can I do this great wickedness,

v. 25. "Simeon and Levi." This period cruelty brought down upon them in retribution of their father, when he slew his sons together to tell them what had befallen them in the last days, and he pronounced over their younger brother Judah the important prophecy, that the sceptre shall not depart from Judah,

"nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be. Gen. xlix. "5, 6, 7, 10." On this prophecy see Newton, and 2. Hales, 168.

(w) v. 8. "Wotteth," i. e. "knoweth."

(x) v. 9. For "how then," read "and how." The original warrants it, and it

"and sin against God?" 10. And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her. 11. And it came to pass, (*y*) about this time that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within. 12. And she caught him by his garment, saying, "Lie with me:" and he left his garment in her hand, and fled, and got him out. 13. And it came to pass when she saw that he had left his garment in her hand, and was fled forth, 14. That she called unto the men of her house, and spake unto them, saying, "See, he hath brought in an Hebrew *unto us*, to mock us: he came in unto me to lie with me, and I cried with a loud voice. 15. And it came to pass, when he heard that I lifted up my voice, and cried, that he left his garment with me, and fled, and got him out." 16. And she laid up his garment by her, until his lord came home. 17. And she spake unto him according to these words, saying, "The Hebrew servant which thou hast brought unto us, came in unto me to mock me. 18. And it came to pass, as I lifted up my voice, and cried, that he left his garment with me, and fled out." 19. And it came to pass, when his master heard the words of his wife which she spake unto him, saying, "After this manner did thy servant to me;" that his wrath was kindled. 20. And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison. 21. But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. 22. And the keeper of the prison committed to Joseph's hand, all the prison-

is the most usual construction of the words. There are then *two* reasons given for Joseph's conduct, gratitude to his master, and duty towards God: the compliance would have been ungrateful and wicked. Kennic. Rem. 36.

(*y*) v. 11. For "about this time," read "at a certain time."

ers that *were* in the prison; and whatsoever they did there, he was the doer of it. 23. The keeper of the prison looked not to any thing *that was* under his hand; because the LORD *was* with him: and *that* which he did, the LORD made *it* to prosper.

CHAP. XLII.

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, "Why do ye look one upon another?" 2. And he said, "Behold I have heard that there is corn in Egypt: get ye down thither, and buy for us from thence, that we may live, and not die." 3. And Joseph's ten brethren went down to buy corn in Egypt. 4. But Benjamin, Joseph's (*z*) brother, Jacob sent not with his brethren: for he said, "Lest peradventure mischief befall him." 5. And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan. 6. And Joseph *was* the governor over the land, *and he it was* that sold to all the people of the land; and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth. 7. And Joseph saw his brethren: and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, "Whence come ye?" and they said, "From the land of Canaan to buy food." 8. And Joseph knew his brethren, but they knew not him. 9. And Joseph remembered (*a*) the dreams which he dreamed of them, and said unto them, "Ye *are* spies; to see the nakedness of the land you are come." 10. And they said unto him, "Nay, my lord, but to buy food are thy servants come." 11. We *are* all one man's sons: we *are* true men, thy servants are no spies."

(*z*) v. 4. "Joseph's brother." Joseph and Benjamin were the only children by Rachel, Jacob's favourite wife.

(*a*) v. 9. "The dreams which he dreamed of them." They are recorded Gen. xxxvii. 7. 9. The one signified that he should be above his brethren, and his brethren make obeisance unto him; and

12. And he said unto them, "Nay, but 'to see the nakedness of the land you 'are come." 13. And they said, "Thy 'servants *are* twelve brethren, the sons 'of one man in the land of Canaan; 'and behold, the youngest *is* this day 'with our father, and one (*b*) *is* not." 14. And Joseph said unto them, "That '*is it* that I spake unto you, saying, 'Ye *are* spies. 15. Hereby shall ye 'be proved; by the life of Pharaoh ye 'shall not go forth hence, except your 'youngest brother come hither. '16. Send one of you, and let him 'fetch your brother, and ye shall be 'kept in prison, that your words 'may be proved whether *there be any* 'truth in you, or else by the life of 'Pharaoh surely ye *are* spies." 17. And he put them altogether into ward, three days. 18. And Joseph said unto them the third day, "This do, and live: '*for* I fear (*c*) God. 19. If ye *be* true 'men, let one of your brethren be 'bound in the house of your prisons: 'go ye, carry corn for the famine of 'your houses. 20. But bring your 'youngest brother unto me; so shall 'your words be verified, and ye shall 'not die." And they did so. 21. And they said one to another, "We *are* verily guilty concerning (*d*) our brother, 'in that we saw the anguish of his soul 'when he besought us, and we would 'not hear: therefore (*e*) *is* this distress 'come upon us." 22. And Reuben answered them, saying, "Spake I not 'unto you, saying, Do not sin against 'the child; and ye would not hear? 'therefore, behold also his blood is required." 23. And they knew not that Joseph understood *them*; for he spake unto them by an interpreter. 24. And he turned himself about from

them, and wept, and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. 25. Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way; and thus did he unto them. 26. And they laded their asses with the corn, and departed thence. 27. And as one of them opened his sack to give his ass provender in the inn, he espied his money: for behold it *was* in his sack's mouth. 28. And he said unto his brethren, "My money is restored; and "lo, *it is* even in my sack:" and their heart failed *them*, and they were afraid, saying one to another, "What *is* this *that* God hath done unto us?" 29. And they came unto Jacob their father, unto the land of Canaan, and told him all that befel unto them, saying, 30. "The "man *who is* the lord of the land, spake "roughly to us, and took us for spies "of the country. 31. And we said "unto him, We *are* true men; we are "no spies. 32. We *be* twelve brethren, "sons of our father: one *is* not, and "the youngest *is* this day with our father in the land of Canaan. 33. And "the man, the lord of the country, said "unto us, Hereby shall I know that ye "*are* true men; leave one of your "brethren *here* with me, and take *food* "for the famine of your households, and "be gone. 34. And bring your youngest brother unto me: then shall I "know that you *are* no spies, *but* that "you *are* true men: so will I deliver "you your brother, and ye shall traffick "in the land." 35. And it came to pass as they emptied their sacks, that behold, every man's bundle of money *was* in his sack: and when *both* they

the other, that his father and mother, and also his brethren, should bow down themselves before him.

(*b*) v. 13. "Is not," i. e. "is dead."

(*c*) v. 18. "God." "Him whom you worship, not the gods of the Egyptians."

(*d*) v. 21. "Our brother," i. e. "Joseph." Some of them had proposed to kill him, because they were jealous of the extraordinary love his father showed him,

and because of the dreams mentioned in the note to verse 9. Reuben (as an expedient to save him) recommended casting him into a pit in the wilderness: and at length, upon the suggestion of Judah, they sold him to the Ishmaelites, who carried him into Egypt.

(*e*) v. 21. "Therefore, &c." A striking instance of the workings of conscience: imputing present distress to past sin.

and their father saw the bundles of money, they were afraid. 36. And Jacob their father said unto them, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." 37. And Reuben spake unto his father, saying, "Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again." 38. And he said, "My son shall not go down with you: for his brother is dead, and he is left alone; if mischief befall him by the way in the which ye go, then shall ye bring down my grey hairs with sorrow to the grave."

CHAP. XLIII.

AND the famine was sore in the (g)land. 2. And it came to pass when they had eaten up the corn which they (h) had brought out of Egypt, their father said unto them, "Go again, buy us a little food." 3. And Judah spake unto him, saying, "The (i) man did solemnly protest unto us, saying, Ye shall not see my face except your (i) brother be with you." 4. If thou wilt send our brother with us, we will go down and buy thee food. 5. But if thou wilt not send him, we will not go down: for the (i) man said unto us, "Ye shall not see my face, except your (i) brother be with you." 6. And (k) Israel said, "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?" 7. And they said, "The man asked us straitly of our state, and of our kindred, saying, 'is your father yet alive? have ye another brother?' and we told him according to the tenour of these words: Could we certainly know that he would say, Bring your brother down?" 8. And Judah said unto Israel his father, "Send the lad with me, and we will arise, and go; that we may live and not die, both we, and thou, and also our little ones." 9. I

"will be surety for him: of my hand shalt thou require him: If I bring him not unto thee, and set him before thee, then let me bear the blame for ever. 10. For except we had lingered, surely now we had returned this second time." 11. And their father Israel said unto them, "If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds. 12. And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight. 13. Take also your brother, and arise, go again unto the man. 14. And God Almighty give you mercy before the man, that he may send away your other (l) brother, and Benjamin; If I be bereaved of my children, I am bereaved." 15. And the men took that present, and they took double money in their hand, and Benjamin: and rose up, and went down to Egypt, and stood before Joseph. 16. And when Joseph saw Benjamin with them, he said to the ruler of his house, "Bring these men home, and slay, and make ready: for these men shall dine with me at noon." 17. And the man did as Joseph bade: and the man brought the men into Joseph's house. 18. And the men were afraid, because they were brought into Joseph's house, and they said, "Because of the money that was returned in our sacks at the first time, are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses." 19. And they came near to the steward of Joseph's house, and they communed with him at the door of the house. 20. And said, "O sir, we came indeed down at the first time to buy food. 21. And it came to pass when we came to the inn, that we opened

(g) v. 1. "The Land," i.e. "of Canaan;" where Jacob then lived. B. C. 1707.

(h) v. 2. "They," i.e. "Jacob's sons."

(i) v. 3. 5. "The man," i.e. "Joseph." "Your brother," i.e. "Benjamin."

(k) v. 6. "Israel," i.e. "Jacob."

(l) v. 14. "Your other brother," i.e. "Simeon," whom Joseph had detained in Egypt.

“our sacks, and behold, *every* man’s money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand. 22. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.” 23. And he said, “Peace *be* to you, fear not: your God, and the God of your father hath given you treasure in your sacks: I had your money.” And he brought Simeon out unto them. 24. And the man brought the men into Joseph’s house, and gave *them* water, and they washed their feet, and he gave their asses provender. 25. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. 26. And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth. 27. And he asked them of *their* welfare, and said, “*Is* your father well, the old man of whom ye spake? *Is* he yet alive?” 28. And they answered, “Thy servant our father *is* in good health, he *is* yet alive;” and they bowed down their heads, and made obeisance. 29. And he lift up his eyes, and saw his brother Benjamin his mother’s son, and said, “*Is* this your younger brother, of whom ye spake unto me? And he said, “God be gracious unto thee, my son.” 30. And Joseph made haste, for his bowels did yearn upon his brother: and he sought *where* to weep, and he entered into *his* chamber, and wept there. 31. And he washed his face, and went out, and refrained himself, and said, “Set on bread.” 32. And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians. 33. And they sat before him, the first-born according to his birth-right, and the youngest according to his youth; and the men marvelled one at another. 34. And he took *and sent* messes unto them from before him: but Benjamin’s mess was five times so much as any of theirs. And they drank, and were merry with him.

CHAP. XLV.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, “Cause every man to go out from me:” and there stood no man with him, while Joseph made himself known unto his brethren. 2. And he wept aloud; and the Egyptians and the house of Pharaoh heard. 3. And Joseph said unto his brethren, “*I am* Joseph; “Doth my father yet live?” And his brethren could not answer him: for they were troubled at his presence. 4. And Joseph said unto his brethren, “Come near to me, I pray you;” and they came near: and he said, “*I am* Joseph your brother, whom ye sold into Egypt. 5. Now therefore be not grieved nor angry with yourselves, that ye sold me hither: for God did send me before you, to preserve life. 6. For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest. 7. And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance. 8. So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. 9. Haste you, and go up to my father, and say unto him, Thus saith thy son Joseph, “God hath made me lord of all Egypt; come down unto me, tarry not. 10. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children’s children, and thy flocks, and thy herds, and all that thou hast. 11. And there will I nourish thee (for yet *there are* five years of famine), lest thou, and thy household, and all that thou hast, come to poverty. 12. And behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you. 13. And you shall tell my father of all my glory in Egypt, and of all that you have seen; and ye shall haste, and bring down my father hither.” 14. And he fell upon his brother Ben-

jamin's neck and wept; and Benjamin wept upon his neck. 15. Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him. 16. And the fame thereof was heard in Pharaoh's house, saying, "Joseph's brethren are come:" and it pleased Pharaoh well, and his servants. 17. And Pharaoh said unto Joseph, "Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan. 18. And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. 19. Now thou art commanded, this do ye; take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. 20. Also regard not your stuff: for the good of all the land of Egypt is yours." 21. And the children of Israel did so; and Joseph gave them waggons, according to the commandment of Pharaoh, and gave them provision for

the way. 22. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. 23. And to his father he sent after this manner, ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. 24. So he sent his brethren away, and they departed: and he said unto them, "See that ye fall not out by the way." 25. And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, 26. And told him, saying, "Joseph is yet alive, and he is governor over all the land of Egypt." And Jacob's heart fainted, for he believed them not. 27. And they told him all the words of Joseph, which he had said unto them; and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived. 28. And Israel said, "It is enough; Joseph my son is yet alive: I will go and see him before I die."

EXODUS.

CHAP. III.

NOW Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the back-side of the (n) desert, and came to the mountain of God, *even* to (o) Horeb. 2. And the (p) angel of the (q) LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush

was not consumed. 3. And Moses said, "I will now turn aside, and see this great sight, why the bush is not burnt." 4. And when the (r) LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, "Moses, Moses." And he said, "Here am I." 5. And he said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon

(n) v. 1. "The desert," i. e. "of Sinai." See Numb. xxxiii. 15, 16. B. C. 1491.

(o) "Horeb," or "mount Sinai." See Exod. xix. 1.

(p) v. 2. "The angel." In verses 4. 6. he is called "God:" and according to Dr. Gray (Gray's Key, 321. n.) it was universally believed in the antient church that all the divine appearances described in the Old Testament, whether actual or in vision, were made by the Logos, the second person in the Trinity. — Justin Martyr says expressly, that the appearance in this instance was by the Son: "It was the Son of God, who is called both angel and Apostle, that spake with

"Moses. 1st Apology, s. 83.;" and he says of him, that he being the first-born of God, is also God. So Dial. cum Tryphone, 282, 3. and Euseb. Eccl. Hist. B. 1. c. 2 p. 5, 6. and c. 4. p. 11.

(q) "The angel of the Lord," or (according to the note at the end of Bishop Horsley's Hosea) "Jehovah Angel," i. e. that person of the Trinity who was in the habit of visiting mankind, the Great Messenger of the Father: the same who is called in Mal. iii. "The Messenger of the Covenant." In verses 4. 7. he is called "Jehovah."

(r) v. 2. 4. 7. "The Lord." Hebr. "Jehovah." Gr. Κύριε and Κύριος.

"thou standest, *is* holy ground." 6. Moreover he said, "I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face: for he was afraid to look upon God. 7. And the (*r*) LORD said, "I have surely seen the affliction of my (*s*) people which *are* in Egypt, and have heard their cry, by reason of their taskmasters: for I know their sorrows: 8. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. 9. Now therefore behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. 10. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt?" 11. And Moses said unto God, "Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" 12. And he said, "Certainly I will be with thee, and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." 13. And Moses said unto God, "Behold, *when* I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you: and they shall say to me, What *is* his name? What shall I say unto them?" 14. And God said unto Moses, "I (*t*) AM THAT I AM:"

and he said, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." 15. And God said moreover unto Moses, "Thus shalt thou say unto the children of Israel, the (*u*) LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations. 16. Go and gather the elders of Israel together, say unto them, 'The (*u*) LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob appeared unto me, saying, 'I have surely visited you, and *seen* that which is done to you in Egypt. 17. And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.' 18. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and you shall say unto him, 'The (*u*) LORD God of the Hebrews hath met with us; and now let us go (we beseech thee) three days journey into the wilderness, that we may sacrifice to the (*u*) LORD our God.' 19. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. 20. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. 21. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that when ye go, ye shall not go empty: 22. But every woman shall (*y*) borrow of her neighbour, and of her that sojourneth

(*s*) v. 7. "My people which are in Egypt," i. e. "The Israelites."

(*t*) v. 14. The Sept. reads "I AM HE THAT IS," and "HE THAT IS hath sent me," i. e., the self-existing Being.

(*u*) v. 15, 16, 18. "The Lord." Hebr. "Jehovah." Gr. in verse 15, 16. *Κύριος*.

(*y*) v. 22. "Borrow," rather "ask,"

"demand;" they were not *fraudulently* to borrow, and then carry away, but to ask *as gifts*: Kennic. Rem. 40. The Egyptians had so long had the benefit of their labour, that they were entitled to a return: and God had told Abraham, (Gen. xv. 14.) that they should "come out (from Egypt) with great substance." They would

"in her house, jewels (*x*) of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters, and ye shall spoil the Egyptians."

CHAP. V.

AND afterward (*a*) Moses and Aaron went in, and told Pharaoh, "Thus saith the (*b*) LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness." 2. And Pharaoh said, "Who is the (*b*) LORD, that I should obey his voice to let Israel go? I know not the (*b*) LORD, neither will I let Israel go." 3. And they said, "The God of the Hebrews hath met with us: let us go, we pray thee, three days journey into the desert, and sacrifice unto the (*b*) LORD our God; lest he fall upon us with pestilence, or with the sword." 4. And the king of Egypt said unto them, "Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens." 5. And Pharaoh said, "Behold, the people of the land now *are* many, and you make them rest from their burdens." 6. And Pharaoh commanded the same day the task-masters of the people, and their officers, saying, 7. "Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. 8. And the tale of the bricks which they did make heretofore, you shall lay upon them; you shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, 'Let us go *and* sacrifice to our God.'" 9. Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words." 10. And the task-masters of the people went out, and their officers, and they spake to the people, saying, "Thus saith Pharaoh, I will not give you straw. 11. Go ye, get you

straw where you can find it: yet not ought of your work shall be diminished." 12. So the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw. 13. And the task-masters hasted *them*, saying, "Fulfil your works, your daily tasks, as when there was straw." 14. And the officers of the children of Israel, which Pharaoh's task-masters had set over them, were beaten, and demanded, "Wherefore have ye not fulfilled your task in making brick, both yesterday and to-day, as heretofore?" 15. Then the officers of the children of Israel came and cried unto Pharaoh, saying, "Wherefore dealest thou thus with thy servants? 16. There is no straw given unto thy servants, and they say to us, 'Make brick:' and behold, thy servants *are* beaten; but the fault *is* in thine own people." 17. But he said, "Ye *are* idle, ye *are* idle: therefore ye say, 'Let us go, *and* do sacrifice to the (*c*) LORD.'" 18. Go therefore now *and* work: for there shall no straw be given you, yet shall ye deliver the tale of bricks." 19. And the officers of the children of Israel did see *that* they *were* in evil case, after it was said, "Ye shall not diminish *ought* from your bricks of your daily task." 20. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh. 21. And they said unto them, "The (*c*) LORD look upon you, and judge; because you have made our (*d*) savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us." 22. And Moses returned unto the (*c*) LORD, and said, "LORD, wherefore hast thou *so* evil intreated this people? Why *is* it *that* thou hast sent me? 23. For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all."

therefore only obtain that to which in justice they had a right, and would be acting under God's sanction and command.

(*x*) "Jewels," or "vessels."

(*a*) v. 1. "Afterward." B. C. 1491.

(*b*) v. 1, 2, 3. "The Lord." Heb. "Jehovah." Gr. *Kύριος*.

(*c*) v. 17. 21. 22. "The Lord," Heb. "Jehovah."

(*d*) v. 21. "Our savour," i. e. "us."

CHAP. IX.

THEN (*e*) the (*g*) LORD said unto Moses, "Go in unto Pharaoh, and tell him, 'Thus saith the LORD God of the Hebrews, "Let my people go, that they may serve me. 2. For if thou refuse to let *them* go, and wilt hold them still, 3. Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain. 4. And the LORD shall sever between the cattle of Israel, and the cattle of Egypt: and there shall nothing die of all *that is* the children of Israel." 5. And the LORD appointed a set time, saying, "To-morrow the LORD shall do this thing in the land." 6. And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. 7. And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go. 8. And the LORD said unto Moses, and unto Aaron, "Take to you handfuls of ashes of the furnace, and let Moses sprinkle it towards the heaven in the sight of Pharaoh. 9. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains, upon man,

and upon beast, throughout all the land of Egypt." 10. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven: and it became a boil breaking forth *with* blains, upon man, and upon beast. 11. And the magicians could not stand before Moses, because of the boil: for the boil was upon the magicians, and upon all the Egyptians. 12. And (*h*) the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses. 13. And the LORD said unto Moses, "Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, "Let my people go, that they may serve me. 14. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is* none like me in all the earth. 15. For now I (*i*) will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. 16. And in very deed for this *cause* have I raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth. 17. As yet exaltest thou thyself against my people, that thou wilt not let them go? 18. Behold, to-morrow, about

(*e*) v. 1. "Then." This was after the plagues of frogs, lice, and flies. B.C. 1491.

(*g*) v. 1. 3, 4, 5, 6, 8, 12, 13, 20, 21, 22, 23, 27, 28, 29, 30, 33, 35. "The Lord," Hebr. "Jehovah," Greek (Except in v. 3. *h*. 5.) *Képos*.

(*h*) v. 12. "The Lord hardened." In this instance the hardening Pharaoh's heart is stated as *God's act*. In five former instances, upon other plagues, the statement is, either that "his heart was hardened," or "that Pharaoh hardened his heart." See Exod. vii. 22.—Exod. viii. 15, 19, 32—and *supra*, v. 7. And after he had *wilfully*, and *of his own act*, so often withstood God's warnings, God might well, as a punishment, lead him on to further resistance, that he might *even here* still further feel the power he had so often disregarded. See 2. Hales, 184, note 191

(*i*) v. 15. "For now, &c." or "For now *could* I stretch out my hand, to smite thee and thy people with pestilence, and thou *shouldst* be cut off from the earth: *But* in very deed for this cause have I preserved thee, (i. e. forborn to destroy thee,) to shew in thee my power, and that my name *might* be declared, &c." No pestilence was *sent*, it is not likely therefore that any was *threatened*: the object of these verses probably was to intimate that God could at once destroy, but that it better suited his purpose, to reserve for further trial, and further punishment. "He knoweth how to reserve the unjust to the day of judgment, to be punished," 2 Pet. ii. 9." See Pole and Patrick in loco. Hamm. note on Rom. ix. 17, 18. Kennic. Rem. 48. 2. Hales, 192.

"this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt, since the foundation thereof, even until now." 19. Send therefore now, and gather thy cattle, and all that thou hast in the field: *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die." 20. He that feared the word of the LORD amongst the servants of Pharaoh, made his servants and his cattle flee into the houses. 21. And he that regarded not the word of the LORD, left his servants and his cattle in the field. 22. And the LORD said unto Moses, "Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt; upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt." 23. And Moses stretched forth his rod toward heaven, and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. 24. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt, since it became a nation. 25. And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast: and the hail smote every herb of the field, and brake every tree of the field. 26. Only in the land of Goshen, where the children of Israel *were*, was there no hail. 27. And Pharaoh sent and called for Moses and Aaron, and said unto them, "I have sinned *this* time: the LORD *is* righteous, and I and my people *are* wicked." 28. Intreat the LORD (for it is enough) that there be no *more* mighty thunders and hail; and I will let you go, and ye shall stay no longer." 29. And Moses said unto him, "As soon as I am gone out of the city, I will spread abroad my hands unto the LORD: and

"the thunder shall cease, neither shall there be any more hail; that thou mayest know, how that the earth *is* the LORD's." 30. But as for thee and thy servants, I know that ye will not yet fear the LORD God." 31. And the flax, and the barley was smitten: for the barley *was* in the ear, and the flax *was* (*k*) bolled. 32. But the wheat and the rie were not smitten: for they *were* not grown up. 33. And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth. 34. And when Pharaoh saw that the rain, and the hail, and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. 35. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses. (*l*)

CHAP. X.

AND (*m*) the LORD said unto Moses, "Go in unto Pharaoh: for I (*n*) have hardened his heart, and the heart of his servants; that I might shew these my signs before him: 2. And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done amongst them; that ye may know how that I *am* the LORD." 3. And Moses and Aaron came in unto Pharaoh, and said unto him, "Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me." 4. Else if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coast. 5. And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and

(*k*) v. 31. "Bolled," i. e. "coming to seed;" with the small pod which contains the seed.

(*l*) v. 35. Upon this chapter see 2. Hales, 190 to 195.

(*m*) v. 1. "The Lord." In this and the other instances in which "the Lord" occurs in this chapter, the Hebr. is "Jehovah."

(*n*) "I have hardened." See the preceding page, note on Exod. ix. 12.

eat every tree which groweth for out of the field. 6. And they shall by houses, and the houses of all servants, and the houses of all the Egyptians; which neither thy fathers, thy fathers fathers have seen, the day that they were upon the earth, unto this day." And he turned back, and went out from Pharaoh. 7. Pharaoh's servants said unto Pharaoh, "How long shall this man be a curse unto us? Let the men go, that may serve the LORD their God: wotest thou not yet that Egypt is destroyed?" 8. And Moses and Aaron brought again unto Pharaoh: and unto them, "Go, serve the LORD God: *but who are they that shall*

9. And Moses said, "We will go with our young and with our old, our sons and with our daughters, with our flocks and with our cattle: will we go: for we *must hold a covenant* unto the LORD." 10. And he said unto them, "Let the LORD be so true to you, as I will let you go, and your little ones: Look *to it*, for evil shall be done to you. 11. Not so: go now ye men, and serve the LORD, for so ye did desire." And they were brought out from Pharaoh's presence. 12. And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they come up upon the land of Egypt, and eat every herb of the land, *even that which* at the hail hath left." 13. And Moses stretched forth his rod over the

Egypt, and the LORD brought an east wind upon the land all that night: and when it was morning, the east wind brought the locusts. 14. And the locusts went up over the land of Egypt, and rested in all the coasts of Egypt: very grievous were they before them: there were no such locusts as they, neither after them shall there be. 15. For they covered the face of the whole earth, so that the land was

darkened, and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. 16. Then Pharaoh called for Moses and Aaron in haste; and he said, "I have sinned against the LORD your God, and against you." 17. Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only." 18. And he went out from Pharaoh, and intreated the LORD. 19. And the LORD turned a mighty strong west (o) wind, which took away the locusts, and cast them into the Red sea: there remained not one locust in all the coasts of Egypt. 20. But (p) the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go. 21. And the LORD said unto Moses, "Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which may be felt*." 22. And Moses stretched forth his hand toward heaven: and there was a thick darkness in all the land of Egypt three days. 23. They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. 24. And Pharaoh called unto Moses, and said, "Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you." 25. And Moses said, "Thou must give us also sacrifices, and burnt-offerings, that we may sacrifice unto the LORD our God." 26. Our cattle also shall go with us; there shall not an hoof be left behind: for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither." 27. But the (p) LORD hardened Pharaoh's heart, and he would not let them go. 28. And

13. "East wind," and v. 19. "west wind." Both preternatural; for the winds here blow six months from the north and six from the south. 2 Hales, 195.

(p) v. 20. 27. "The Lord hardened." See note on Exod. ix. 12.

Pharaoh said unto him, "Get thee from me, take heed to thyself, see my face no more: for in *that* day thou seest my face, thou shalt *die*." 29. And Moses said, "Thou hast spoken well, I will see thy face again no more." (q)

CHAP. XII.

AND the Lord spake unto Moses and Aaron in the land of Egypt, saying, 2. "This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you. 3. Speak ye unto all the congregation of Israel, saying, In (r) the tenth day of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house. 4. And if the household be too little for the lamb, let him and his neighbour next unto his house, take *it* according to the number of the souls; every man according to his eating, shall make your count for the lamb. 5. Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep or from the goats. 6. And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill *it* (s) in the evening. 7. And they shall take of the blood, and strike *it* on the two side-posts, and on the upper door-post of the houses, where in they shall eat it. 8. And they shall eat the flesh in that night; roast with fire, and unleavened bread, *and* with bitter *herbs* they shall eat it. 9. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. 10. And ye shall let nothing

of it remain until the morning: and that which remaineth of it until the morning, ye shall burn with fire. 11. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste: it is the LORD's passover. 12. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the (t) gods of Egypt, I will execute judgment; I *am* the LORD. 13. And the blood shall be to you for a token upon the houses where you *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt. 14. And this day shall be unto you for a memorial; and you shall keep it a feast to the LORD throughout your generations: you shall keep it a feast by an ordinance (u) for ever. 15. Seven days shall ye eat unleavened bread, even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel. 16. And in the first day *there shall be* an holy vocation, and in the seventh day shall be an holy convocation: you shall have no manner of work shall be in them, save *that* which every man may eat, that only may be done. 17. And ye shall observe the feast of unleavened bread; for in this day (x) have I brought you out of the land of Egypt: you shall observe this day in your generations, by an ordinance

(q) Upon this chapter see 2 Hales, 195 to 197.

(r) v. 3. The institution of the passover. 2 Hales, 197-8. B. C. 1491.

(s) v. 6. "In the evening," or "Between the evenings, Heb." The Jews reckoned two evenings; one beginning at noon, the other at sun-set; and the time with them for sacrificing the paschal lamb was between two and four in the afternoon. Parkh. Heb. Dict. 553. In Deut. xvi. 6. the com-

mand is to sacrifice it "at even, ing down of the sun," i. e. who was declining, not setting. Parkh.

(t) v. 12. "Gods" or "princes."

(u) v. 14. "For ever." The Jews to *this* day, at the time of our Passover, our Lamb, whose blood brings God to pass over us without slaying us, Jesus Christ, was slain.

(x) v. 17. "Have I brought, I bring." Sept.

18. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. 19. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. 20. Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread." 21. Then Moses called for all the elders of Israel, and said unto them, "Draw out and take you a lamb, according to your families, and kill the passover. 22. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side-posts with the blood that is in the bason: and none of you shall go out at the door of his house until the morning. 23. For the LORD will pass through to smite the Egyptians, and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. 24. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. 25. And it shall come to pass when ye be come to (y) the land which the LORD will give you, according as he hath promised, that ye shall keep this service. 26. And it shall come to pass, when your children shall say unto you, "What mean this service?" 27. That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt,

"when he smote the Egyptians, and delivered our houses." And the people bowed the head and worshipped. 28. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they. 29. And it came to pass that at midnight the LORD smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. 30. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead. 31. And he called for Moses and Aaron by night, and said, "Rise up, and get you forth from amongst my people, both you and the children of Israel: and go, serve the LORD, as ye have said. 32. Also take your flocks, and your herds, as ye have said, and be gone: and bless me also." 33. And the Egyptians were urgent upon the people that they might send them out of the land in haste: for they said, "We be all dead men." 34. And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. 35. And the children of Israel did according to the word of Moses: and they (z) borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. 36. And the LORD gave the people favour in the sight of the Egyptians, so that they (a) lent unto them such things as they required: and they (b) spoiled the Egyptians. 37. And the children of Israel journeyed from Rameses to Succoth, about six (c) hundred thousand

v. 25. "The land, &c." i. e. "of Canaan." God promised Abraham, when he came into the land of Canaan, "unto thy I give this land." Gen. xii. 7.

v. 35. "Borrowed," rather "asked." See ante, 526. It is so in the Sept. the gate, and the Chaldee. See ante, 526. v. 36. "Lent," rather "gave."

(b) "Spoiled." God had told Abraham, (Gen. xv. 14.) that they should "come out

"(from Egypt) with great substance." See ante, 526. note on Exod. iii. 22. A remuneration was in justice due for their past labours.

(c) v. 37. "Six hundred thousand that were men." God had said to Abraham, Gen. xv. 5. "Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, "So shall thy seed be." And again, Gen. xxii. 17. "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore"

on foot *that were* men, besides children. 38. And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle. 39. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened: because they were thrust out of Egypt, and could not tarry; neither had they prepared for themselves any victual. 40. Now the sojourning (*d*) of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years. 41. And it came to pass at the end of the four hundred and thirty years, *even* the self same day it came to pass, that all the hosts of the LORD went out from the land of Egypt. 42. It *is* a night to be much observed unto the LORD, for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations. 43. And the LORD said unto Moses and Aaron, "This *is* the ordinance of the passover: there shall no stranger eat thereof. 44. But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. 45. A foreigner, and an hired servant, shall not eat thereof. 46. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house: neither shall ye break a bone thereof. 47. All the congregation of Israel shall keep it. 48. And when a stranger shall sojourn with thee, and

(*d*) v. 40. "Of the children of Israel," add, "*and of their fathers*, which they sojourned in the land of Canaan, and in the land of Egypt, was 430 years." Kennic. Rem. 396. — 1 Prid. 419. — 2 Hales, 199. The Sept. and Samaritan are so, except that they omit, "and of their fathers;" and the Sept. mentions Egypt before Canaan. They were not in Egypt above 215 years; and the sojourning in Canaan must be included, to make up the 430 years. In Gal. iii. 17. St. Paul speaks of "the law" (which was given just after they left Egypt) as 430 years after the covenant, or promises to Abraham. The first promise to Abraham, ("in thee shall all families of the earth be blessed. Gen. xii. 3.") was when Abraham departed out of Haran, when he was 75 years old. Gen. xii. 4. Abraham

"will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. 49. One law shall be to him that is home-born, and unto the stranger that sojourneth among you." 50. Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. 51. And it came to pass the self-same day, *that* the LORD did bring the children of Israel out of the land of Egypt, by (*e*) their armies.

CHAP. XIV.

AND the LORD spake unto Moses, saying, 2. "Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. 3. For Pharaoh will say of the children of Israel, 'They *are* intangled in the land, the wilderness hath shut them in.' 4. And I will harden Pharaoh's heart, that he shall follow after them, and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD." And they did so. 5. And it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his servants, was turned against the people, and they said, "Why have we done this, that we have let Israel

was 100 years old when Isaac was born. Gen. xxi. 5. Isaac was 60 at the birth of Jacob. Gen. xxv. 26. And Jacob was 130 when he went to Egypt. Gen. xlvii. 9. So that from the first promise to Abraham to the going down to Egypt was 215 years. 25 + 60 + 130 = 215. And during all this time Abraham, Isaac, and Jacob, were strangers and sojourners in the lands in which they dwelt. See Gen. xii. 10. — Gen. xiii. 1. 3. 18. — Gen. xvii. 8. — Gen. xx. 1. — Gen. xxi. 23. — Gen. xxiii. 24. — Gen. xxviii. 2. — Gen. xxxi. 38. 41. — Gen. xxxvii. 1.

(*e*) v. 51. "By their Armies," i. e. "in regular order, under their appointed leaders; each in his proper place." See Exod. vi. 13.

from serving us?" 6. And he ready his chariot, and took his with him. 7. And he took six ed chosen chariots, and (*g*) all the ts of Egypt, and captains over one of them. 8. And the LORD ed the heart of Pharaoh king of , and he pursued after the chil- f Israel: and the children of Is- nt out with an high hand. 9. But yptians pursued after them (all rses and chariots of Pharaoh, and rsemen and his army), and over- hem encamping by the sea, be- i-hahiroth before Baal-zephon. d when Pharaoh drew nigh, the n of Israel lift up their eyes, ehold, the Egyptians marched hem, and they were sore afraid: he children of Israel cried out the LORD. 11. And they said Moses, "Because *there were* no es in Egypt, hast thou taken . way to die in the wilderness? erefore hast thou dealt thus with o carry us forth out of Egypt? Is not this the word that we did thee in Egypt, saying, Let us e, that we may serve the Egypt-? For *it had been* better for us to : the Egyptians, than that we ld die in the wilderness." 13. And said to the people, "Fear ye not, I still, and see the salvation of the n, which he will shew to you to- : for the Egyptians whom ye have to-day, ye shall see them again no e for ever. 14. The LORD shall : for you, and ye shall hold your e." 15. And the LORD said unto es, "Wherefore criest thou unto Speak unto the children of Israel, they go forward. 16. But lift up thy rod, and stretch out thine l over the sea, and divide it: and children of Israel shall go on dry nd through the midst of the sea. And I, behold, I will harden the

" hearts of the Egyptians, and they " shall follow them: and I will get me " honour upon Pharaoh, and upon all " his host, upon his chariots, and upon " his horsemen. 18. And the Egypt- " ians shall know that I *am* the LORD, " when I have gotten me honour upon " Pharaoh, upon his chariots, and upon " his horsemen." 19. And the (*h*) angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them. 20. And it came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night. 21. And Moses stretched out his hand over the sea, and the LORD caused the sea to *go back* by a strong east wind all that night, and made the sea dry land, and the waters were divided. 22. And the children of Israel went into the midst of the sea upon the dry ground, and the waters *were* a wall unto them on their right hand, and on their left. 23. And the Egyptians pursued, and went in after them, to the midst of the sea, *even* all Pharaoh's horses, his chariots and his horsemen. 24. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians. 25. And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, " Let us flee from " the face of Israel; for the LORD " fighteth for them against the Egypt- " ians." 26. And the LORD said unto Moses, " Stretch out thine hand over " the sea, that the waters may come again " upon the Egyptians, upon their cha- " riots and upon their horsemen." 27. And Moses stretched forth his hand over the sea, and the sea returned to his

. 7. "And, or " even."

. 19. "The angel of God." Ir xiii. 21. it is said, "*the Lord* went e them by day in a pillar of a cloud," d in verse 24. below, it is said, *ord* looked through the pillar of &c. So that the person here called

" the angel of God," is there called " the " Lord." And see note on Exod. iii. 2. ante, 524. that it was the belief of the an- cient church, that these appearances were all made by the Son, the second person in the Trinity. (Gray's Key, 321, note.)

strength when the morning appeared, and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. 28. And the waters returned and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them. 29. But the children of Israel walked upon dry land in the

midst of the sea: and the waters were a wall unto them on their right hand, and on their left. 30. Thus the LORD saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea-shore. 31. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

NUMBERS.

CHAP. XVI.

Now (a) Korah the son of (b) Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took (c) men. 2. And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown. 3. And they gathered themselves together against Moses and against Aaron, and said unto them, "(d) Ye take too much upon you; seeing (e) all the congregation are holy every one of them, and the LORD is among them: wherefore then lift you up yourselves above the congregation of the LORD?" 4. And when Moses heard it, he fell upon his face. 5. And he spake unto Korah and unto all his company, saying, "Even to-morrow the LORD will shew who are his, and who is (g) holy; and will cause him to come near unto him: even him whom he hath

"chosen will he cause to come near unto him. 6. This do; take you censers, Korah, and all his company; 7. And put fire therein, and put incense in them before the LORD to-morrow; and it shall be that the man whom the LORD doth choose, he shall be (g) holy: ye take too much upon you, ye sons of Levi." 8. And Moses said unto Korah, "Hear, I pray you, ye sons of Levi: 9. Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the LORD, and to stand before the congregation, to minister unto them? 10. And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? 11. For which cause both thou, and all thy company are gathered together against the LORD: and what (h) is Aaron that ye murmur against him?"

(a) v. 1. Rather more than two years after the departure from Egypt, after the sentence that they should be forty years in the wilderness. 1 Hales, 397. Before the birth of Christ, 1489.

(b) "Izhar." He was brother to Amram the father of Moses and Aaron: Korah therefore was cousin to Moses and Aaron. 2 Hales, 214.

(c) "Took men," or "were set on edge," or "assembled."

(d) v. 3. "Ye take too much upon you." God had ordered Moses (Exod. xl. 13. 15.) to anoint Aaron and his sons, that they might minister unto God in the priest's office, and any stranger who should come nigh (i. e. so to minister) was to be put to

death. Lev. iii. 10. The Levites were given to Aaron and to his sons, to minister unto them, to keep the instruments of the tabernacle and to do the service of the tabernacle. Numb. iii. 7, 8, 9. and see Numb. i. 50.—viii. 19. and this exclusive privilege in the family of Aaron, and the subordinate condition of the Levites, seems to have been the ground of this rebellion.

(e) v. 3. "All the congregation are holy;" and therefore, as they would infer, all equally admissible into the priest's office.

(g) v. 5. 7. "Holy," or "separated and selected for his service."

(h) v. 11. "Is Aaron," or "hath Aaron done." 2 Hales, 214.

12. And Moses sent to call Dathan and Abiram the sons of Eliab: which said, "We will not come up. 13. *Is it a* small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? 14. Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields, and vineyards: wilt thou (*i*) put out the eyes of these men? we will not come up." 15. And Moses was very wroth, and said unto the LORD, "Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them." 16. And Moses said unto Korah, "Be thou and all thy company before the LORD; thou, and they, and Aaron to-morrow: 17. And take every man his censer, and put incense in them, and bring ye before the LORD, every man his censer, two hundred and fifty censers; thou also and Aaron, each of you his censer." 18. And they took every man his censer, and put fire in them, and laid incense thereon, (*k*) and stood in the door of the tabernacle of the congregation with Moses and Aaron. 19. And Korah gathered all the congregation against them, unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation. 20. And the LORD spake unto Moses, and unto Aaron, saying, 21. "Separate yourselves from among this congregation, that I may consume them in a moment." 22. And they fell upon their faces, and said, "O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?" 23. And the LORD spake unto Moses, saying, 24. "Speak unto the congregation, saying, 'Get you up from about the (*l*) tabernacle of Korah, Dathan, and Abiram."

25. And Moses rose up, and went unto Dathan and Abiram; and the elders of Israel followed him. 26. And he spake unto the congregation, saying, "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." 27. So they gat up from the tabernacle of Korah, Dathan, and Abiram on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. 28. And Moses said, "Hereby ye shall know that the LORD hath sent me to do all these works: for *I have not done them* of mine own mind. 29. If these men die the common death of all men, or if they be visited after the visitation of all men: *then* the LORD hath not sent me. 30. But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD." 31. And it came to pass as he had made an end of speaking all these words, that the ground clave asunder that *was* under them: 32. And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods. 33. They, and all that *appertained* to them went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. 34. And all Israel that *were* round about them, fled at the cry of them: for they said, "Lest the earth swallow us up *also*." 35. And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense. 36. And the LORD spake unto Moses, saying, 37. "Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for

(*i*) v. 14. "Put out the eyes," i. e. "treat as blind."

(*k*) v. 18. "And stood, &c." or "And

"Moses and Aaron stood in the door of the tabernacle of the congregation. Sept."

(*l*) v. 24. "Tabernacle," or "Tents."

"they are hallowed. 38. The censers "of these sinners against their own "souls, let them make them broad- "plates for a covering of the altar: for "they offered them before the LORD, "therefore they are hallowed: and "they shall be a sign unto the children "of Israel." 39. And Eleazar the priest took the brazen censers, where- with they that were burnt had offered; and they were made broad *plates for a covering of the altar*: 40. *To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah and as his company: as the LORD said to him by the hand of Moses.* 41. But on the morrow all the congregation of the children of Israel murmured against Moses, and against Aaron, saying, "Ye have killed the people of the "LORD." 42. And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and behold, the cloud covered it, and the glory of the LORD appeared. 43. And Moses and Aaron came before the tabernacle of the congregation. 44. And the LORD spake unto Moses, saying, 45. "Get you up "from among this congregation, that I "may consume them as in a moment:" and they fell upon their faces. 46. And Moses said unto Aaron, "Take a cen- "ser, and put fire therein from off the "altar, and put on incense, and go "quickly unto the congregation, and "make an atonement for them: for "there is wrath gone out from the LORD; "the plague is begun." 47. And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48. And he stood between the dead and the living, and the plague was stayed. 49. Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. 50. And Aaron returned unto Moses unto the door of the tabernacle of the congrega- tion: and the plague was stayed.

CHAP. XXII.

AND the children of Israel set forward, and pitched (*m*) in the plains of Moab, on (*n*) this side Jordan by Jericha. 2. And Balak the son of Zippor saw all that Israel had done to the Amorites. 3. And Moab was sore afraid of the people, because they were many: and Moab was distressed, because of the children of Israel. 4. And Moab said unto the elders of Midian, "Now "shall this company lick up all *that are* "round about us, as the ox licketh up "the grass of the field." And Balak the son of Zippor, was king of the Moabites at that time. 5. He sent messengers therefore unto Balaam the son of (*o*) Beor, to Pethor, which *is* by the river of the land of the children of (*p*) his people, to call him, saying, "Behold, there is a people come out "from Egypt: behold, they cover the "face of the earth, and they abide over "against me. 6. Come now therefore, "I pray thee, curse me this people, for "they *are* too mighty for me: perad- "venture I shall prevail, *that* we may "smite them, and *that* I may drive "them out of the land: for I wot that "he whom thou blessest is blessed, "and he whom thou cursest, is cursed." 7. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. 8. And he said unto them, "Lodge here this

(*m*) v. 1. "In the plains of Moab, &c." This was in the 40th year after they left Egypt. Numb. xxxiii. 38. 48. B.C. 1452.

(*n*) "On this side," i. e. "the eastern side, where Moses wrote."

(*o*) v. 1. "Beor," or "Bosor."

(*p*) v. 5. "His people," or rather "Am- mon:" this identifies where Pethor was. Kennic. Rem. 67. Pethor was in Mesopotamia. Deut. xxiii. 4. "They hired against thee Balaam the son of Beor, of Pethor "in Mesopotamia, to curse thee."

"night, and I will bring you word again
"as the LORD shall speak unto me."
And the princes of Moab abode with
Balaam. 9. And God came unto
Balaam, and said, "What men *are*
"these with thee?" 10. And Balaam
said unto God, "Balak the son of Zip-
"por, king of Moab, hath sent unto me,
"saying, 11. Behold, *there is* a people
"come out of Egypt, which covereth
"the face of the earth: come now,
"curse me them; peradventure I shall
"be able to overcome them, and drive
"them out." 12. And God said unto
Balaam, "Thou shalt not go with them;
"thou shalt not curse the people: for
"they *are* blessed." 13. And Balaam
rose up in the morning, and said unto
the princes of Balak, "Get you into
"your land: for the LORD (*q*) refuseth
"to give me leave to go with you."
14. And the princes of Moab rose up,
and they went unto Balak, and said,
"Balaam refuseth to come with us."
15. And Balak sent yet again princes,
more, and more honourable than they.
16. And they came to Balaam, and
said to him, "Thus saith Balak the
"son of Zippor, "Let nothing, I pray
"thee, hinder thee from coming unto
"me: 17. For I will promote thee
"unto very great honour, and I will
"do whatsoever thou sayest unto me:
"Come therefore, I pray thee, curse
"me this people." 18. And Balaam
answered and said unto the servants of
Balak, "If Balak would give me his
"house full of silver and gold, I cannot
"go beyond the word of the LORD my
"God, to do less or more. 19. Now

"therefore, I pray you, tarry ye also
"here this night, that (*r*) I may know
"what the LORD will say unto me
"more." 20. And God came unto
Balaam at night, and said unto him,
"If the men come to call thee, rise up,
"and go with them; but yet the word
"which I shall say unto thee, that shalt
"thou do." 21. And Balaam (*s*) rose
up in the morning, and saddled his ass,
and went with the princes of Moab.
22. And God's anger was (*t*) kindled
because he went: and the angel of the
LORD stood in the way for an adversary
against him: Now he was riding upon
his ass, and his two servants *were* with
him. 23. And the ass saw the angel
of the LORD standing in the way, and
his sword drawn in his hand: and the
ass turned aside out of the way, and
went into the field: and Balaam smote
the ass to turn her into the way.
24. But the angel of the LORD stood
in a path of the vineyards, a wall *being*
on this side, and a wall on that side.
25. And when the ass saw the angel
of the LORD, she thrust herself unto
the wall, and crusht Balaam's foot
against the wall: and he smote her
again. 26. And the angel of the LORD
went further, and stood in a narrow
place, where *was* no way to turn either to
the right hand or to the left. 27. And
when the ass saw the angel of the
LORD, she fell down under Balaam:
and Balaam's anger was kindled, and
he smote the ass with a staff. 28. And
the LORD opened the mouth of the ass,
and she said unto Balaam, "What
"have I done unto thee, that thou

(*q*) v. 13. "Refuseth, &c." So that
Balaam did not tell them *all* that God
had said unto him: by suppressing, "that
"he was not to curse them, *for they were*
"blessed," he left himself open to further
solicitations.

(*r*) v. 19. "That I may know, &c."
This desire to have a *second* communica-
tion from God after he had received one
that was decisive, shewed too earnest a
disposition on Balaam's part to accede
to Balak's wishes, and obtain his rewards.
It is accordingly reprobated 2 Pet. ii. 15.
where he speaks of persons who "are

"gone astray, following the way of Balaam
"the son of Bosor, who loved the wages
"of unrighteousness: but was rebuked
"for his iniquity: the dumb ass speaking
"with man's voice, forbad the madness of
"the prophet."

(*s*) v. 21. "Rose up," i.e. as Mr. Shuck-
ford understands it, "of his own accord,
"without waiting for their calling him."
3 Shuckf. 133, 4.

(*t*) v. 22. "Kindled," on account of his
inclination to go with the men for the sake
of their rewards, after the plain intimation
he had received from God to deter him.

"hast smitten me these three times?" 29. And Balaam said unto the ass, "Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee." 30. And the ass said unto Balaam, "Am not I thine ass, upon which thou hast ridden ever since *I was* thine unto this day? was I ever wont to do so unto thee?" And he said, "Nay." 31. Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. 32. And the angel of the LORD said unto him, "Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because *thy* way is perverse before me. 33. And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive." 34. And Balaam said unto the angel of the LORD, "I have sinned; for I knew not that thou stoodest in the way against me: now therefore if (*u*) it displease thee, I will get me back again." 35. And the angel of the LORD said unto Balaam, "Go with the men: but only the word that I shall speak unto thee, that thou shalt speak." So Balaam went with the princes of Balak. 36. And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast. 37. And Balak said unto Balaam, "Did I not earnestly send unto thee to call thee? Wherefore camest thou not unto me? Am I not able indeed to promote thee to honour?" 38. And Balaam said unto Balak, "Lo, I am

"come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak." 39. And Balaam went with Balak, and they came unto Kirjath-huzoth. 40. And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him. 41. And it came to pass on the morrow, that Balak took Balaam and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

CHAP. XXIII.

AND Balaam said unto Balak, "Build me here seven altars, and prepare me here (*x*) seven oxen and seven rams." 2. And Balak did as Balaam had spoken; and Balak and Balaam (*y*) offered on *every* altar a bullock and a ram. 3. And Balaam said unto Balak, "Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me, I will tell thee." And he went to an high place. 4. And God met Balaam; and he said unto him, "I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram." 5. And the LORD put a word in Balaam's mouth, and said, "Return unto Balak, and thus thou shalt speak." 6. And he returned unto him, and lo, he stood by his burnt sacrifice, he, and all the princes of Moab. 7. And he took up his parable, and said, "Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, 'Come, curse me Jacob, and come, defy Israel.' 8. How shall I curse, whom God hath not cursed? or *how* shall I defy, *whom* the LORD hath not defied? 9. For from the top of

(*u*) v. 34. "If it displease thee." So that he was still desirous of going: was unwilling to be influenced by what God had done to keep him back.

(*x*) v. 1. "Seven oxen and seven rams." The same as in the burnt offering directed by God for Job's sacrifice. Job xlii. 8.

(*y*) v. 2. "Offered, &c." So that sacri-

fices at that time prevailed among heathen nations. And Helenus, before he could give Æneas an oracular answer, had to comply with the custom of making a sacrifice.

"Hic Helenus, cœcis primum de more juvenis
"Exorat pacem Divum," &c.

3 Æs. 370.

"the rocks I see him, and from the hills I behold him: lo the people shall dwell (z) alone, and shall not be reckoned (a) among the nations. 10. Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let me die the death of the righteous, and let my last end be like his." 11. And Balak said unto Balaam, "What hast thou done unto me? I took thee to curse mine enemies, and behold, thou hast blessed *them* altogether." 12. And he answered and said, "Must I not take heed to speak that which the LORD hath put in my mouth?" 13. And Balak said unto him, "Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence." 14. And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar. 15. And he said unto Balak, "Stand here by thy burnt offering, while I meet *the LORD* yonder." 16. And the LORD met Balaam, and put a word in his mouth, and said, "Go again unto Balak, and say thus." 17. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, "What hath the LORD

"spoken?" 18. And he took up his parable, and said, "Rise up Balak, and hear; hearken unto me thou son of Zippor: 19. God *is* not a man, that he should lie, neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good? 20. Behold, I (b) have received *commandment* to bless; and he hath blessed, and I cannot reverse it. 21. He hath not beheld iniquity (c) in Jacob, neither hath he seen perverseness (c) in Israel: the LORD his God *is* with him, and the shout of a (d) king *is* among them. 22. God brought them out of Egypt; he (e) hath as it were the strength of an unicorn. 23. (g) Surely *there is* no enchantment against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, "What hath God wrought! 24. Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain." 25. And Balak said unto Balaam, "Neither curse them at all, nor bless them at all." 26. But Balaam answered and said unto Balak, "Told not I thee, saying, "All that the Lord speaketh, that I must do?" 27. And Balak said unto Balaam, "Come, I pray

(z) v. 9. "Alone." "As a distinct peculiar people, not confounded or mixed with other nations." This separation the better enabled them to trace from Abraham to Joseph and Mary the genealogy of Jesus Christ. So in his last blessing to the tribes (Deut. xxxiii. 28.) Moses says, "Israel then shall dwell in *safety alone*." And is not this prophecy fulfilling at this very day? Are not the Jews, though scattered over the whole world, still a distinct nation? And is there any other people so scattered, and yet so unmixed? A strong proof that this is God's prophecy, and the accomplishment his doing.

(a) "Reckoned among," or "united or confounded with."

(b) v. 20. "Have received commandment," or "am commanded." 2 Hales, 221."

(c) v. 21. "Iniquity," and "Perverseness," i. e. (probably) "Idolatry," and "a turning to false gods." Bp. Patrick and Archbishop Kidder. — Not that they had been free from *all* sin, but that they had continued stedfast to the worship of Jehovah, the only true God."

(d) "A king," or "their king," i. e. "God." 2 Hales, 224. According to Deut. xxxiii. 5. "He (viz. God) was king in "Jeshurun," i. e. "Israel."

(e) v. 22. "Hath as it were," or "is to them as." 2 Hales, 224.

(g) v. 23. "Surely, &c." or "Surely enchantment *shall* not prevail against Jacob, nor divination against Israel: in due season it shall be said, &c." See 2 Hales, 224.

"thee, I will bring thee unto another place; peradventure it will please God, that thou mayest curse me them from thence." 28. And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. 29. And Balaam said unto Balak, "Build me here seven altars, and prepare me here seven bullocks and seven rams." 20. And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

CHAP. XXIV.

AND when Balaam saw that it pleased the LORD to bless Israel, he went not as at other times to seek for enchantments, but he set his face towards the wilderness. 2. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes, and the spirit of God came upon him. 3. And he took up his parable, and said, "Balaam the son of Beor hath said, and the man whose eyes are open, hath said: 4. He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: 5. How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! 6. As the valleys are they spread forth, as gardens by the river side, as the trees of lign-aloes which the LORD hath planted, and as cedar-trees beside the waters. 7. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted (h). 8. God brought him forth out of Egypt, he (i) hath as it were the strength of an unicorn: he

(h) v. 7. The Sept. translation of this verse is "a man shall come forth of his seed, and shall rule over many nations: and his kingdom shall be raised higher than Gog's, and his kingdom shall be exalted." Dr. Hales translates it in nearly the same manner, and points out how the Hebrew words had been corrupted. See the first of his learned and valuable Dissertations. Gog was the title of the Scythian kings. Philo understands this as a prophecy of the Messiah: (Chandl. Def. and so does Dr. Hales.

"shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. 9. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee." 10. And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, "I called thee to curse mine enemies, and behold, thou hast altogether blessed them these three times. 11. Therefore now flee thou to thy place: I thought to promote thee unto great honour: but lo, the LORD hath kept thee back from honour." 12. And Balaam said unto Balak, "Spake I not also to thy messengers which thou sentest unto me, saying, 13. 'If Balak would give me his house-full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak?' 14. And now behold, I go unto my people: come therefore, and I will advertise thee, what this people shall do to thy people in the latter days." 15. And he took up his parable, and said, "Balaam the son of Beor hath said, and the man whose eyes are open, hath said: 16. He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: 17. I (k) shall see him, but not now: I shall (k) behold him, but not nigh: there shall come a (l) star out of Jacob, and a (m) scepter shall rise out

(i) v. 8. "Hath as it were," or "is to him as it were."

(k) v. 17. "Shall see," and "shall behold," or "see and behold," the future tense in Heb. being often put for the present.

(l) "A star," "a sceptre," i. e. "the Messiah." "Sheth," or "tumult, unrighteousness, corruption."

(m) "A sceptre." The same word as in the famous prophecy of Jacob, (Gen. xlix. 10). "The Sceptre shall not depart from Judah, nor a lawgiver from between his

" of Israel; and shall (*n*) smite the corners of Moab, and destroy all the children of (*o*) Sheth, 18. And (*o*) Edom shall be a possession, Seir also shall be a possession for his enemies, and Israel (*p*) shall do (*q*) valiantly. 19. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of (*r*) the city." 20. And when he looked on Amalek, he took up his parable, and said, " Amalek was the first of the nations, but his latter end *shall be* that he (*s*)

" perish for ever." 21. And he looked on the Kenites, and took up his parable, and said, " Strong is thy dwelling-place, and thou puttest thy nest in a rock. 22. Nevertheless, the Kenite shall be wasted until (*t*) Ashur shall carry thee away captive." 23. And he took up his parable, and said, " Alas, who shall live when God doeth this! " 24. And ships *shall come* from the coast of (*u*) Chittim, and shall afflict Ashur, and shall afflict (*x*) Eber, and (*y*) he also shall perish for ever."

" feet, until Shiloh come: and unto him shall the gathering of the people be." Though the victories of David, about 400 years afterwards, correspond with the successes here foretold, it is not probable *he* should have been the object of this prophecy: David, though a *type* of Christ, is no where made the subject of prophecy, his reign was not of such importance to mankind in general as to make it likely that *he* should; and according to 2 Pet. i. 20. no prophecy of " scripture is of any *private* interpretation," but " the *testimony of Jesus* is the spirit of prophecy. " Rev. xix. 10." He is its chief object.

(*n*) " Smite, &c.," and " destroy, &c." These and the expressions in the following verse may refer partly to *spiritual* success; to the prevalence of the *Messiah's* kingdom, and the establishment of *Christianity* in heathen kingdoms, and partly to the vengeance to be inflicted in the last age of the world, at different times after Christ's coming, upon those who should have abandoned or opposed or corrupted his religion. In Ps. ii. 8. the extent of Christianity is foretold in similar language: " Desire of me, and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession;" and in Ps. lxxii. 8. and Zech. ix. 10. " his dominion shall be also from the one sea to the other, and from the flood unto the world's end;" and heavy vengeance is repeatedly referred to as one of the characteristics of the Messiah's kingdom, Ps. ii. 9. " Thou shalt bruise them with a rod of iron, and break them in pieces like a potter's vessel;" and Ps. cx. 5, 6. " The Lord at thy right hand shall bruise even kings in the day of his wrath: he shall judge among the heathen, then, he shall fill the places with the dead bodies, and smite the heads over

" divers countries." When the judgments of God are upon the earth and God is visiting the wicked with his punishments, how much does it behove each man to endeavour to lead such a life as may avert destruction from himself, from his family, and from his country!

(*o*) v. 17. 18. " Sheth," " Edom," " Seir," i. e. (probably) " the opponents of the Messiah, the worshippers of false gods." As these nations were the opponents of God's people, the Israelites, and were addicted to idol worship, they are often put to signify *any adversaries* of the true religion.

(*p*) " Israel," i. e. (probably) " God's people, the true worshippers, the Israel of God; in opposition to the children of Sheth," in v. 17.

(*q*) " Do valiantly," or " gain strength," " succeed," " prosper."

(*r*) v. 19. " The city," or " the enemy," " destroyer, disturber"—the proud, the mighty one of the earth.

(*s*) v. 20. " Perish for ever." This prophecy was effectually executed under God's command in Saul's time. See post, 1 Sam. xv.

(*t*) v. 22. 24. " Ashur," i. e. " Assyria."

(*u*) v. 24. " Chittim," This name was given to any place they could not get to but by sea: it is often applied to the Macedonians; and is equally applicable to the Romans. 1 Wall. 114.

(*x*) " Eber," i. e. (probably) " countries beyond the Euphrates:" Eber was great grandson of Shem, and from him very many nations, including the Israelites, were descended; (See Gen. x. 24 to 32. and Gen. xi. 16 to 25.) and it might be to some of these nations in particular, who might then go by the name of Eber, that Balaam here referred.

(*y*) " He also," i. e. " the power that shall afflict Ashur and Eber." 2 Hales, 229, 230.

25. And Balaam rose up, and went and returned to his (z) place: and Balak also went his way.

CHAP. XXV.

AND Israel abode in (a) Shittim, and the people began to commit whoredom with the daughters of Moab. 2. And they (b) called the (b) people unto the sacrifices of their gods: and the people (b) did eat, and bowed down to their gods. 3. And Israel joined himself unto (c) Baal-peor: and the anger of the LORD was kindled against Israel. 4. And the LORD said unto Moses, "Take (d) all the heads of the people, "and hang them up before the LORD "against the sun, that the fierce anger of "the LORD may be turned away from "Israel." 5. And Moses said unto the judges of Israel, "Slay ye every one his "men that were joined unto Baal- "peor." 6. And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. 7. And when Phinehas the son of Eleazar, the son of Aaron the priest, saw it, he rose up from amongst the congregation, and took a javelin in his hand; 8. And he went after the man of Israel into the tent, and thrust (e) both of them through, the man of Israel,

and the woman through her belly: So the plague was stayed from the children of Israel. 9. And those that died in the plague, were twenty and four thousand. 10. And the LORD spake unto Moses, saying, 11. "Phinehas the son of Eleazar, the son of Aaron the priest, hath "turned my wrath away from the children of Israel (while he was zealous "for my sake among them) that I consumed not the children of Israel in "my jealousy. 12. Wherefore say, "Behold, I give unto him my covenant "of peace. 13. And he shall have it, "and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and "made an atonement for the children of Israel." 14. Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri the son of Salu, a prince of a chief house among the Simeonites. 15. And the name of the Midianitish woman that was slain *was* Cozbi the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian. 16. And the LORD spake unto Moses, saying, 17. "Vex (g) the Midianites, "and smite (g) them: 18. For they vex "you with their wives wherewith they "have beguiled you in the matter of "Peor, and in the matter of Cozbi, the "daughter of a prince of Midian their "sister, which was slain in the day of "the plague (h) for Peor's sake.

(z) v. 25. "To his place." In the course of the same year he was slain by the children of Israel on their expedition against the Midianites. Numb. xxxi. 8.

(a) v. 1. "Shittim," in the plains of Moab. Numb. xxxiii. 49. B. C. 1452.

(b) v. 2. "They," i. e. "the daughters of Moab," "the people," i. e. "of Israel."

(c) v. 3. "Baal-peor," an idol of the Moabites. It was through the counsel of Balaam that the women of Moab drew them into this sin. Joseph. Antiq. lib. 4. c. 6. When God commanded Moses to avenge the children of Israel of the Midianites, and they spared the women of Midian, Moses blamed them and said, "Have ye saved all the women alive? "Behold, these caused the children of "Israel *through the counsel of Balaam*, to "commit trespasses against the Lord in the matter of Peor, and there was a

"plague among the congregation of the "Lord. Numb. xxxi. 2. 15. 16." and see Rev. ii. 14.

(d) v. 4. "Take, &c." or "speak unto "the heads of the people, and let them "slay the men that were joined to Baal- "peor, and hang them up, &c. Kennic. Rem. 70."

(e) v. 8. "Thrust, &c." This is referred to Ps. cvi. 30. "Then stood up Phinehas, "and executed judgment, and so the "plague was stayed."

(g) v. 17. "Vex," and "smite, &c." This command was repeated and executed the same year; and the five kings of Midian, including Zur, were slain, and Balaam also, Numb. xxxi. 2. 8.

(h) v. 18. "The plague for Peor's sake," i. e. "the plague inflicted on them for "joining themselves to Baal-peor."

DEUTERONOMY.

CHAP. IV.

“ Now (a) therefore hearken, O Israel, unto the statutes and unto the judgments which I teach you, for to do *them*, that ye may live, and go in and possess the (b) land which the LORD God of your fathers giveth you. 2. Ye shall not add unto the word which I command you, neither shall you diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you. 3. Your eyes have seen what the LORD did because of (c) Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you. 4. But ye that did cleave unto the LORD your God, *are* alive every one of you this day. 5. Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. 6. Keep therefore, and do *them*, for this *is* your (d) wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, “surely this great nation *is* a wise and understanding people.” 7. For what nation *is there* so great, who *hath* God so nigh unto them, as the LORD our God *is* in all *things* that we call upon him for? 8. And what nation *is there* so great, that hath statutes and judgments so righteous, as all this law which I set before you this day? 9. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons sons: 10. *Specially*

“ (e) the day that thou stoodest before the LORD thy God in (g) Horeb, when the LORD said unto me, “Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.” 11. And ye came near and stood under the mountain, and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. 12. And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude, only *ye heard* a voice. 13. And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments, and he wrote them upon two tables of stone. 14. And the LORD commanded me at that time, to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. 15. Take ye therefore good heed unto yourselves (for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb, out of the midst of the fire). 16. Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female, 17. The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air, 18. The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth: 19. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to wor-

(a) Part of an address from Moses to the Israelites in the year in which he died. — Before Christ 1451.

(b) v. 1. “The land, &c.” i. e. “of Canaan.”

(c) v. 3. “Of Baal-peor.” See ante, 542. Numb. xxv. 3, 4, 5. The destruction of those who followed Baal-peor happened in the very year in which Moses made this address.

(d) v. 6. “Your wisdom, &c.” i. e. “this

shall give you a character for wisdom and understanding.”

(e) v. 10. “Specially, &c.” i. e. “above all give them an account of the transactions of that day.”

(g) “In Horeb,” i. e. “at mount Sinai,” in the first year of the departure from Egypt, when God came down upon the mount, and delivered the Ten Commandments. Exod. xix. and xx.

"ship them, and serve them, which the
 "LORD thy God hath divided (*k*) unto
 "all nations under the whole heaven.
 "20. But the LORD hath taken you, and
 "brought you forth out of the iron fur-
 "nace, *even* out of Egypt, to be unto
 "him a people (*i*) of inheritance as *ye*
 "*are* this day. 21. Furthermore, the
 "LORD was (*k*) angry with me (*l*) for
 "your sakes, and sware that I should
 "not go over Jordan, and that I should
 "not go in unto that good land which
 "the LORD thy God giveth thee *for* an
 "inheritance. 22. But I must die in
 "this land, I must not go over Jordan :
 "but ye shall go over and possess that
 "good land. 23. Take heed unto
 "yourselves, lest ye forget the covenant
 "of the LORD your God, which he
 "made with you, and make you a
 "graven image, *or* the likeness of any
 "*thing* which the LORD thy God hath
 "forbidden thee. 24. For the LORD
 "thy God *is* a consuming fire, *even* a
 "jealous God. 25. When thou shalt
 "beget children, and childrens children,
 "and shalt have remained long in the
 "land, and shall corrupt *yourselves*, and
 "make a graven image, or the likeness

"of any *thing*, and shall do evil in the
 "sight of the LORD thy God, to pro-
 "voke him to anger : 26. I call heaven
 "and earth to witness against you this
 "day, that ye shall soon utterly perish
 "from off the land whereunto you go
 "over Jordan to possess it : ye shall
 "not prolong *your* days upon it, but
 "shall utterly be destroyed. 27. And
 "the LORD shall scatter (*m*) you among
 "the nations, and ye shall be left few
 "in number among the heathen, whi-
 "ther the LORD shall lead you. 28. And
 "there ye shall serve gods, the work of
 "men's hands, wood and stone, which
 "neither see, nor hear, nor eat, nor
 "smell. 29. But if from thence thou
 "shalt seek the LORD thy God, thou
 "shalt find *him*, if thou seek him with
 "all thy heart, and with all thy soul.
 "30. When thou art in tribulation, and
 "all these things are come upon thee,
 "*even* in the (*n*) latter days, if thou turn
 "to the LORD thy God, and shalt be
 "obedient unto his voice : 31. (For the
 "LORD thy God *is* a merciful God) he
 "will not forsake thee, neither destroy
 "thee, nor forget the covenant of thy
 "fathers, which he sware unto them.

(*k*) v. 19. "Divided," so that they are not *peculiar* to you : and shall you, whom God hath taken to be his own inheritance, serve those things which God has thought of such little worth, as to make them *common* to all mankind ?

(*i*) v. 20. "A people, &c." "For the Lord's portion is his people : Jacob is the lot of his inheritance. 32 Deut. 9."

(*l*) v. 21. "Angry, &c." See Numb. xx. 2. 8. 10. 12. The people gathered themselves together against Moses and against Aaron for want of water : God ordered Moses to take his rod, to gather the assembly together, and to speak unto the rock before their eyes. When Moses had gathered the congregation together before the rock, he said unto them, "Hear now, ye rebels, must we fetch you water out of this rock ?" and he smote the rock twice with the rod, and the water came out abundantly : This deviation from his command displeased God, and he spake unto Moses and Aaron, "because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land

"which I have given them !!" The command was to *speak* unto the rock, instead of which he *struck* it, and *that* twice, and instead of ascribing the miracle to God, he said, must we fetch.

(*l*) v. 21. "With me," even with me, whom he had so highly favoured. So that you are not to conclude, because God has made you *his people*, that he will forbear from *punishing* if you offend. See ante, 196. 1 Cor. 10.

(*m*) v. 27. "Scatter, &c." How singular for centuries has been the condition of the Jews ! scattered amongst the nations, few in number amongst them, and yet a distinct people. Where, amongst the great nations of the earth are there not some, and yet where is their number large ? Has this happened to any other nation, or is it not the case with the Jews only ? See 3 Newt. 356. 1 Fab. 86. and see post, note on Is. xi. 11.

(*n*) v. 30. "The latter days," i. e. (probably) the times of Christianity, looking forward perhaps to a period not yet arrived. See 1 Fab. 8. — Newt. 7th Dissertation, and post, note on Is. xi. 11.

For ask now of the days that are which were before thee, since day that God created man upon earth, and ask from the one side heaven unto the other, whether hath been *any such thing* as this thing *is*, or hath been heard like

33. Did *ever* people hear the of God speaking out of the of the fire, as *(n)* thou hast heard, live? 34. Or hath God assayed and take him *(o)* a nation from midst of *another* nation, by temptations *(p)*, by signs, and by wonders, by war, and by a mighty hand, by a stretched out arm, and by terrors, according to all that LORD your God did for you in ot before your eyes? 35. Unto it was shewed, that thou mightest v that the LORD he *is* God; *there* ne else besides him. 36. Out of en he made thee to hear his voice, he might instruct thee; and upon he shewed thee his great fire, thou heardest his voice out of the t of the fire. 37. And because oved thy fathers, therefore he e their seed after them, and ght thee out in his sight with mighty power out of Egypt: To drive out nations from before greater and mightier than thou to bring thee in to give thee their for an inheritance, as *it is* this day. Know therefore this day, and ider *it* in thine heart, that the d he *is* God in heaven above, and the earth beneath: *there is* none

40. Thou shalt keep therefore statutes, and his commandments h I command thee this day, that y go well with thee, and with thy ren after thee, and that thou

33. "As thou hast heard," i.e. when the Commandments were delivered at Sinai. See Exod. xix. 21. — xx. 22. *it*, 546. Deut. v. 4. 22, 23, 24.

34. "A nation, &c." i.e. "one from the midst of another," as the as were taken from the midst of the ns.

3. Temptations," or trials.

41. 46, 47. "This side," i.e. "the ide."

"mayest prolong *thy* days upon the "earth, which the LORD thy God giveth thee, for ever." 41. Then Moses severed three cities on this *(q)* side Jordan towards the sun-rising: 42. That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities, he might live: 43. *Namely*, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites. 44. And this *is* the law which Moses set before the children of Israel: 45. These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt; 46. On this *(q)* side Jordan in the valley over against Bethpeor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt: 47. And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this *(q)* side Jordan, towards the sun-rising; 48. From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon. 49. And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

CHAP. V.

AND Moses *(r)* called all Israel, and said unto them, "Hear, O Israel, the "statutes and judgments which I speak "in your ears this day, that ye may "learn them, and keep and do them. "2. The *(s)* LORD our God made a covenant with us in *(t)* Horeb. 3. The

(r) v. 1. "Called, &c." This was the fortieth year after the departure from Egypt, the last year of the life of Moses; before Christ 1451.

(s) v. 2, 3, 4, 5, 6, 9, 11, 12, 14, 15, 16, 22, 24, 25, 27, 28, 32, 33. "The Lord." Heb. "Jehovah." Gr. Κύριος.

(t) "Horeb," i.e. "Mount Sinai:" in the first year after they left Egypt. See Exod. xix. and xx.

" LORD made not this covenant with
 " our fathers, but with (u) us, *even* us,
 " who *are* all of us here alive this day.
 " 4. The LORD talked with you face to
 " face in the mount, out of the midst of
 " the fire, 5. (I (v) stood between the
 " LORD and you at that time, to shew
 " you the word of the LORD: for ye
 " were afraid by reason of the fire, and
 " went not up into the mount) saying,
 " 6. " I *am* the LORD thy God, which
 " brought thee out of the land of Egypt,
 " from the house of bondage. 7. Thou
 " shalt have none other Gods be-
 " fore me. 8. Thou shalt not make
 " thee *any* graven image, *or* any like-
 " ness of *any thing* that *is* in heaven
 " above, or that *is* in the earth beneath,
 " or that *is* in the waters beneath the
 " earth. 9. Thou shalt not bow down
 " thyself unto them; nor serve them:
 " for I the LORD thy God *am* a jealous
 " God, visiting the iniquity of the fathers
 " upon the children, unto the third and
 " fourth *generation* of them that hate
 " me, 10. And shewing mercy unto
 " thousands of them that love me and
 " keep my commandments. 11. Thou
 " shalt not take the name of the LORD
 " thy God in vain, for the LORD will
 " not hold *him* guiltless that taketh his
 " name in vain. 12. Keep the sabbath-
 " day to sanctify it, as the LORD thy
 " God hath commanded thee. 13. Six
 " days thou shalt labour and do all thy
 " work: 14. But the seventh day *is* the
 " sabbath of the LORD thy God: *in it*
 " thou shalt not do any work, thou, nor
 " thy son, nor thy daughter, nor thy
 " man-servant, nor thy maid-servant,
 " nor thine ox, nor thine ass, nor any
 " of thy cattle, nor thy stranger that *is*
 " within thy gates; that thy man-servant
 " and thy maid-servant may rest as well
 " as thou. 15. And remember that
 " thou wast a servant in the land of
 " Egypt, and *that* the LORD thy God

" brought thee out thence, through a
 " mighty hand, and by a stretched out
 " arm, (w) therefore the LORD thy God
 " commanded thee to keep the sabbath-
 " day. 16. Honour thy father and thy
 " mother, as the LORD thy God hath
 " commanded thee; that thy days may
 " be prolonged, and that it may go well
 " with thee, in the land which the LORD
 " thy God giveth thee. 17. Thou shalt
 " not kill. 18. Neither shalt thou com-
 " mit adultery. 19. Neither shalt thou
 " steal. 20. Neither shalt thou bear
 " false witness against thy neighbour.
 " 21. Neither shalt thou desire thy
 " neighbour's wife, neither shalt thou
 " covet thy neighbour's house, his field,
 " or his man-servant, or his maid-
 " servant, his ox, or his ass, or any thing
 " that *is* thy neighbour's." 22. These
 " words the LORD spake unto all your
 " assembly in the mount out of the
 " midst of the fire, of the cloud, and of
 " the thick darkness, with a great voice,
 " and he added no more: and he wrote
 " them in two tables of stone, and de-
 " livered them unto me. 23. And it
 " came to pass when ye heard the voice
 " out of the midst of the darkness (for
 " the mountain did burn with fire) that
 " ye came near unto me, *even* all the
 " heads of your tribes, and your elders.
 " 24. And ye said, " Behold the LORD
 " our God hath shewed us his glory,
 " and his greatness, and we have heard
 " his voice out of the midst of the fire:
 " we have seen this day that God doth
 " talk with man, and (x) he liveth.
 " 25. Now therefore why should we die?
 " for this great fire will consume us.
 " If we hear the voice of the LORD our
 " God any more, then we shall die.
 " 26. For who *is there* of all flesh that
 " hath heard the voice of the living God,
 " speaking out of the midst of the fire
 " (as we *have*) and lived? 27. Go (y)
 " thou near, and hear all that the LORD

(u) v. 3. "Us," so that he is appealing to their own knowledge.

(v) v. 5. "I stood, &c." See Exod. xix. 20. Exod. xx. 18, 19.

(w) v. 15. "Therefore, &c." This reason applied peculiarly to the Israelites: but the reason assigned, Exod. xx. 11. "For in six

"days the Lord made heaven and earth, &c." applies equally to all mankind.

(x) v. 24. "And he liveth." See ante, Deut. iv. 34.

(y) v. 27. "Go thou near, &c." See Exod. xx. 19.

"our God shall say; and speak thou unto us all that the LORD our God shall speak unto thee, and we will hear *it*, and do *it*." 28. And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, "I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken." 29. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever. 30. Go say to them, "Get you into your tents again." 31. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments which thou shalt teach them, that they may do *them* in the land which I give them to possess it." 32. Ye shall observe to do therefore, as the LORD your God hath commanded you: you shall not turn aside to the right hand or to the left. 33. You shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and that *it may be* well with you, and that ye may prolong *your* days in the land which ye shall possess."

CHAP. VI.

Now (z) these *are* the commandments, the statutes, and the judgments,

(z) Continuation of the address of Moses. Before Christ, 1451.

(a) v. 1, 2, 3, 4, 5. 10. 12, 13. 15, 16, 17, 18, 19, 20, 21, 22. 24, 25. "The Lord." Heb. "Jehovah." Gr. *Képros*.

(b) v. 1. 3. "The land, &c." i. e. "of Canaan."

(c) v. 3. "As, &c." part of the oath to Abraham, (Gen. xxii. 17.) was "in multiplying, I will multiply thy seed as the stars of heaven:" and part of the promise to Isaac, (Gen. xxviii. 14.) "Thy seed shall be as the dust of the earth."

(d) v. 4. "The Lord, &c." Heb. (literally) "Jehovah our God, (is) one Jehovah. Another instance of a plural for what we render "God," and from the solemnity of the introduction not to be lightly

ments which the (a) LORD your God commanded to teach you, that ye might do *them* in the (b) land whither ye go to possess it: 2. That thou mightest fear the LORD thy God, to keep all his statutes, and his commandments which I command thee; thou, and thy son, and thy son's son, all the days of thy life, and that thy days may be prolonged. 3. Hear therefore, O Israel, and observe to do *it*, that it may be well with thee, and that ye may increase mightily, as (c) the LORD God of thy fathers hath promised thee, in (b) the land that floweth with milk and honey. 4. Hear, O Israel, the (d) LORD our God is one LORD. 5. And (e) thou shalt (g) love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. 6. And these words which I command thee this day, shall be in thine (h) heart. 7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. 9. And thou shalt write them upon the posts of thy house, and on thy gates. 10. And it shall be when the LORD thy God shall have brought thee into the (i) land which

estimated. "Jehovah *Aleinu*. Jehovah *Ahed*."

(e) v. 5. "And," or "therefore." Pearson on the Creed, 25.

(g) "Love, &c." "The characteristic excellence of the Mosaic law is, that it enjoins obedience upon this high principle, the love of God. 2 Hales, 257."

(h) v. 6. "Thine heart," to regulate all thy conduct, to be ever uppermost in thy thoughts, never to be lost sight of, even for a moment. The amplification in the three following verses shews the *unvaried* attention with which they were to be regarded.

(i) v. 10. "The land, &c." "of Canaan." Gen. xii. 5 to 7. Gen. xiii. 14, 15. Gen. xv. 18 to 21. Gen. xvii. 8. Gen. xxvi. 1 to 3. and Gen. xxviii. 18.

"he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee, great and goodly cities which thou buildest not, 11. And houses full of all good things which thou filledst not, and wells digged which thou diggedst not, vineyards and olive trees which thou plantedst not, when thou shalt have eaten and be full; 12. *Then* beware lest thou forget the LORD which brought thee forth out of the land of Egypt, from the house of bondage. 13. Thou shalt fear the LORD thy God and serve (*k*) him, and shall swear by his name. 14. Ye shall not go after other gods, of the gods of the people which *are* round about you: 15. (For the LORD thy God *is* a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth. 16. Ye shall not tempt the LORD your God, as ye tempted *him* in (*l*) Massah. 17. You shall diligently keep the commandments of the LORD your God, and his testimonies and his statutes which he hath commanded thee. 18. And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers: 19. "To cast out all thine enemies from before thee," as the LORD hath spoken. 20. *And* when thy son asketh thee in time to come, saying, "What *mean* the testimonies, and the statutes, and the judgments which the LORD our God hath commanded you?" 21. Then thou shalt say unto thy son, "We were Pharaoh's bond-men in Egypt, and the LORD brought us out of Egypt with a mighty hand. 22. And the LORD shewed signs and wonders, great and sore, upon Egypt, upon

Pharaoh, and upon all his household, before our eyes: 23. And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. 24. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day. 25. And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us."

CHAP. VII.

"**W**HEN (*m*) the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; 2. And ~~when~~ the LORD thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them, thou shalt make no covenant with them, nor shew mercy unto them: 3. Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 4. For they will turn away thy son from following me, that they may serve other Gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly. 5. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. 6. For thou *art* a holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon

(*k*) v. 13. "And serve him," or "and him only shalt thou serve. Sept." It is so quoted by our Saviour, Matt. iv. 10. — Luke iv. 8. In that age some men worshipped *false* gods in addition to, and together with the true one. Kennic. Rem. 73.

(*l*) v. 16. "In Massah," "by murmuring for want of water, and so distrusting God's power to supply it." See Exod. xvii. 1, 2. 7.

(*m*) Continuation of the address of Moses. Before Christ, 1451.

face of the earth. 7. The LORD not set his love upon you, nor chose you, because ye were more in number than any people (for ye were fewest of all people): 8. But because the LORD loved you, and because he would keep the (n) oath which he had sworn unto your fathers, hath the LORD brought you with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt. 9. Know therefore that the LORD thy God he is God, the faithful God, which keepeth covenant of mercy with them that love him and keep his commandments, to a thousand generations; 10. And reth them that hate him, to their destruction; he will not be slack to him that hateth him, he will pay him to his face. 11. Thou shalt therefore keep the commandments, and the statutes, and the judgments which I command thee to do them. 12. Wherefore it shall come to pass, if yearken to these judgments, and keep and do them, that the LORD thy God will keep unto thee the (n) covenant of the mercy which he swore unto your fathers. 13. And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy increase, and thy wine, and thine oil, and the increase of thy kine, and the increase of thy sheep, in the land which I swore unto thy fathers to give thee. 14. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. 15. And the LORD will take away from thee all iniquity, and will put none of the diseases of Egypt (which thou wast) upon thee; but will lay none upon all them that hate thee. And thou shalt consume all the

“people which the LORD thy God shall deliver thee, thine eye shall have no pity upon them: neither shalt thou serve their Gods, for that *will be* a snare unto thee. 17. If thou shalt say in thine heart, “These nations are more than I, how can I dispossess them? 18. Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt; 19. The great (o) temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid. 20. Moreover, the LORD thy God will send the hornet among them, until they that are left and hide themselves from thee, be destroyed. 21. Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible. 22. And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. 23. But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed. 24. And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them. 25. The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God. 26. Neither shalt thou bring an abomination into thy house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt

v. 8. “The oath;” and v. 12. “The covenant,” “to give them the land of Canaan.” See ante, 547. note on Deut.

(o) v. 19. “Temptations,” i. e. “the plagues brought upon the land of Egypt.”

"utterly abhor it, for it *is* a cursed thing."

CHAP. VIII.

"**ALL** (*p*) the commandments which I (*q*) command thee this day, shall ye observe to do, that ye may live and multiply, and go in and possess the (*q*) land which the LORD swore unto your fathers. 2. And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no. 3. And he humbled thee, and suffered thee to hunger, and fed thee with (*r*) manna which thou knewest not, neither did thy fathers know, that he might make thee know that man doth not live by bread only; but by every word that proceedeth out of the mouth of the LORD, doth man live. 4. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years. 5. Thou shalt also consider in thine heart, that as a man chasteneth his son, *so* the LORD thy God chasteneth thee. 6. Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him. 7. For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills. 8. A land of wheat and barley, and vines and fig-trees, and pomegranates; a land of oil-olive, and honey; 9. A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass. 10. When thou hast eaten and art full, then thou

"shalt bless the LORD thy God, for the good land which he hath given thee. 11. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: 12. Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*; 13. And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied: 14. Then thine heart be lifted up, and thou forget the LORD thy God, (which brought thee forth out of the land of Egypt, from the house of bondage; 15. Who led thee through that great and terrible wilderness, *wherein were* (*s*) fiery serpents, and scorpions, and drought, *where there was* no (*t*) water; who brought thee forth water out of the rock of flint; 16. Who fed thee in the wilderness with (*r*) manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end), 17. And thou say in thine heart, "My power and the might of my hand hath gotten me this wealth." 18. But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant, which he swore unto thy fathers, as *it is* this day. 19. And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish. 20. As the nations which the LORD destroyeth before your face, so shall ye perish: because (*u*) ye would not be obedient unto the voice of the LORD your God."

(*p*) Continuation of the address of Moses. Before Christ, 1451.

(*q*) v. 1. "I," i. e. "Moses;" "The land," i. e. "of Canaan." See ante, 547. note on Deut. vi. 10.

(*r*) v. 3. 16. "Manna." See Exod. xvi. 15.

(*s*) v. 15. "Fiery serpents, &c." See Numb. xxi. 4, 5, 6.

(*t*) "Water, &c." See Exod. xvii. 6.

(*u*) v. 20. "Because ye would not," or "if ye will not."

CHAP. IX.

HEAR, (v) O Israel: thou *art* to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, 2. A people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard say, "Who can stand before the children of Anak?" 3. Understand therefore this day, that the LORD thy God *is* he which goeth over before thee *as* a consuming fire: he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee. 4. Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, "For my righteousness the LORD hath brought me in to possess this land:" but (w) for the wickedness of these nations the LORD doth drive them out from before thee. 5. Not (x) for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word (y) which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. 6. Understand therefore that the LORD thy God giveth thee not this good land to possess it, for thy righteousness; for thou *art* a stiff-necked people. 7. Remember and forget not how thou provokedst the LORD thy God to wrath in the

"wilderness: from the day that thou didst depart out of the land of Egypt until ye came unto this place, ye have been rebellious against the LORD. 8. Also in (z) Horeb ye provoked the LORD to wrath, so that the LORD was angry with you, to have destroyed you. 9. When I was gone up into the mount, to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty (a) days and forty nights, I neither did eat bread nor drink water: 10. And the LORD delivered unto me two (b) tables of stone written with the finger of God, and on them *was written* according to all the words which the LORD spake with you in the mount, out of the midst of fire, in the day of the assembly. 11. And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant. 12. And the LORD said unto me, "Arise, (c) get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt, have corrupted *themselves*: they are quickly turned aside out of the way which I commanded them; they have made them a molten image." 13. Furthermore, the LORD spake unto me, saying, "I have seen this people, and behold, it *is* a stiff-necked people. 14. Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they." 15. So I turned and came down from the mount, and the

(v) Continuation of the address of Moses. Before Christ, 1451.

(w) v. 4. "But," rather "for."

(x) v. 5. "Not, &c." A prudent admonition, that in their future successes they might not be elated with pride and forget God, but be impressed with awe, and turn to him more closely: — that by seeing the punishment upon sin, they might adhere more strictly to righteousness.

(y) "The word, &c." i. e. "the promise to give them the land of Canaan." See ante, note on Deut. vi. 10.

(z) v. 8. "In Horeb, &c." See Exod. xxxii.

(a) v. 9. "Forty days, &c." See Exod. xxiv. 18.

(b) v. 10. "Two tables, &c." See Exod. xxxi. 18.

(c) v. 12. "Arise, &c." See Exod. xxxii. 7. &c.

"mount burned with fire: and the two tables of the covenant were in my two hands. 16. And I looked, and behold, ye had sinned against the LORD your God, and had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you. 17. And I took the two tables, and cast them out of my two hands, and brake them before your eyes. 18. And I fell down before the LORD, as at the first forty days and forty nights; I did neither eat bread nor drink water, because of all your sins which ye sinned in doing wickedly in the sight of the LORD, to provoke him to anger. 19. (For I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you to destroy you). But the LORD hearkened unto me at that time also. 20. And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time. 21. And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount. 22. And at (d) Taberah, and at (e) Massah, and at (g) Kibroth-hattaavah, ye provoked the LORD to wrath. 23. Likewise when the LORD sent you from Kadesh-barnea (h), saying, "Go up

"and possess the land which I have given you;" then you rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice. 24. You have been rebellious against the LORD, from the day that I knew you. 25. Thus (i) I fell (k) down before the LORD forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you. 26. I prayed therefore unto the LORD, and said, (l) "O Lord God, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. 27. Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: 28. Lest the land whence thou broughtest us out, say, 'Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.' 29. Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm."

CHAP. X.

"AT (m) that (n) time the LORD said unto (o) me, "Hew thee two tables of stone, like unto the first, and come

(d) v. 22. "Taberah." See Numb. xi. 1 to 3.

(e) "Massah." See Exod. xvii. 7. where they murmured for want of water.

(g) "Kibroth-hattaavah." See Numb. xi. 34. where the Israelites required flesh to eat.

(h) v. 23. "Kadesh-barnea," where they murmured through fear of the inhabitants of the land of Canaan. See Numb. xiii. 26 to 33. and Numb. xiv.

(i) v. 25. "Thus," or "and," or "but."

(k) "I fell down, &c." not that he fell down, &c. a third time for forty days, &c. but this refers to what was begun upon in v. 18. and the narrative there not being complete, Moses here resumes it. The order is not so strictly attended to as

might have been expected: it would be better preserved if v. 21. were inserted after v. 17. if v. 19, 20. were at the end of the chapter, and if v. 22, 23, 24. were inserted in the next chapter, at the end of v. 11.

(l) v. 26, 27, 28. See Exod. xxxii. 11, 12, 13.

(m) Continuation of the address of Moses. B. C. 1451.

(n) v. 1. "At that time." i. e. After the Israelites had made themselves a golden calf, and Moses had broken the two tables of stone on which God had first written the ten commandments. See Exod. xxxiv. 1, 2.

(o) "Me," i. e. "Moses."

“ up unto me into the (*p*) mount, and
 “ make thee an ark of wood. 2. And
 “ I will write on the tables the words
 “ that were in the first tables which thou
 “ brakedst, and thou shalt put them in
 “ the ark. 3. And I made an ark of
 “ shittim-wood, and hewed two tables
 “ of stone like unto the first, and went
 “ up into the mount, having the two
 “ tables in mine hand. 4. And he wrote
 “ on the tables, according to the first
 “ writing, the ten commandments,
 “ which the LORD spake unto you in
 “ the mount, out of the midst of the
 “ fire, in the day of the assembly: and
 “ the LORD gave them unto me. 5. And
 “ I turned myself and came down from
 “ the mount, and put the tables in the
 “ ark which I had made, and there
 “ they be, as the LORD commanded (*q*)
 “ me. 6. And (*r*) the children of Israel
 “ took their journey from Beeroth of the
 “ children of Jaakan to Mosera: there
 “ Aaron died, and there he was buried,
 “ and Eleazar his son ministered in the
 “ priest’s office in his stead. 7. From
 “ thence they journeyed unto Gudgo-
 “ dah, and from Gudgodah to Jotbath,
 “ a land of rivers of waters. 8. At that
 “ time the LORD separated the tribe of
 “ Levi, to bear the ark of the covenant
 “ of the LORD, to stand before the LORD
 “ to minister unto him, and to bless in
 “ his name, unto this day. 9. Where-
 “ fore Levi hath no part nor inheritance
 “ with his brethren: the LORD is his
 “ inheritance, according as the LORD
 “ thy God promised him. 10. And I
 “ stayed in the mount, according to the
 “ first time, forty days (*s*) and forty
 “ nights, and the LORD hearkened unto
 “ me at that time also, and the LORD
 “ would not destroy thee. 11. And the
 “ LORD said unto me, “ Arise, take *thy*
 “ journey before the people, that they

“ may go in, and possess the (*t*) land
 “ which I sware unto their fathers to
 “ give unto them.” 12. And now Israel,
 “ what doth the LORD thy God require
 “ of thee, but to fear the LORD thy
 “ God, to walk in all his ways, and to
 “ love him, and to serve the LORD thy
 “ God with all thy heart, and with all
 “ thy soul. 13. To keep the command-
 “ ments of the LORD, and his statutes
 “ which I command thee this day for
 “ thy good? 14. Behold the heaven
 “ and the heaven of heavens is the
 “ LORD’s thy God, the earth *also* with
 “ all that therein is. 15. Only the
 “ LORD had a delight in thy fathers
 “ to love them, and he chose their seed
 “ after them, *even* you above all people,
 “ as *it is* this day. 16. Circumcise
 “ therefore the foreskin of your heart,
 “ and be no more stiff-necked. 17. For
 “ the LORD your God *is* God of gods,
 “ and Lord of lords, a great God, a
 “ mighty and a terrible, which regard-
 “ eth not persons, nor taketh reward.
 “ 18. He doth execute the judgment of
 “ the fatherless and widow, and loveth
 “ the stranger, in giving him food and
 “ raiment. 19. Love ye therefore the
 “ stranger: for ye were strangers in
 “ the land of Egypt. 20. Thou shalt
 “ fear the LORD thy God, him shalt
 “ thou serve, and to him shalt thou
 “ cleave, and swear by his name.
 “ 21. He *is* thy praise, and he *is* thy
 “ God that hath done for thee these
 “ great and terrible things which thine
 “ eyes have seen. 22. Thy fathers went
 “ down into Egypt with threescore (*u*)
 “ and ten persons; and now the LORD
 “ thy God hath made thee as the stars
 “ of heaven for multitude.”

CHAP. XII.

“ **T**HESE (*v*) are the statutes and judg-

(*p*) “ The mount,” i. e. “ Sinai.” Exod. xxxiv. 2.

(*q*) v. 5. “ Commanded me.” Exod. xxv. 10. 16.

(*r*) v. 6, 7, 8, 9. seem inserted here by mistake. They interrupt the discourse, and have no connection with what goes before or follows. Kennic. Rem. 74 to 80. — 1 Wall, 121. 128.

(*s*) v. 10. “ Forty days, &c.” Exod. xxxiv. 28.

(*t*) v. 11. “ The land,” i. e. “ of Canaan, &c.” See 547. note on Deut. vi. 10.

(*u*) v. 22. “ Threescore and ten.” Gen. xvi. 27.

(*v*) Continuation of the address of Moses. B.C. 1451.

"ments which ye shall observe to do in
 "the (w) land which the LORD God of
 "thy fathers giveth thee to possess it,
 "all the days that ye live upon the
 "earth. 2. Ye shall utterly destroy all
 "the places wherein the nations which
 "ye shall possess served their gods,
 "upon the high mountains, and upon
 "the hills, and under every green tree.
 "3. And you shall overthrow their
 "altars, and break (x) their pillars, and
 "burn their groves with fire, and you
 "shall hew down the graven images of
 "their gods, and destroy the names of
 "them out of that place. 4. Ye shall
 "not do (y) so unto the LORD your
 "God. 5. But unto the (z) place which
 "the LORD your God shall choose out
 "of all your tribes to put his name
 "there, *even* unto his habitation shall
 "ye seek, and thither thou shalt come:
 "6. And thither ye shall bring your
 "burnt-offerings, and your sacrifices,
 "and your tithes, and heave-offerings
 "of your hand, and your vows, and your
 "free-will-offerings, and the firstlings
 "of your herds, and of your flocks.
 "7. And there ye shall eat before the
 "LORD your God, and ye shall rejoice
 "in all that you put your hand unto,
 "ye and your households, wherein the
 "LORD thy God hath blessed thee.
 "8. Ye shall not do after all *the things*
 "that we do here this day, every man
 "whatsoever *is* right in his own eyes.
 "9. For ye are not as yet come to the
 "rest, and to the inheritance which the

"LORD your God giveth you. 10. But
 "when ye go over Jordan, and dwell in
 "the land which the LORD your God
 "giveth you to inherit, and when he
 "giveth you rest from all your enemies
 "round about, so that ye dwell in
 "safety: 11. Then there shall be a
 "place which the LORD your God shall
 "choose to cause his name to dwell
 "there, thither shall ye bring all that
 "I command you: your burnt-offer-
 "ings, and your sacrifices, your tithes,
 "and the heave-offering of your hand,
 "and all your choice vows which ye
 "vow unto the LORD. 12. And ye
 "shall (a) rejoice before the LORD your
 "God, ye, and your sons, and your
 "daughters, and your men-servants,
 "and your maid-servants, and the Le-
 "vite that *is* within your gates; foras-
 "much as he hath no (b) part nor in-
 "heritance with you. 13. Take heed to
 "thyself that thou offer not thy burnt-
 "offerings in every place that thou
 "seest. 14. But in the place which the
 "LORD shall choose in one of thy
 "tribes, there thou shalt offer thy
 "burnt-offerings, and there thou shalt
 "do all that I command thee. 15. Not-
 "withstanding, thou mayest kill and
 "eat flesh in all thy gates, whatsoever
 "thy soul lusteth after, according to
 "the blessing of the LORD thy God
 "which he hath given thee: the un-
 "clean and the clean may eat thereof,
 "as (c) of the roe-buck, and as of the
 "hart. 16. Only ye shall not eat the

(w) v. 1. "The land," i. e. "of Canaan,
 "&c." See ante, 547. note on Deut. vi. 10.

(x) v. 3. The Sept. reads, "break their
 "pillars, and hew down their groves, and
 "burn the graven images of their gods
 "with fire."

(y) v. 4. "Do so," i. e. "worship or
 "serve God upon the high mountains, and
 "upon the hills, and under every green
 "tree. You shall have one great place of
 "sacrifice and worship, which God shall
 "choose."

(z) v. 5. "The place, &c." Jerusalem
 "was afterwards fixed upon."

(a) v. 12. 18. "Rejoice," i. e. (perhaps)
 "succeed," "have joy."

(b) "No part, &c." See Numb. xviii.

20 to 24. The tithes of the children of
 Israel, which they offered as heave-offer-
 ings unto the Lord, the Lord gave to the
 Levites to inherit: therefore they were to
 have no *other inheritance* among the
 children of Israel.

(c) v. 15. "As of the roe-buck, &c."
 Before they reached Canaan, no ox, sheep,
 or goat, were to be killed, except at the
 tabernacle. Lev. xvii. 3, 4, 5. But there
 was no restriction as to the roe-buck and
 hart, which were *wild* animals. They
 were therefore to have the same freedom
 for killing and eating *tame* animals, as they
 before had for killing and eating *wild*
 ones. 1 Wall, 131.

"blood; ye shall pour it upon the
 "earth as water. 17. Thou mayest not
 "eat within thy gates the tithe (*d*) of
 "thy corn, or of thy wine, or of thy oil,
 "or the firstlings of thy herds or of
 "thy flock, nor any of thy vows which
 "thou vowest, nor thy free-will-offer-
 "ings, or heave-offering of thine hand:
 "18. But thou must eat them before
 "the LORD thy God, in the place
 "which the LORD thy God shall choose,
 "thou, and thy son, and thy daughter,
 "and thy man-servant, and thy maid-
 "servant, and the Levite that *is* within
 "thy gates: and thou shalt (*e*) rejoice
 "before the LORD thy God in all
 "that thou putteth thine hands unto.
 "19. Take heed to thyself that thou
 "forsake not the Levite as long as thou
 "lives upon the earth. 20. When the
 "LORD thy God shall enlarge thy bor-
 "der, as he hath promised thee, and
 "thou shalt say, I will eat flesh (be-
 "cause thy soul longeth to eat flesh)
 "thou mayest eat flesh whatsoever thy
 "soul lusteth after. 21. If the place
 "which the LORD thy God hath chosen
 "to put his name there, be too far
 "from thee; then thou shalt kill of thy
 "herd and of thy flock, which the
 "LORD hath given thee, as I have com-
 "manded thee, and thou shalt eat in
 "thy gates whatsoever thy soul lusteth
 "after. 22. Even as the roe-buck and
 "the hart is eaten, so thou shalt eat
 "them: the unclean and the clean shall
 "eat *of* them alike. 23. Only be sure
 "that thou eat not the blood: for the
 "blood *is* the life, and thou mayest not
 "eat the life with the flesh. 24. Thou
 "shalt not eat it, thou shalt pour it
 "upon the earth as water. 25. Thou
 "shalt not eat it; that it may go
 "well with thee, and with thy children
 "after thee, when (*g*) thou shalt do *that*

"*which is* right in the sight of the
 "LORD. 26. Only thy holy things
 "which thou hast, and thy vows, thou
 "shalt take, and go unto the place
 "which the LORD shall choose: 27. And
 "thou shalt offer thy burnt-offerings,
 "the flesh and the blood, upon the
 "altar of the LORD thy God: and the
 "blood of thy sacrifices shall be poured
 "out upon (*h*) the altar of the LORD
 "thy God, and thou shalt eat the flesh.
 "28. Observe and hear all these words
 "which I command thee, that it may
 "go well with thee, and with thy
 "children after thee for ever, when (*g*)
 "thou doest *that which is* good and
 "right in the sight of the LORD thy
 "God. 29. When the LORD thy God
 "shall cut off the nations from before
 "thee, whither thou goest to possess
 "them, and thou succeedest them, and
 "dwellest in their land: 30. Take
 "heed to thyself that thou be not
 "snared by following them, after that
 "they be destroyed from before thee,
 "and that thou enquire not after their
 "gods, saying, "How did these nations
 "serve their gods? even so will I do
 "likewise." 31. Thou shalt not do so
 "unto the LORD thy God: for every
 "abomination to the LORD which he
 "hateth, have they done unto their
 "gods: for even their sons and their
 "daughters they have burnt in the fire
 "to their gods. 32. What thing soever
 "I command you, observe to do it:
 "thou shalt not add thereto, nor dimi-
 "nish from it."

CHAP. XIII.

"**I**F (*i*) there arise among you a pro-
 "phet, or a dreamer of dreams, and
 "giveth thee a sign or a wonder,
 "2. and the sign or the wonder come
 "to pass, whereof he spake unto thee,

(*d*) v. 17. "The tithe," or "a tenth,"
 not the priest's or Levite's share: but
 another tenth, which they were to eat be-
 fore the Lord, and of which they were to
 suffer their children, and servants, and
 their household Levite to partake.

(*e*) See note on v. 12. *supra*.

(*g*) v. 25. 28. "When," or "because,"

that thy obedience in this particular may
 bring upon thee and upon thy children
 God's blessing.

(*h*) v. 27. "Upon," or "at the foot of."
 Sept.

(*i*) Continuation of the address of
 Moses, a little before the passage into the
 land of Canaan. B.C. 1451.

"saying, "Let us go after other gods
 "(which thou hast not known) and let
 "us serve them;" 3. Thou shalt not
 "hearken unto the words of that pro-
 "phet, or that dreamer of dreams; for
 "the LORD your God proveth you, to
 "know whether you love the LORD
 "your God, with all your heart and
 "with all your soul. 4. Ye shall walk
 "after the LORD your God, and fear
 "him, and keep his commandments,
 "and obey his voice, and you shall
 "serve him, and cleave unto him.
 "5. And that prophet, or that dreamer
 "of dreams shall be put to death (be-
 "cause he hath spoken to turn *you*
 "away from the LORD your God,
 "which brought you out of the land of
 "Egypt, and redeemed you out of the
 "house of bondage, to thrust thee out
 "of the way which the LORD thy God
 "commanded thee to walk in) so shalt
 "thou put the evil away from the
 "midst of thee. 6. If thy brother the
 "son of thy mother, or thy son, or thy
 "daughter, or the wife of thy bosom,
 "or thy friend which *is* as thine own
 "soul, entice thee secretly, saying,
 "'Let us go and serve other gods
 "(which thou hast not known, thou,
 "nor thy fathers; 7. *Namely*, of the
 "gods of the people which *are* round
 "about you, nigh unto thee, or far off
 "from thee, from the *one* end of the
 "earth even unto the *other* end of the
 "earth)." 8. Thou shalt not consent
 "unto him, nor hearken unto him;
 "neither shall thine eye pity him,
 "neither shalt thou spare, neither shalt
 "thou conceal him. 9. But thou shalt

(*k*) v. 9. "Kill," i. e. (probably) "take
 "the steps to have him *legally* put to
 "death;" and then, after trial and con-
 "viction, "thine hand shall be first upon
 "him." The Sept. reading is, "inform
 "against, ἀναγγέλλων ἀναγγελλῶς παρὶ αὐτοῦ." According to Deut. xvii. 4, 6, 7. if, after
 "enquiring diligently, it appeared by the
 "mouth of two or three witnesses that a man
 "had done what was worthy of death in
 "serving other gods, "the hands of the
 "witnesses were to be first upon him to
 "put him to death, and afterwards the
 "hands of all the people." 1 Wall, 192.

(*l*) v. 15. "Destroying it, &c." or "thou

"surely kill (*k*) him; thine hand shall
 "be first upon him to put him to
 "death, and afterwards the hand of all
 "the people. 10. And thou shalt stone
 "him with stones, that he die: because
 "he hath sought to thrust thee away
 "from the LORD thy God, which
 "brought thee out of the land of Egypt,
 "from the house of bondage. 11. And
 "all Israel shall hear and fear, and
 "shall do no more any such wicked-
 "ness as this is, among you. 12. If
 "thou shalt hear *say* in one of thy
 "cities, which the LORD thy God hath
 "given thee to dwell there, saying,
 "13. "Certain men, the children of
 "Belial, are gone out from among you,
 "and have withdrawn the inhabitants
 "of their city, saying, "Let us go and
 "serve other gods" (which ye have not
 "known) 14. "Then shalt thou enquire
 "and make search, and ask diligently:
 "and behold, *if it be* truth, and the
 "thing certain, *that* such abomination
 "is wrought among you: 15. Thou
 "shalt surely smite the inhabitants of
 "that city with the edge of the sword,
 "destroying (*l*) it utterly, and all that
 "is therein, and the cattle thereof with
 "the edge of the sword. 16. And thou
 "shalt gather all the spoil of it into the
 "midst of the street thereof, and shalt
 "burn with fire the city, and all the
 "spoil thereof every whit, for the LORD
 "thy God: and it shall be an heap for
 "ever, it shall not be built again.
 "17. And there shall cleave nought of
 "the cursed (*m*) thing to thine hand:
 "that the LORD may turn from the
 "fierceness of his anger, and shew thee

"shalt devote it and all that is therein, as
 "accursed: ἀναθέματι ἀναθεματιστῆς αὐτῆς,
 "Sept." and this agrees with the expres-
 "sion, v. 17. where the place and its con-
 "tents are called "the cursed thing."

(*m*) v. 17. "The cursed thing," i. e.
 "what according to v. 15. is devoted to de-
 "struction, τὸ ἀναθέματος, Sept. When Jo-
 "shua was before Jericho, the city and all
 "things therein were to be *accursed* to the
 "Lord: and Achan was stoned to death,
 "because he took of the *accursed* thing, i. e.
 "part of the spoil of the city. Josh. vi. 17.
 — xvii. 1. 13. 21. 25.

“mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers: 18. When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which (n) I command thee this day, to do *that which is right* in the eyes of the LORD thy God.”

CHAP. XVI.

“OBSERVE (o) the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. 2. Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there. 3. Thou shalt eat no leavened bread with it: seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. 4. And there shall be no leavened bread seen with thee in all thy coasts seven days; neither shall there *any thing* of the flesh which thou sacrificest the first day at even remain all night until the morning. 5. Thou mayest not sacrifice the passover within any of thy gates which the LORD thy God giveth thee: 6. But at the (p) place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. 7. And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. 8. Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the LORD thy God: thou shalt do no work *therein*.

(n) v. 18. “I,” i. e. Moses.

(o) v. 1. “Observe, &c.” Continuation of the address of Moses. B. C. 1451.

“9. Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest to put the sickle to the corn. 10. And thou shalt keep the (q) feast of weeks unto the LORD thy God with a tribute of a free-will offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee: 11. And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there. 12. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes. 13. Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: 14. And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates. 15. Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice. 16. Three times in a year shall all thy males appear before the LORD thy God in the (p) place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: 17. Every man *shall give as* he is able, according to the blessing of the LORD thy God which he hath given thee.”

(p) v. 6. 16. “The place.” Jerusalem was afterwards appointed.

(q) v. 10. “The feast of weeks,” corresponding with our Whitsuntide.

JOSHUA.

CHAP. X.

Now (*r*) it came to pass, when Adonizedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it, (as he had done to Jericho and her king, so he had done to Ai and her king,) and how the inhabitants of Gibeon had made peace with Israel, and were among them; 2. That they feared greatly, because Gibeon *was* a great city, as one of the royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty. 3. Wherefore Adonizedek king of Jerusalem, sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, 4. "Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua, and with the children of Israel." 5. Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it. 6. And the men of Gibeon sent unto Joshua to the camp at Gilgal, saying, "Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us." 7. So Joshua ascended from Gilgal, he and all the people of

war with him, and all the mighty men of valour. 8. And the LORD said unto Joshua, "Fear them not: for I have delivered them into thine hand: there shall not a man of them stand before thee." 9. Joshua therefore came unto them suddenly, and went up from Gilgal all night. 10. And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. 11. And it came to pass as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones, than *they* whom the children of Israel slew with the sword. 12. Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, "Sun (*s*) stand thou still upon Gibeon (*t*), and thou moon, in the valley of Ajalon (*t*)."
13. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? so the sun stood still in the midst of heaven, and hasted not to go down about a whole day. 14. And there was no day like that, before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel. 15. And Joshua returned, and all Israel with him, unto the camp to (*u*) Gilgal.

(*r*) v. 1. "Now." The year the Israelites passed over Jordan. B.C. 1451.

(*s*) v. 12. "Sun, &c." or, "Let the sun stand still upon Gibeon, and the moon on, &c." The Sept. is so: and the Heb. admits equally of either construction. The pronoun "thou" is not in the original; and the same word stands for the second and third persons imperative. The beginning of the verse states that Joshua addressed himself to the Lord, and v. 14. that

the Lord hearkened, &c.: and would it not have been presumptuous, without God's command or permission, to have thus addressed the sun and moon?

(*t*) "Gibeon," which was eastward, and "Ajalon," westward. 2 Hales, 290.

(*u*) v. 15. is probably inserted here by mistake: it is not in the Vatican or Alexandrine MSS.; and it occurs rightly in v. 43. Verse 21. states that the people returned to the camp to Joshua at Makke-

16. But these five kings fled, and hid themselves in a cave at Makkedah. 17. And it was told Joshua, saying, the five kings are found hid in a cave at Makkedah. 18. And Joshua said, "Roll great stones upon the mouth of the cave, and set men by it for to keep them." 19. And stay you not, *but* pursue after your enemies, and smite the hindmost of them, suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand." 20. And it came to pass when Joshua and the children of Israel had made an end of slaying them with a very great slaughter till they were consumed, that the rest *which* remained of them entered into fenced cities. 21. And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel. 22. Then said Joshua, "Open the mouth of the cave, and bring out those five kings unto me out of the cave." 23. And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon. 24. And it came to pass when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war, which went with him, "Come near, put your feet upon the necks of these kings." And they came near, and put their feet upon the necks of them. 25. And Joshua said unto them, "Fear not nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight." 26. And afterwards Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. 27. And it came

to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which* remain until this (v) very day. 28. And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them and all the souls that *were* therein, he let none remain: and he did to the king of Makkedah, as he did unto the king (w) of Jericho. 29. Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah. 30. And the LORD delivered it also, and the king thereof, into the hand of Israel, and he smote it with the edge of the sword, and all the souls that *were* therein: he let none remain in it, but did unto the king thereof, as he did unto the king of Jericho. 31. And Joshua passed from Libnah, and all Israel with him unto Lachish, and encamped against it, and fought against it. 32. And the LORD delivered Lachish into the hand of Israel which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah. 33. Then Hiram king of Gezer, came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining. 34. And from Lachish, Joshua passed unto Eglon, and all Israel with him, and they encamped against it, and fought against it. 35. And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish. 36. And Joshua went up from Eglon, and all Israel with him, unto Hebron, and they

dah, which was near the place of battle, whereas Gilgal was fifteen miles off. See 2. Hales, 291. Kennic. Rem. 90. 1. Wall. 153.

(v) v. 27. "This very day," i. e. "the time when the book of Joshua was written."

(w) v. 28. "The King of Jericho." Nothing is particularly stated as to the death of the king of Jericho: they utterly destroyed all that was in Jericho, both man and woman, young and old, and ox and sheep and ass. Josh. vi. 21.

fought against it. 37. And they took it, and smote it with the edge of the sword, and the (x) king thereof, and all the cities thereof, and all the souls that *were* therein: he left none remaining, (according to all that he had done to Eglon) but destroyed it utterly, and all the souls that *were* therein. 38. And Joshua returned, and all Israel with him to Debir, and fought against it. 39. And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein, he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof, as he had done also to Libnah, and to her king. 40. So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded. 41. And Joshua smote them from Kadesh-barnea, even unto Gaza, and all the country of Goshen, even unto Gibeon. 42. And all these kings, and their land did Joshua take at one time: because the LORD God of Israel fought for Israel. 43. And Joshua returned, and all Israel with him, unto the camp to Gilgal.

CHAP. XXIII.

AND it came to pass, a (y) long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old *and*

stricken in age. 2. And Joshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, "I am old, *and* stricken in age. 3. And ye have seen all that the LORD your God hath done unto all these (z) nations because of you; for the LORD your God *is* he that hath fought for you. 4. Behold, I have divided unto you by (a) lot these nations that (b) remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the (c) great sea westward. 5. And the LORD your God, he shall expel them from before you, and drive them from out of your sight, and ye shall possess their land, as the LORD your God had promised unto you. 6. Be ye therefore very courageous (d) to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom, to the right hand or to the left. 7. That ye come not among these nations, these that remain amongst you, neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them: 8. But cleave unto the LORD your God, as ye have done unto this day. 9. For the LORD hath driven out from before you, great nations and strong: but (e) *as for* you, no man hath been able to stand before you unto this day. 10. One (g) man of you shall chase a thousand: for

(x) v. 37. The Sept. omits "and the king thereof:" he was slain before. See v. 23. 26.

(y) v. 1. "A long time, &c." about 25 years after the death of Moses. B. C. 1427.

(z) v. 3. "These nations," i. e. "of the Canaanites whom Joshua had destroyed."

(a) v. 4. "By lot." See xiv. xv. xvi. xvii. xviii. xix. Joshua.

(b) "That remain," all the promised land was not as yet subdued: Part of the promise was, "by little and little I will drive them (the inhabitants) out from

"before thee, until thou be increased, and inherit the land: I will not drive them out from before thee in one year, lest the land become desolate, and the beast of the field multiply against thee." Exod. xxiii. 30. 29." See Josh. xiii. 1. &c.

(c) "The great Sea," viz. "the Mediterranean."

(d) v. 6. "Courageous" or "strict;" let nothing deter you, or make you relax.

(e) v. 9. "But," or "and." Sept.

(g) v. 10. "One man of you shall chase a thousand," the same expression Deut.

"the LORD your God he *it is* that
 "fighteth for you, as he hath promised
 "you. 11. Take good heed therefore
 "unto yourselves, that ye love the
 "LORD your God. 12. Else if ye
 "do in any wise go back, and cleave
 "unto the remnant of these nations,
 "even these that remain among you,
 "and shall make marriages with them,
 "and go in unto them, and they to
 "you: 13. Know for a certainty, that
 "the LORD your God will no more
 "drive out *any of* these nations from
 "before you; but they shall be snares
 "and traps unto you, and scourges in
 "your sides, and thorns in your eyes,
 "until ye perish from off this good
 "land which the LORD your God hath
 "given you. 14. And behold, this day
 "I *am* going the way of all the earth,
 "and ye know in all your hearts, and
 "in all your souls, that not one thing

"hath failed of all the good things
 "which the LORD your God spake
 "concerning you; all are come to pass
 "unto you, *and* not one thing hath
 "failed thereof. 15. Therefore it shall
 "come to pass, *that* as all good things
 "are come upon you, which the LORD
 "your God promised you: so (*h*) shall
 "the LORD bring upon you all evil
 "things, until he have destroyed you
 "from off this good land which the
 "LORD your God hath given you.
 "16. When (*i*) ye have transgressed
 "the covenant of the LORD your
 "God, which he commanded you,
 "and have gone and served other
 "gods, and bowed yourselves to them:
 "then (*k*) shall the anger of the LORD
 "be kindled against you, and ye
 "shall perish quickly from off the
 "good land which he hath given unto
 "you."

JUDGES.

CHAP. IV.

AND the children of Israel again did
 evil in the sight of the LORD, when
 Ehud (*l*) was dead. 2. And the
 LORD (*m*) sold them into the hand of
 Jabin king of Canaan, that reigned in
 Hazor; the captain of whose host was
 Sisera, which dwelt in Harosheth of the
 Gentiles. 3. And the children of Israel
 cried unto the LORD: for he had nine
 hundred chariots of iron, and twenty
 years he mightily oppressed the children
 of Israel. 4. And Deborah a pro-
 phetess, the wife of Lapidoth, she

judged Israel at that time. 5. And she
 dwelt under the palm-tree of Deborah,
 between Ramah and Beth-el, in mount
 Ephraim, and the children of Israel
 came up to her for judgment. 6. And
 she sent (*n*) and called Barak the son
 of Abinoam, out of Kedesh-naphtali,
 and said unto him, "Hath not the
 "LORD God of Israel commanded,
 "saying, "Go and draw toward mount
 "Tabor, and take with thee ten thou-
 "sand men of the children of Naphtali
 "and of the children of Zebulun?
 "7. And I will draw unto thee to the
 "river Kishon, Sisera, the captain of

xxxii. 30. "How should one chase a
 "thousand, or two put ten thousand to
 "flight, except their rock had sold them,
 "and the Lord had shut them up."

(*h*) v. 15. "So, &c." as God had pro-
 mised them success, (which had hitherto
 been eminently fulfilled,) upon obedience,
 so had he denounced against them destruc-
 tion if they disobeyed. See Deuter. xxx.

(*i*) v. 16. "When ye have transgressed,

"&c." or "if ye transgress, &c. and go
 "and serve other gods, and bow your-
 "selves, &c."

(*k*) "Then," or "surely."

(*l*) v. 1. "Ehud," a Benjamite, who had
 delivered the children of Israel from the
 dominion of the Moabites. Judges iii.
 14 to 30.

(*m*) v. 2. "Sold them." B. C. 1316.

(*n*) v. 6. "Sent." B. C. 1296.

"Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand." 8. And Barak said unto her, "If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go." 9. And she said, "I will surely go with thee: notwithstanding the journey that thou takest, shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman." And Deborah arose, and went with Barak to Kedesh. 10. And Barak called Zebulun (o) and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him. 11. Now Heber the Kenite, *which was* of the children of (p) Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, *which is* by Kedesh. 12. And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor. 13. And Sisera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon. 14. And Deborah said unto Barak, "Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee?" So Barak went down from mount Tabor, and ten thousand men after him. 15. And the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet. 16. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles; and all the host of Sisera fell upon the edge of the sword; and there was not

a man left. 17. Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazez and the house of Heber the Kenite. 18. And Jael went out to meet Sisera, and said unto him, "Turn in, my lord, turn in to me; fear not." And when he had turned in unto her into the tent, she covered him with a mantle. 19. And he said unto her, "Give me, I pray thee, a little water to drink; for I am thirsty." And she opened a bottle of milk, and gave him drink, and covered him. 20. Again he said unto her, "Stand in the door of the tent, and it shall be when any man doth come and enquire of thee, and say, Is there any man here?" that thou shalt say, "No." 21. Then Jael Heber's wife took a (q) nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: (for he was fast asleep and weary): So he died. 22. And behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, "Come, and I will shew thee the man whom thou seekest." And when he came into her tent, behold, Sisera lay dead, and the nail *was* in his temples. 23. So God subdued on that day Jabin the king of Canaan, before the children of Israel. 24. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

CHAP. V.

THEN (r) sang Deborah and Barak the son of Abinoam, on that day, saying, 2. "Praise ye the LORD for the avenging of Israel, when the people

(o) v. 10. "Zebulun and Naphtali," i. e. "the men of those tribes."

(p) v. 11. "Of Hobab the father in law of Moses," so that he was nearly connected by blood with many of the Israelites, and might on that account feel a common interest with them.

(q) v. 21. "Took a nail, &c." This breach of hospitality cannot be justified,

unless upon a supposition that Jael acted under the influence of a divine impulse: Deborah had foretold in verse 9. that the Lord should sell Sisera into the hand of a woman. 2. Hales, 302.

(r) A thanksgiving, in 8 Parts, abounding in the richest ornaments of sacred oriental poetry. 2. Hales, 304. B.C. 1296.

"willingly offered (s) themselves.
 "3. Hear, O ye kings, give ear, O ye
 "princes, I, *even* I will sing unto the
 "LORD, I will sing *praise* to the LORD
 "God of Israel. 4. LORD, (t) when
 "thou wentest out of Seir, when thou
 "marchedst out of the field of Edom,
 "the earth trembled, and the heavens
 "dropped, the clouds also dropped
 "water. 5. The mountains melted
 "from before the LORD, *even* that Sinai
 "from before the LORD God of Israel.
 "6. In (u) the days of (x) Shamgar the
 "son of Anath, in the days of Jael, the
 "high-ways were (y) unoccupied, and
 "the travellers walked through bye-
 "ways. 7. The (z) *inhabitants* of the
 "villages ceased, they ceased in Israel,
 "until that I Deborah arose, that I arose
 "a mother in Israel. 8. They (a) chose
 "new gods; then (b) *was* war in the

"gates: was there a shield or spear
 "seen (e) among forty thousand in
 "Israel? 9. My (d) heart *is* toward
 "the (e) governors of Israel, that offered
 "themselves willingly among the people:
 "Bless ye the LORD. 10. (g) Speak
 "ye that (h) ride on white asses, ye that
 "sit in judgment, and (h) walk by the
 "way. 11. (i) *They that are delivered*
 "from the noise of archers in the places
 "of drawing water; there shall they
 "rehearse the righteous acts of the
 "LORD, *even* the righteous acts *towards*
 "the *inhabitants* of his villages in Israel:
 "then shall the people of the LORD go
 "down to (k) the gates. 12. Awake,
 "awake, Deborah: awake, awake, ut-
 "ter a song: arise Barak, and lead
 "thy (l) captivity captive, thou son of
 "Abinoam. 13. Then (m) he made
 "him that remaineth have dominion

(s) v. 2. "Offered themselves," i. e. "to go up with Barak."

(t) v. 4. Part 2. calling to mind the scenes when God was with them. The same expression as in Psalm lxviii. 7, 8.

(u) v. 6. Part 3. describing the condition to which they had been reduced, "in, &c." or "from the days of Shamgar, &c. to the days of Jael, &c."

(x) "Shamgar," who about forty years before slew of the Philistines 600 men with an ox goad, and delivered Israel. Judges iii. 31.

(y) "Unoccupied," i. e. "unfrequent-
 "ed," through fear.

(z) v. 7. Read "the villages were de-
 "serted, they were deserted in Israel."
 2 Hales, 305.

(a) v. 8. "They," i. e. "the Israelites."

(b) "Then," or "therefore."

(c) "Seen," or "to be seen," (2 Hales, 306.) "so much were they reduced." It was the policy of their enemies when they had the ascendancy, to deprive them of all their arms. See post, 571. 1 Sam. xiii. 19. "There was no smith found throughout all the land of Israel: for the Philistines said, 'Lest the Hebrews make them swords or spears.'"

(d) v. 9. Part 4. an invocation to praise God for their deliverance.

(e) "My heart is towards the gover-
 "nors, &c." i. e. (probably) "them I first
 "invoke," or "address" and "applaud."

(g) v. 10. "Speak" or "join in medita-
 "tion, or worship."

(h) "That ride, &c." i. e. (perhaps) the princes and judges, and ye that "walk by the way," i. e. (perhaps) "the common people," so as to include all ranks.

(i) v. 11. "They, &c." or "they shall be free from the noise of archers in the places of drawing water, there shall they rehearse the righteousness of Jehovah, his righteousness towards his villages in Israel; then shall the people of Jehovah go down to the gates." They were frequently molested and attacked at their wells, and fetching water was a service of danger, especially near their villages, where they were weak. This verse intimates that these dangers were removed, and that they might go to their watering places and to their gates in safety.

(k) "To the gates" where their courts of justice sat, and the markets were held, and which were places of resort therefore for all people, for those who lived in the town, and those who lived in the villages or country round it.

(l) v. 12. "Lead, &c." i. e. (perhaps) overpower those, who before overpowered you.

(m) v. 13. "Then, &c." or "for God made a remnant of the people triumph over the nobles, (i. e. the weak over the strong,) the Lord made me triumph over the mighty. 2 Hales, 306."

"over the nobles among the people:
 "the LORD made me have dominion
 "over the mighty. 14. (n) Out of
 "Ephraim *was there* a (o) root of them
 "against Amalek, after thee Benja-
 "min, among thy people: out of
 "Machir (p) came down governors,
 "and out of Zebulun they that handle
 "the pen of the writer. 15. And the
 "princes of Issachar *were* with Debo-
 "rah: even Issachar, and also Barak,
 "he was sent on foot into the valley:
 "for the (q) divisions of Reuben *there*
 "*were* great thoughts (r) of heart.
 "16. Why abodest thou among the
 "sheep-folds, to hear the bleatings of
 "the flocks? For the divisions of Reu-
 "ben, *there were* great searchings of
 "heart. 17. Gilead abode beyond
 "Jordan: and why did Dan remain in
 "ships? Asher continued on the sea-
 "shore, and abode in his (s) breaches.
 "18. Zebulun and Naphtali *were* a
 "people *that* (t) jeoparded their lives
 "unto the death, in the high places of
 "the field. 19. (u) The kings came
 "and fought, then fought the kings of
 "Canaan in Taanach by the waters of
 "Megiddo; they took no (x) gain of
 "money. 20. They (y) fought from
 "heaven, the stars (z) in their courses
 "fought against Sisera. 21. The river
 "of Kishon swept them away, that
 "ancient river, the river Kishon: O my
 "soul, thou hast trodden down strength.

"22. Then were the horse hoofs broken
 "by the means of the pransings, the
 "pransings of their mighty ones.
 "23. Curse ye (a) Meroz (said the
 "angel of the LORD,) curse ye bitterly
 "the inhabitants thereof: because they
 "came not to the help of the LORD,
 "to the help of the LORD against the
 "mighty. 24. (b) Blessed above wo-
 "men shall Jael the wife of Heber the
 "Kenite be, blessed shall she be above
 "women in the tent. 25. He asked
 "water, *and she gave him milk, she*
 "*brought forth butter in a lordly dish.*
 "26. She put her hand to the nail, and
 "her right hand to the workmen's
 "hammer: and with the hammer she
 "smote Sisera, she smote (c) off his
 "head, when she had pierced and
 "stricken through his temples. 27. At
 "her feet he bowed, he fell, he lay down;
 "at her feet he bowed, he fell; where
 "he bowed, there he fell down dead.
 "28. (d) The mother of Sisera looked
 "out at a window, and cried through
 "the lattice, "Why *is* his chariot so
 "long in coming? why tarry the wheels
 "of his chariots?" 29. Her wise ladies
 "answered her, yea, she returned an-
 "swer to herself. 30. "Have they
 "not sped? have they *not* divided the
 "prey? to every man a damsel or two?
 "to Sisera a prey of divers colours, a
 "prey of divers colours of needle-work,
 "of divers colours of needle-work on

(n) v. 14. Part 5. An enumeration of those who joined Barak, and a censure upon those who did not.

(o) "A root, &c." i. e. (perhaps) "the first rising: its commencement. Benjamin followed, &c."

(p) "Machir," i. e. "Manasseh. 2 Hales, 307."

(q) v. 15. "The divisions," i. e. "their backwardness, their separation, their neglecting to come up."

(r) v. 15, 16. "Thoughts, searchings," i. e. "Uneasiness," "inquiries," because they did not join.

(s) v. 17. "Breaches," i. e. "strong holds."

(t) v. 18. "Jeoparded their lives unto the death," i. e. "disregarded all danger."

(u) v. 19. Part 6. the battle and victory.

(x) "No gain of money," i. e. "they obtained no spoil. 2 Hales, 306."

(y) v. 20. "They fought from heaven," i. e. "heaven joined in the fight: it gave its assistance to Barak."

(z) "The stars, &c." It is hardly to be supposed that Deborah, even in the freedom of poetry, would attribute any *real effect* to the stars: she might mean to ridicule the Canaanites, who probably believed they had.

(a) v. 23. "Meroz," perhaps a place in Canaan, 2 Hales 309; or (rather) a people that should have joined Barak.

(b) v. 24. Part 7. a panegyric upon Jael.

(c) v. 26. "Off," or rather "through;" and read, "she pierced and struck through his temple." See 2 Hales, 307.

(d) v. 28. Part 8. a taunt upon the ex-

"both sides, meet for the necks of them
"that take the spoil? 31. So let all
"thine enemies perish, O LORD: but

"let them that love him (e), be as the
"sun when he goeth forth in his might."
And the land had rest forty years.

I. SAMUEL.

CHAP. II.

AND (g) Hannah (h) prayed, and said,
"My heart rejoiceth in the LORD, mine
"horn is exalted in the LORD: my
"mouth is enlarged over mine enemies:
"because I rejoice in thy salvation.
"2. *There is none holy as the LORD: for*
"*(i) there is none beside thee: neither*
"*is there any rock like our God.* 3. Talk
"no more so exceeding proudly, let not
"arrogancy come out of your mouth:
"for the LORD is a God of knowledge,
"and by him actions are weighed.
"4. The bows of the mighty men are
"broken, and they that stumbled are
"girt with strength. 5. *They that were*
"*full, have hired out themselves for*
"*bread, and they that were hungry,*
"*ceased (k): so that the barren hath*
"*born seven; and she that hath many*
"*children is waxed (l) feeble.* 6. The

pectation of Sisera's house, finely ridicul-
ing their confidence and impatience.

(e) v. 31. "Him," or "thee." 2 Hales, 308.

(g) v. 1 to 10. Hannah's thanksgiving for
Samuel's birth. B. C. 1165.

(h) "Hannah," i. e. Samuel's mother.

(i) v. 2. "For, &c." or, there is none be-
side thee; there is no Rock like our God.

(k) v. 5. "Ceased," i. e. "to hunger," or
"exulted," "were filled." She is con-
trasting the changes God effects by de-
pressing the great, and raising up the poor.
Like the passage in Mary's thanksgiving,
(Luke i. 53.) "He hath filled the hungry
"with good things, and the rich he hath
"sent empty away."

(l) v. 5. "Waxed feeble," i. e. "brought
"low," "dispirited," "as much broken
"hearted as if she had no child."

(m) v. 6. "Killeth, &c." so Deut. xxxii.
39. "See now that I, even I, am he, and
"there is no God with (or like) me: *I kill,*
"*and I make alive; I wound and I heal;*
"neither is there any that can deliver out
"of my hand."

(n) "Bringeth," or "raiseth."

(o) v. 8. "The poor, &c." So Psalm
cxiii. 7, 8.

"LORD killeth (m), and maketh alive:
"he bringeth down to the grave, and
"bringeth (n) up. 7. The LORD mak-
"eth poor, and maketh rich: he bring-
"eth low, and lifteth up. 8. He raiseth
"up the (o) poor out of the dust, and
"lifteth up the beggar from the dung-
"hill, to set them among princes, and to
"make them inherit the throne of glory:
"for the pillars of the earth are the
"LORD's, and he hath set the world
"upon them. 9. He will keep (p) the
"feet of his saints, and the wicked shall
"be silent in darkness; for by strength
"shall no man prevail. 10. The ad-
"versaries of the LORD shall be broken
"to pieces; out of heaven shall he
"thunder upon them: the LORD shall
"judge the ends of the earth, and he
"shall give strength unto his (q) king,
"and exalt the horn of his (r) anointed."

(p) v. 9. "Keep the feet," i. e. (probably)
"prevent them from falling," figuratively,
"guard them against danger." Like Ps.
xci. 11. "He shall give his angels charge
"over thee, to keep thee in all thy ways:
"They shall bear thee in their hands,
"that thou hurt not thy foot against a
"stone."

(q) v. 10. "His king" and his "anointed,"
looking forward probably to the Messiah.
There was as yet no king in Israel. 2 Hales,
332. The Messiah might, even then, be well
an object of expectation from Jacob's pro-
phesy, (Gen. xlix. 10.) "The sceptre shall
"not depart from Judah, &c." ante, 540.
and from that of Balaam, Numb. xxiv. 17.
ante, 540. "I shall see him, but not now,
"&c." Dr. Gray observes upon this pas-
sage, "The inspired hymn of Hannah
"furnishes us with a grand prophecy of
"Christ, who is here for the first time in
"scripture described as the Messiah, or
"the anointed of the Lord, as the exalted
"Sovereign, and appointed Judge of the
"earth. Gray 174."

(r) "Anointed," in the Hebrew "Mes-
"siah," in the Greek "Christ."

11. And Elkanah (*s*) went to Ramah to his house: and the child (*s*) did minister unto the LORD before Eli the priest. 12. Now the sons of Eli *were* sons (*t*) of Belial (*t*), they knew (*u*) not the LORD. 13. And the priest's custom (*x*) with the people *was*, *that* when any man offered sacrifice, the priest's servant came, while the flesh was in seething (*y*), with a flesh-hook of three teeth in his hand: 14. And he struck *it* into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up, the priest took for himself: so they did in Shiloh, unto all the Israelites that came thither. 15. Also before they burnt the (*z*) fat, the priest's servant came, and said to the man that sacrificed, "Give flesh to roast for the priest; for he will not have sodden (*a*) flesh of thee, but raw." 16. And *if* any man said unto him, "Let them not fail to burn the fat presently, and *then* take *as much* as thy soul desireth:" then he would answer him, "Nay, but thou shalt give *it me* now: and if not, I will take *it* by force." 17. Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD. 18. But Samuel ministered before the LORD, *being* a child girded with a linen (*b*) ephod. 19. Moreover his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband to

offer the yearly sacrifice. 20. And Eli blessed Elkanah, and his wife, and said, "The LORD give thee seed of this woman for (*c*) the loan which is lent to the LORD." And they went unto their own home. 21. And the LORD visited Hannah, so that she conceived and bare three sons, and two daughters: and the child Samuel grew before the LORD. 22. Now Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the tabernacle of the congregation. 23. And he said unto them, "Why do ye such things? for I hear of your evil dealings, by all this people. 24. Nay my sons, for *it* is no good report that I hear; ye make the LORD's people to transgress." 25. If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him?" Notwithstanding, they hearkened not unto the voice of their father, because the LORD would slay them. 26. (And the child Samuel grew on, and was in favour both with the LORD, and also with men.) 27. And there came a man (*d*) of God unto Eli, and said unto him, "Thus saith the LORD, "Did I plainly appear unto the house of thy (*e*) father, when they were in Egypt in Pharaoh's house? 28. And did I choose him (*g*) out of all the tribes of Israel, *to be* my priest,

(*s*) v. 11. "Elkanah," "Samuel's father."
"The child," i. e. "Samuel."

(*t*) v. 12. "Sons of Belial," i. e. "wicked."
"Belial," "wickedness."

(*u*) "Knew," i. e. "regarded," "reverenced."

(*x*) v. 13. "Custom." This was contrary to the Levitical law: the parts the priest was to have *were fixed*. See Lev. vii. 34.

(*y*) "Seething," i. e. "boiling."

(*z*) v. 15. "The fat." It was one of the Mosaic ordinances, that *the fat* of every sacrifice should be burnt upon the altar. Lev. i. 9. 13. — iii. 4, 5. 9. 11. 15, 16. — iv. 8. 10. 19. 26. 31. 35. — vii. 3. 5. 31. And it was a special injunction, Lev. vii. 23. "Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat."

(*a*) "Sodden," i. e. "boiled."

(*b*) v. 18. "Ephod." One of the holy garments made for Aaron, that he might minister unto God in the priest's office. Exod. xxviii. 4.

(*c*) v. 20. "The loan," i. e. "Samuel." Hannah says, 1 Sam. i. 27, 28. "For this child I prayed; and the Lord hath given me my petition which I asked of him; therefore also I have *lent* him to the Lord: as long as he liveth he shall *be lent* unto the Lord."

(*d*) v. 27. "A man of God," i. e. "a prophet," a "messenger from God."

(*e*) v. 27, 28. "Thy father," i. e. "Aaron," who, with his descendants, were appointed exclusively to the priest's office. See Exod. xxviii.

(*g*) v. 28. "Him," i. e. "Aaron." See Exod. xxviii.

"to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? 29. Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honour thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?" 30. "Wherefore the LORD God of Israel saith, "I said indeed *that* thy house, and the house of thy father should walk before me for ever:" but now the LORD saith, "Be it far from me; for them that honour me, I will honour, and they that despise me, shall be lightly esteemed. 31. Behold, the days come that I will cut off thine arm (*h*), and the arm of thy father's house, that there shall not be an old man in thine house. 32. And thou shalt see an (*i*) enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever. 33. And the man of thine whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age. 34. And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phineas; in one (*k*) day they shall die both of them. 35. And I will raise

(*h*) v. 31. "Arm," i. e. "strength."

(*i*) v. 32. "An enemy, &c." or "distress, because of thy iniquity, in every thing wherein the strength of Israel hath blessed thee;" alluding probably to the capture of the ark by the Philistines which occurred shortly afterwards, and caused his death. See 1 Sam. iv. 17, 18.

(*k*) v. 34. "In one day, &c." This happened accordingly in the war against the Philistines, 1 Sam. iv. 11. "The ark of God was taken, and the two sons of Eli, Hophni and Phineas, were slain."

(*l*) v. 35. "Build, &c." i. e. "continue his seed after him." This is often called "building a house." See Exod. i. 21. — Deut. xxv. 9. — Ruth iv. 7. — Ps. cxxvii. 1.

(*m*) v. 1. "Precious," i. e. "uncommon,

"me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind: and I will build (*l*) him a sure house; and he shall walk before mine Anointed for ever. 36. And it shall come to pass, *that* every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, "Put me (I pray thee) into one of the priests' offices, that I may eat a piece of bread."

CHAP. III.

AND the child Samuel ministered unto the LORD before Eli; and the word of the LORD was precious (*m*) in those days; there was no open (*n*) vision. 2. And it came to pass at that (*o*) time, when Eli was laid down in his place, and his eyes began to wax dim, *that* he could not see; 3. And ere the lamp of God went out in the (*p*) temple of the LORD, where the ark of God was, and Samuel was laid down to sleep; 4. That the LORD called Samuel. And he answered, "Here am I." 5. And he ran unto Eli, and said, "Here am I; for thou calledst me." And he said, "I called not; lie down again." And he went and lay down. 6. And the LORD called yet again Samuel. And Samuel arose and went to Eli, and said, "Here am I, for thou didst call me." And he answered, "I called not my son, lie down again" 7. Now Samuel did not yet know the LORD (*q*), neither was the

"not frequent." God made but few communications.

(*n*) "No open vision," i. e. probably, "no visible manifestation of his presence," as there was in the wilderness, when the glory of the Lord filled the tabernacle: Exod. xl. 35.: and in later times, when an angel of the Lord occasionally appeared, as to Gideon, Judges vi. 11. and to Manoah and his wife, Judges xviii. 1. 9. And see post, verse 21.

(*o*) v. 2. "At that time." B. C. 1141.

(*p*) v. 3. "Temple," rather "tabernacle." There was no temple at that time.

(*q*) v. 7. "The Lord, i. e. "the voice of the Lord." "God had not been in the habit of speaking to him. Pearson on the Creed, 7."

word (*r*) of the LORD yet revealed unto him. 8. And the LORD called Samuel again the third time. And he arose, and went to Eli, and said, "Here *am* I, for thou didst call me." And Eli perceived that the LORD had called the child. 9. Therefore Eli said unto Samuel, "Go, lie down: and it shall be, if he call thee, that thou shalt say, 'Speak, LORD; for thy servant heareth.'" So Samuel went and lay down in his place. 10. And the LORD came, and stood, and called as at other times, "Samuel, Samuel." Then Samuel answered, "Speak; for thy servant heareth." 11. And the LORD said to Samuel, "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. 12. In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end. 13. For I have told him, that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. 14. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever." 15. And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision. 16. Then Eli called Samuel, and said, "Samuel, my son." And he answered, "Here *am* I." 17. And he said, "What *is* the thing that *the* LORD hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and more also, if thou hide *any* thing from me of all the things that he said unto thee." 18. And Samuel told him every whit, and hid nothing from him. And he said, "It *is* the LORD: let him do what seemeth him good." 19. And Samuel grew, and the LORD was with

him, and did let none of his words fall to the ground. 20. And all Israel from (*s*) Dan even to Beer-sheba knew that Samuel *was* established *to be* a prophet of the LORD. 21. And the LORD appeared (*t*) again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

CHAP. XII.

AND Samuel (*u*) said unto all Israel "Behold, I have hearkened unto your voice in all that ye said unto me, and have made a (*x*) king over you. 2. And now behold, the king walketh before you: and I am old, and gray-headed, and behold my (*y*) sons *are* with you: and I have walked before you from my childhood unto this day. 3. Behold, here I *am*, witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe to blind mine eyes therewith? and I will restore it you." 4. And they said, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand." 5. And he said unto them, "The LORD *is* witness against you, and his anointed *is* witness this day, that ye have not found ought in my hand." And they answered, "*He is* witness." 6. And Samuel said unto the people, "It *is* the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. 7. Now therefore stand still, that I may reason with you before the LORD, of all the righteous acts of the LORD, which he did to you and to your fathers. 8. When Jacob *was* come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your

(*r*) v. 7. "Word," or "speech, voice."

(*s*) v. 20. "From Dan, &c." i.e. "throughout the whole of the land of Israel."

(*t*) v. 21. "Appeared again," i.e. "began *again* to appear, as he had done in earlier times." See note on verse 1.

(*u*) v. 1. "Said." Before Christ, 1095.

(*x*) "A king," i.e. "Saul."

(*y*) v. 2. "My sons are with you;" so that you may punish them when they transgress. "His sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. 1 Sam. viii. 3."

“fathers out of Egypt, and made them dwell in this place. 9. And when they forgot the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. 10. And they cried unto the LORD, and said, “We have sinned, because we have forsaken the LORD, and have served Baalim (z) and Ashtaroth; but now deliver us out of the hand of our enemies, and we will serve thee.” 11. And the LORD sent Jerubbaal (a) and Bedan (b), and Jephthah, and Samuel (b), and delivered you out of the hand of your enemies on every side, and ye dwelled safe. 12. And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, “Nay, but a king shall reign over us;” when the LORD your God was your king. 13. Now therefore behold the king whom ye have chosen, and whom ye have desired: and behold the LORD hath set a king over you. 14. If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye, and also the king that reigneth over you, continue (c) following the LORD your God. 15. But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against (d) your fathers. 16. Now therefore stand and see this great thing which the LORD will do before

“your eyes. 17. *Is it not wheat (e)* harvest to-day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king.” 18. So Samuel called unto the LORD, and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel. 19. And all the people said unto Samuel, “Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.” 20. And Samuel said unto the people, “Fear not: (ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart; 21. And turn ye not aside: for then *should ye go* after vain things, which cannot profit nor deliver, for they are vain): 22. For the LORD will not forsake his people, for his great name’s sake: because it hath pleased the LORD to make you his people. 23. Moreover, as for me, God forbid that I should sin against the LORD, in ceasing to pray for you: but I will teach you the good and the right way. 24. Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you. 25. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.”

CHAP. XIII.

SAUL reigned one year, and when he had reigned two years over Israel,

(z) v. 10. “Baalim and Ashtaroth.” Heathen idols, representing “the sun, moon, and stars.”

(a) v. 11. “Jerubbaal,” i. e. “Gideon.” Judges vii. 1. “Then Jerubbaal, who is Gideon, &c.”

(b) “Bedan” and “Samuel,” or rather, “Barak” and “Sampson.” Bedan is nowhere else mentioned as a deliverer of Israel; and it would have been strange for “Samuel” to have named himself. These persons are named together, Heb. xi. 32. “The time would fail me to tell of Gideon,

“and of Barak, and of Sampson. Kennic. Rem. 103. 2. Hales, 338.”

(c) v. 14. “Continue following,” or rather, “be protected by;” literally, “be behind.” So that God will always be before you, to preserve you.

(d) v. 15. “As it was against your fathers,” or, “and against your king. Sept.”

(e) v. 17. “Wheat harvest.” A time of year, therefore, when there could be no expectation of rain. Their rains were periodical; only at stated times of the year.

2. Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent. 3. And Jonathan smote the garrison of the Philistines that *was* in Geba, and the Philistines heard *of it*: and Saul blew the trumpet throughout all the land, saying, "Let the Hebrews hear." 4. And all Israel heard say, *that* Saul had smitten a garrison of the Philistines, and *that* Israel also was had in abomination with the Philistines: and the people were called together after Saul to Gilgal. 5. And the Philistines gathered themselves together, to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea-shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven. 6. When the men of Israel saw that they were in a strait, (for the people were distressed) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. 7. And *some of* the Hebrews went over Jordan to the land of Gad and Gilead: as for Saul, he *was* yet in Gilgal, and all the people followed him trembling. 8. And he tarried seven days, according to (g) the set time that Samuel *had appointed*: but Samuel came not to Gilgal, and the people were scattered from him. 9. And Saul said, "Bring hither a burnt-offering to me, and "peace-offerings." And he offered the

(g) v. 8. "The set time, &c." When Samuel anointed Saul, one of the things he told him was, "Thou shalt go down before me to Gilgal; and behold, I will come down unto thee, to offer burnt-offerings; and to sacrifice sacrifices of peace-offerings: *seven days* shalt thou tarry, till I come to thee, and shew thee what thou shalt do. 1 Sam. x. 8." Saul's sin was, either that he did not wait the time he ought, or that he presumed to offer what none but Samuel should have offered. Some suppose, that he did not tarry seven

burnt-offering. 10. And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came, and Saul went out to meet him, that he might salute him. 11. And Samuel said, "What hast thou done?" And Saul said, "Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash: 12. Therefore said I, "The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD:" I forced myself therefore, and offered a burnt-offering." 13. And Samuel said to Saul, "Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. 14. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept *that* which the LORD commanded thee." 15. And Samuel (h) arose, and gat him up from Gilgal, unto Gibeah of Benjamin: and Saul numbered the people *that were* present with him, about six hundred men. 16. And Saul and Jonathan his son, and the people *that were* present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash. 17. And the spoilers came out of the camp of the Philistines, in three

entire days, but sacrificed the seventh day: others, upon a different punctuation of 1 Sam. x. 8., understand that the sacrifices were to be seven days, and that the injunction to tarry was *indefinite*, not limited to seven days.

(h) v. 15. The Sept. and most copies of the Vulgate, read, "and Samuel arose, and gat him up from Gilgal: and the people that were left went up after Saul unto Gibeah, &c." There is no reason to suppose that Samuel went up to Gibeah. 1. Wall, 189. 2. Hales, 343.

companies: one company turned unto *the way that leadeth to Ophrah*, unto *the land of Shual*. 18. And another company turned the way to Beth-horon: and another company turned to the way of the border, that looketh to the valley of Zeboim toward the wilderness. 19. Now there was no (*i*) smith found throughout all the land of Israel: (for the Philistines said, "Lest the Hebrews brews make *them* swords or spears.") 20. But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. 21. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. 22. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found. 23. And the garrison of the Philistines went out to the passage of Michmash.

CHAP. XV.

SAMUEL also (*k*) said unto Saul, "The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. 2. Thus saith the LORD of hosts, "I remember *that* which Amalek did to Israel, how he laid wait for him in the way when he came up from Egypt. 3. Now go, and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant, and suckling, ox and sheep, camel and ass." 4. And Saul gathered the people together, and numbered them in Telaim (*l*), two hundred

thousand footmen, and ten thousand men of Judah. 5. And Saul came to a city of Amalek, and laid wait in the valley. 6. And Saul said unto the Kenites, "Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel when they came up out of Egypt." So the Kenites departed from among the Amalekites. 7. And Saul smote the Amalekites from Havilah, until thou comest to Shur, that is over against Egypt. 8. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. 9. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly. 10. Then came the word of the LORD unto Samuel, saying, 11. "It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments." And it grieved Samuel; and he cried unto the LORD all night. 12. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, "Saul came to Carmel, and behold, he set him up a place (*m*), and is gone about, and passed on and gone down to Gilgal." 13. And Samuel came to Saul; and Saul said unto him, "Blessed be thou of the LORD: I have performed the commandment of the Lord." 14. And Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" 15. And Saul said, "They

(*i*) v. 19. "No smith, &c." A political precaution, to keep the Israelites in a state of subjection. In Deborah's song, ante, Judges iv. 8. she asks, "was there a shield or spear seen among 40,000 in Israel?"

(*k*) v. 1. "Said." Before Christ, 1079.

(*l*) v. 4. "Telaim," or "Gilgal, Sept." Telaim is no where else mentioned.

(*m*) v. 12. "Place," or "memorial," in remembrance of his success; a monument of victory, (a pillar with a hand, the emblem of power, upon it) and *that*, not to the Giver of all victory, but in the pride of his heart, unto himself. See Ann. Reg. for 1779. Antiquities, 124. Parkh. 271.

"have brought them from the Amalekites: for the (n) people spared the best of the sheep, and of the oxen, to sacrifice unto the LORD thy God, and the rest we have utterly destroyed." 16. Then Samuel said unto Saul, "Stay, and I will tell thee what the LORD hath said to me this night." And he said unto him, "Say on." 17. And Samuel said, "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? 18. And the LORD sent thee on a journey, and said, 'Go, and utterly destroy the sinners, the Amalekites, and fight against them until they be consumed.' 19. Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?" 20. And Saul said unto Samuel, "Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. 21. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal." 22. And Samuel said, "Hath the LORD as great delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice; and to hearken, than the fat of rams. 23. For rebellion is as (o) the sin of witchcraft, and stubbornness is as iniquity and idolatry: because thou hast rejected the word of the LORD, he hath also rejected thee from being king." 24. And Saul said unto Samuel, "I have sinned: for I have transgressed

"the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. 25. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD." 26. And Samuel said unto Saul, "I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel." 27. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. 28. And Samuel said unto him, "The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine that is better than thou. 29. And also the strength of Israel will not lie, nor repent: for he is not a man that he should repent." 30. Then he said, "I have sinned, yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God." 31. So Samuel turned again after Saul, and Saul worshipped the LORD. 32. Then said Samuel, "Bring you hither to me Agag the king of the Amalekites:" and Agag came unto him delicately (p). And Agag said, "Surely the bitterness of death is past." 33. And Samuel said, "As thy sword hath made women childless, so shall thy mother be childless among women." And Samuel hewed Agag in pieces before the LORD in Gilgal. 34. Then Samuel went to Ramah, and Saul went up to his house to Gibeah of Saul. 35. And Samuel came no more to see Saul until the day of his death: nevertheless, Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

(n) v. 15. 21. "The people." An attempt to throw wholly upon the people, whom he ought to have controlled and over-ruled, that offence in which (according to verse 9.) he and they concurred.

(o) v. 23. "As," i. e. "as bad as." "He

"might as well trust to the arts of witchcraft, or be a heathen, or an idolater, as not obey God's commands."

(p) v. 32. "Delicately," or "trembling." Sept. Vulg."

CHAP. XVII.

Now (*q*) the Philistines gathered together their armies to battle, and were gathered together at (*r*) Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah (*r*), in Ephesdammim. 2. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. 3. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them. 4. And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span (*s*). 5. And *he had* an helmet of brass upon his head, and he *was* armed with a coat of mail: and the weight of the coat *was* five thousand shekels (*t*) of brass. 6. And *he had* greaves of brass upon his legs, and a target of brass between his shoulders. 7. And the staff of his spear *was* like a weaver's beam, and his spear's head *weighed* six hundred shekels (*u*) of iron: and one bearing a shield went before him. 8. And he stood and cried unto the armies of Israel, and said unto them, "Why are ye come out to set *your* battle in array? *am* not I a Philistine, and you servants to Saul? choose you a man for you, and let him come down to me. 9. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us." 10. And the Philistine said, "I defy the armies of Israel this day; give me a man, that we may fight together." 11. When Saul and all Israel heard those words of the

Philistine, they were dismayed, and greatly afraid. 12. Now (*x*) David *was* the son of that Ephrathite of Bethlehem-judah, whose name *was* Jesse, and he had eight sons: and the man went among men *for* an old man in the days of Saul. 13. And the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the first-born, and next unto him, Abinadab, and the third, Shammah. 14. And David *was* the youngest: and the three eldest followed Saul. 15. But David went and returned (*y*) from Saul, to feed his father's sheep at Beth-lehem. 16. And the Philistine drew near morning and evening, and presented himself forty days. 17. And Jesse said unto David his son, "Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren. 18. And carry these ten cheeses unto the captain of *their* thousand, and look how thy brethren fare, and take their pledge." 19. Now Saul, and they, and all the men of Israel *were* in the valley of Elah, fighting with the Philistines. 20. And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. 21. For Israel and the Philistines had put the battle in array, army against army. 22. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. 23. And as he talked with them, behold, there came up the champion (the Philistine of Gath, Goliath by name) out of the armies of

(*q*) v. 1. "Now." Before Christ, 1063 years.

(*r*) "Shochoh and Azekah," which both belonged to Judah. Josh. xv. 35.

(*s*) v. 4. "Six cubits and a span," i. e. "if a cubit be only 18 inches, 9 ft. 9 in.; if 21 inches, eleven feet four inches and a half. A span was half a cubit."

(*t*) v. 5. "5,000 shekels," i. e. "near 190 pounds."

(*u*) v. 7. "600 shekels," i. e. "about 22 pounds."

(*x*) v. 12 to 31. is omitted in the Sept.

(*y*) v. 15. "Returned from Saul." He had before been sought out to play upon the harp before Saul, and Saul had made him his armour-bearer. See 1 Sam. xvi. 16 to 23.

the Philistines, and spake according to the same words: and David heard *them*. 24. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. 25. And the men of Israel said, "Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be *that* the man who killeth him the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel." 26. And David spake to the men that stood by him, saying, "What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine that he should defy the armies of the living God?" 27. And the people answered him after this manner, saying, "So shall it be done to the man that killeth him." 28. And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, "Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thy heart; for thou art come down that thou mightest see the battle." 29. And David said, "What have I now done? *Is there* not a cause?" 30. And he turned from him towards another, and spake after the same manner: and the people answered him again after the former manner. 31. And when the words were heard which David spake, they rehearsed *them* before Saul: and he sent for him. 32. And David said to Saul, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine." 33. And Saul said to David, "Thou art not able to

"go against this Philistine, to fight with him: for thou *art but* a youth, and he a man of war from his youth." 34. And David said unto Saul, "Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock: 35. And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him. 36. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God." 37. David said moreover, "The (*z*) LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." And Saul said unto David, "Go, and the LORD be with thee." 38. And Saul armed David with his armour, and he put an helmet of brass upon his head, also he armed him with a coat of mail. 39. And David girded his sword upon his armour, and he assayed (*a*) to go, for he had not proved *it*: and David said unto Saul, "I cannot go with these: for I have not proved *them*." And David put them off him. 40. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag, which he had, even in a scrip, and his sling *was* in his hand, and he drew near to the Philistine. 41. And the Philistine came on, and drew near unto David, and the man that bare the shield *went* before him. 42. And when the Philistine looked about and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance. 43. And the Philis-

(*z*) v. 37. "The Lord, &c." So that he confided, not in *his own* arm, or in *his own* strength, but in *him* who alone is a buckler to all that trust in him, who alone girdeth with strength unto the battle and giveth victory unto kings and delivereth his servants from the peril of the sword. Dr. Hales observes upon this passage: "The zeal David evinced, and his confidence in the divine protection, afford the finest illus-

tration of the nature of that Spirit of the Lord, by which he was then so fully actuated. 2 Hales, 349." David had already been anointed by Samuel and the Spirit of the Lord came upon him from the time of his being anointed. See 1 Sam. xvi. 13.

(*a*) v. 39. "Assayed, &c." or "scrupled to take it."

tine said unto David, "*Am I a dog*, that
 "thou comest to me with staves?" and
 the Philistine cursed David by his gods.
 44. And the Philistine said to David,
 "Come to me, and I will give thy flesh
 "unto the fowls of the air, and to
 "the beasts of the field." 45. Then
 said David to the Philistine, "Thou
 "comest to me with a sword, and
 "with a spear, and with a shield; but
 "I come to thee in the name of the
 "LORD of hosts, the God of the armies
 "of Israel, whom thou hast defied.
 "46. This day will the LORD deliver
 "thee into mine hand, and I will smite
 "thee, and take thine head from thee,
 "and I will give the carcases of the
 "host of the Philistines this day unto
 "the fowls of the air, and to the wild
 "beasts of the earth; that all the earth
 "may know that there is a God in Israel.
 "47. And all this assembly shall know
 "that the LORD saveth not with sword
 "and spear: for the battle *is* the LORD's,
 "and he will give you into our hands."
 48. And it came to pass when the Phi-
 listine arose, and came and drew nigh
 to meet David, that David hasted, and
 ran toward the army to meet the Phi-
 listine. 49. And David put his hand
 into his bag, and took thence a stone,
 and slang it, and smote the Philistine in
 his forehead, that the stone sunk into
 his forehead; and he fell upon his face
 to the earth. 50. So David prevailed
 over the Philistine with a sling and with

a stone, and smote the Philistine and
 slew him; but *there was* no sword in the
 hand of David. 51. Therefore David
 ran and stood upon the Philistine, and
 took his sword, and drew it out of the
 sheath thereof, and slew him, and cut
 off his head therewith. And when the
 Philistines saw their champion was dead
 they fled. 52. And the men of Israel
 and of Judah arose, and shouted, and
 pursued the Philistines, until thou come
 to the valley, and to the gates of Ekron:
 and the wounded of the Philistines fell
 down by the way of Shaaraim, even unto
 Gath, and unto Ekron. 53. And the
 children of Israel returned from chasing
 after the Philistines, and they spoiled
 their tents. 54. And David took the
 head of the Philistine, and brought it
 to Jerusalem; but he put his armour
 in his tent. 55. And (*b*) when Saul saw
 David go forth against the Philistine, he
 said unto Abner the captain of the host,
 "Abner, whose son *is* this youth?" And
 Abner said, "*As* thy soul liveth, O king,
 "I cannot tell." 56. And the king
 said, "Enquire thou whose son this
 "*stripling is*." 57. And as David re-
 turned from the slaughter of the Phi-
 listine, Abner took him and brought
 him before Saul, with the head of the
 Philistine in his hand. 58. And Saul
 said to him, "Whose son *art* thou, *thou*
 "young man?" And David answered,
 "*I am* the son of thy servant Jesse the
 "Bethlehemite."

II. SAMUEL.

CHAP. XII.

AND the LORD (*c*) sent Nathan unto
 David: and he came unto him, and said
 unto him, "There were two men in one
 "city, the one rich, and the other poor.
 "2. The rich *man* had exceeding many
 "flocks and herds: 3. But the poor
 "*man* had nothing save one little ewe-
 "lamb, which he had bought and nou-
 "rished up: and it grew up together
 "with him, and with his children; it
 "did eat of his own meat, and drank of

"his own cup, and lay in his bosom,
 "and was unto him as a daughter.
 "4. And there came a traveller unto
 "the rich man, and he spared to take
 "of his own flock, and of his own herd,
 "to dress for the wayfaring man that
 "was come unto him, but took the poor
 "man's lamb, and dressed it for the
 "man that was come to him." 5. And
 David's anger was greatly kindled
 against the man, and he said to Nathan,
 "*As* the LORD liveth, the man that
 "hath done this *thing* shall surely die.

(*b*) v. 55. to the end is omitted in Sept.

(*c*) v. 1. "Sent." Before Christ, 1034.

"6. And he shall restore the lamb fourfold, because he did this thing, and because he had no pity." 7. And Nathan said to David, "Thou *art* the man." "Thus saith the LORD God of Israel, "I anointed thee king over Israel, and I delivered thee out of the hand of Saul: 8. And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things (*d*). 9. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children (*e*) of Ammon. 10. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. 11. "Thus saith the LORD, "Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie (*g*) with thy wives in the sight of this sun. 12. For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun." 13. And David said unto Nathan, "I have sinned against the LORD." And Nathan said unto David, "The LORD also hath put away thy sin; thou shalt not die. 14. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee, shall surely die." 15. And Nathan departed unto his house: and the LORD struck the child that Uriah's wife bare unto David,

(*d*) v. 8. "Such and such things," i. e. "even greater things than these."

(*e*) v. 9. "Of the children of Ammon." David first committed adultery with Uriah's wife, and then gave directions that Uriah, who was in his army, should be put in the front of the hottest battle against the children of Ammon, and be there deserted, that he might be smitten and die: — very

and it was very sick. 16. David therefore besought God for the child, and David fasted, and went in, and lay all night upon the earth. 17. And the elden of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them. 18. And it came to pass on the seventh day, that the child died: and the servants of David feared to tell him that the child was dead: for they said, "Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?" 19. But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, "Is the child dead?" And they said, "He is dead." 20. Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD and worshipped: then he came to his own house, and when he required, they set bread before him, and he did eat. 21. Then said his servants unto him, "What thing *is* this that thou hast done? Thou didst fast and weep for the child *while it was* alive, but when the child was dead, thou didst rise and eat bread." 22. And he said, "While the child was yet alive, I fasted and wept: for I said, "Who can tell *whether* God will be gracious to me, that the child may live." 23. But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." 24. And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon; and the LORD loved him. 25. And he sent

heinous conduct, of which he bitterly repented.

(*g*) v. 11. "Lie with, &c." This was fulfilled by Absalom. He "went in unto his father's concubines, in the sight of all Israel," that the people might be sure he would not be reconciled to David, and might therefore be the less afraid to follow him. 1 Sam. xvi. 21, 22.

by the hand of Nathan the prophet, and he called his name Jedidiah (*h*), because (*i*) of the LORD. 26. And Joab fought against Rabbah of the children of Ammon, and took the (*k*) royal city. 27. And Joab sent messengers to David, and said, "I have fought against Rabbah, and have (*l*) taken the city of waters. 28. Now therefore, gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name." 29. And David gathered all the people together, and went to Rabbah, and fought against it, and took it. 30. And he took their king's crown from off his head, (the weight whereof was a talent of gold, with the precious stones) and it was set on David's head: and he brought forth the spoil of the city in great abundance. 31. And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

CHAP. XIX.

AND (*m*) it was told Joab, "Behold, the (*n*) king weepeth and mourneth for Absalom." 2. And the victory that day was turned into mourning unto all the people: for the people heard say that day, how the king was grieved for his son. 3. And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle. 4. But the king covered his face, and the king cried with a loud

voice, "O my son Absalom, O Absalom, my son, my son." 5. And Joab came into the house to the king, and said, "Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines: 6. In that thou lovest thine enemies, and hatest thy friends; for thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive that if Absalom had lived, and all we had died this day, then it had pleased thee well. 7. Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night; and that will be worse unto thee than all the evil that befell thee from thy youth until now." 8. Then the king rose, and sat in the gate: and they told unto all the people, saying, "Behold, the king doth sit in the (*o*) gate:" and all the people came before the king: for Israel had fled every man to his tent. 9. And all the people were at strife throughout all the tribes of Israel, saying, "The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines, and now he is fled out of the land for Absalom. 10. And Absalom, whom we anointed over us, is dead in battle: now therefore why speak ye not a word of bringing the king back (*p*)." 11. And king David sent to Zadok and to Abiathar the priests, saying, "Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to

(*h*) v. 25. "Jedidiah," i. e. "beloved of the Lord."

(*i*) "Because, &c." or "because the Lord loved him."

(*k*) v. 26. "The royal city," i. e. (probably) not the whole, but the lower part, where the royal palace might be, and which lay near the water; that part which is called in the next verse "the city of waters." Had the whole city been taken, how could he be sending for David, as in verse 28. to come and encamp against the city and take it?

(*l*) v. 27. "Taken, &c." or "deprived the city of its water." See Josephus' Antiq. B. 7. c. 7. sed quære.

(*m*) v. 1. Before Christ 1023.

(*n*) "The king," i. e. "David." He was at Mahanaim.

(*o*) v. 8. "The gate," i. e. "of the city of Mahanaim."

(*p*) v. 10. "Back," i. e. "to Jerusalem," from whence he had fled.

"his house? (seeing the speech of all Israel is come to the king, *even* to his house.) 12. Ye *are* my brethren, ye *are* my bones and my flesh: wherefore then are ye the last to bring back the king? 13. And say ye to Amasa (*q*), *Art* thou not of my bone, and of my flesh? God do so to me and more also, if thou be not captain of the host before me continually in the room of Joab." 14. And he bowed the heart of all the men of Judah, even as *the heart of one man*, so that they sent *this word* unto the king, "Return thou and all thy servants." 15. So the king returned, and came to Jordan: and Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan. 16. And Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah, to meet king David. 17. And *there were* a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons, and his twenty servants with him, and they went over Jordan before the king. 18. And there went over a ferry-boat to carry over the king's household, and to do what he thought good: and Shimei the son of Gera fell down before the king as he was come over Jordan; 19. and said unto the king, "Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did (*r*) perversely the day that my lord the king went out of Jerusalem, that the king should take it to his

heart. 20. For thy servant doth know that I have sinned: therefore behold, I am come the first this day of all the house of Joseph (*s*), to go down to meet my lord the king." 21. But Abishai the son of Zeruiah answered and said, "Shall not Shimei be put to death for this, because he cursed the LORD's anointed?" 22. And David said, "What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?" 23. Therefore the king said unto Shimei, "Thou shalt not die:" and the king swore unto him. 24. And Mephibosheth the (*t*) son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed, until the day he came again in peace. 25. And it came to pass when he was come to Jerusalem to meet the king, that the king said unto him, "Wherefore wentest not thou with me, Mephibosheth?" 26. And he answered, "My lord, O king, my servant (*u*) deceived me: for thy servant said (*x*), I will saddle me an ass, that I may ride thereon, and go to the king, because thy servant is lame. 27. And he hath slandered (*y*) thy servant unto my lord the king: but my lord the king is as an angel of God: do therefore *what is good* in thine eyes. 28. For all of my father's house were but dead men before my

(*q*) v. 13. "Amasa, who had been captain of Absalom's host. 2 Sam. xvii. 25." David's indignation against Joab was, because he had killed Absalom: and Joab might address him in a spirit likely to increase that indignation. David had given him charge before the battle, "Deal gently for my sake with the young man, even with Absalom. 2 Sam. xviii. 5."

(*r*) v. 19. "Did perversely." He had cursed David, and cast stones at him and his servants. 1 Sam. xvi. 5, 6.

(*s*) v. 20. "Joseph," with whom the Benjamites were associated in their encampments. Under the standard of the

camp of Ephraim were the tribes of Ephraim and Manasseh (Joseph's sons), and the tribe of Benjamin. Numb. ii. 18 to 24.

(*t*) v. 24. "Mephibosheth:" there were two of this name; one, a son of Jonathan, and grandson of Saul; and another, a son of Saul. See post, 580. 2 Sam. xxi. 7, 8.

(*u*) v. 26. "My servant," i. e. "Ziba." (*x*) "Said, I will saddle, &c." or "said to him, saddle me an ass, &c. Sept."

(*y*) v. 27. "Slandered." Ziba had told David that Mephibosheth abode at Jerusalem under the hope that the house of Israel would restore to him the kingdom of his father Saul. See 1 Sam. xvi. 3.

"lord the king: yet didst thou set thy
 "servant among them that did eat at
 "thine own table: what right therefore
 "have I yet to cry any more unto the
 "king?" 29. And the king said unto
 him, "Why speakest thou any more
 "of thy matters? I have said, "Thou
 "and Ziba divide the land." 30. And
 Mephibosheth said unto the king, "Yea,
 "let him take all, forasmuch as my
 "lord the king is come again in peace
 "unto his own house." 31. And Bar-
 zillai the Gileadite came down from
 Rogelim, and went over Jordan with
 the king, to conduct him over Jordan.
 32. Now Barzillai was a very aged man,
even fourscore years old, and he had
 provided the king of sustenance while
 he lay at Mahanaim: for he *was* a very
 great man. 33. And the king said
 unto Barzillai, "Come thou over with
 "me, and I will feed thee with me in
 "Jerusalem." 34. And Barzillai said
 unto the king, "How long have I to
 "live, that I should go up with the
 "king unto Jerusalem. 35. I *am* this
 "day fourscore years old: *and* can I
 "discern between good and evil? can
 "thy servant taste what I eat or what
 "I drink? can I hear any more the
 "voice of singing-men and singing-
 "women? wherefore then should thy
 "servant be yet a burden unto my lord
 "the king? 36. Thy servant will go
 "a little way over Jordan with the
 "king: and why should the king re-
 "compense it me with such a reward?
 "37. Let thy servant, I pray thee,
 "turn back again, that I may die in
 "mine own city, *and be buried* by the
 "grave of my father, and of my mother:
 "but behold thy servant Chimham, let
 "him go over with my lord the king,

"and do to him what shall seem good
 "unto thee." 38. And the king an-
 swered, "Chimham shall go over with
 "me, and I will do to him that which
 "shall seem good unto thee: and what-
 "soever thou shalt require of me, *that*
 "will I do for thee." 39. And all the
 people went over Jordan: and when
 the king was come over, the king kissed
 Barzillai, and blessed him; and he
 returned unto his own place. 40. Then
 the king went on to Gilgal, and Chim-
 ham went on with him: and all the
 people of Judah (*z*) conducted the king,
 and also half the (*z*) people of Israel.
 41. And behold, all the men of Israel
 came to the king, and said unto the
 king, "Why have our brethren the
 "men of Judah stolen thee away, and
 "have brought the king and his house-
 "hold, and all David's men with him
 "over Jordan?" 42. And all the
 men of Judah answered the men of
 Israel, "Because the king *is* near of
 "kin to us: wherefore then be ye angry
 "for this matter? have we eaten at all
 "of the king's *cost*? or hath he given
 "us any gift?" 43. And the men of
 Israel answered the men of Judah, and
 said, "We have ten parts in the king,
 "and we have also more *right* in
 "David than ye: why then did ye
 "despise us, that our advice should
 "not be first had in bringing back our
 "king?" And the words of the men
 of Judah were fiercer than the words
 of the men of Israel.

CHAP. XXI.

THEN there was a (*a*) famine in the
 days of David three years, year after
 year; and David inquired (*b*) of the
 LORD. And the LORD answered, "*It*

(*z*) v. 40. "The people of Judah," i. e.
 "the two tribes of Judah and Benjamin."
 "The people of Israel," i. e. "the other
 "ten tribes."

(*a*) v. 1. "A famine." It began before
 Christ 1021.

(*b*) "Inquired." These inquiries were
 not unfrequent in those times; and God,
 except in special instances, vouchsafed to
 answer them. "When Saul" (who had
 forfeited all claim by disobedience) "*in-*

"quired of the Lord, the Lord answered
 "him not, neither by dreams, nor by urim,
 "nor by prophets. 1 Sam. xxviii. 6."
 And in Ezekiel's time God commands him
 to "speak unto the house of Israel, and
 "say unto them, "Thus saith the Lord,
 "Are ye come to *inquire* of me? As I
 "live, saith the Lord God, I will not be
 "*inquired* of by you. Ezek. xx. 3." And
 see Ezek. xx. 31. and xiv. 3. Instances in

"*is* for Saul, and for *his* bloody house, "because he slew the Gibeonites." 2. And the king called the Gibeonites, and said unto them, (now the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites, and the children of Israel had sworn (*c*) unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.) 3. Wherefore David said unto the Gibeonites, "What shall I "do for you? and wherewith shall I "make the atonement, that ye may bless "the inheritance (*d*) of the LORD?" 4. And the Gibeonites said unto him, "We will have no silver nor gold of "Saul, nor of his house, neither for us "shalt thou kill any man in Israel." And he said, "What you shall say, "that will I do for you." 5. And they answered the king, "The man that "consumed us, and that devised against "us, that we should be destroyed from "remaining in any of the coasts of "Israel, 6. Let seven men of his sons "be delivered unto us, and we will "hang them up unto the LORD in "Gibeah of Saul, *whom* the LORD did "choose." And the king said, "I will "give them." 7. But the king spared Mephibosheth the son of Jonathan the son of Saul, because of the LORD's oath (*e*) that *was* between them, between David and Jonathan the son of Saul. 8. But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth, and the five sons of

Michal (*g*) the daughter of Saul, whom she brought (*h*) up for Adriel the son of Barzillai the Meholathite. 9. And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley-harvest. 10. And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until (*i*) water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. 11. And it was told David what Rizpah the daughter of Aiah the concubine of Saul had done. 12. And David went and took the bones of Saul, and the bones of Jonathan his son, from the man of Jabesh-gilead, which had stolen them from the street of Bethshan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa. 13. And he brought up from thence the bones of Saul, and the bones of Jonathan his son: and they gathered the bones of them that were hanged. 14. And the bones of Saul and Jonathan his son, buried they in the country of Benjamin in Zelah in the sepulchre of Kish his father; and they performed all that the king commanded: and after that God was entreated for the land. 15. Moreover, the Philistines had yet war again with Israel, and David went down, and his servants with him, and

which God answered the inquiries occur, Judges xx. 26. 28.—1 Samuel x. 22.—1 Sam. xxiii. 2. 4.—2 Sam. ii. 1. &c. &c. Well, therefore, might Moses put the question, "What nation is there so great, "who hath God so nigh unto them, as "the Lord our God is in all things that "we" (the Israelites) "call upon him for." Deut. iv. 7."

(*c*) v. 2. "Sworn." "Joshua made "peace with them, and made a league "with them, to let them live: and the "princes of the congregation *swore* unto "them. Josh. ix. 15." It was for the breach, therefore, of this their league and oath that they were visited with this famine.

(*d*) v. 3. "The inheritance of the Lord," i. e. "the Israelites."

(*e*) v. 7. "Oath." David had *sworn* unto Jonathan that he would not cut off his kindness from Jonathan's house *for* ever: and they both swore in the name of the Lord, saying, "The Lord be between "me and thee, and between my seed and "thy seed for ever. 1 Sam. xx. 15. 42."

(*g*) v. 8. For "Michal" read "Merab," Michal's sister. It was Merab that was given in marriage to Adriel. See 1 Sam. xviii. 19.

(*h*) "Brought up for," or "bare to."

(*i*) v. 10. "Until water dropped," i. e. "till the time of rain."

fought against the Philistines; and David waxed faint. 16. And Ishbibe-nob, which *was* of the sons of the giant, (the weight of whose spear *weighed* three hundred (*k*) *shekels* of brass in weight) he being girded with a new sword, thought to have slain David. 17. But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David *swore* unto him, saying, "Thou shalt go no more out with us to battle, that thou quench not the light of Israel." 18. And it came to pass after this that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which *was* of the sons of the giant. 19. And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim a Bethlehemite slew the brother of Goliath the Gittite, the staff of whose spear *was* like a weaver's beam. 20. And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes; four and twenty in number; and he also was born to the giant. 21. And when he defied Israel, Jonathan the son of Shimeah (*l*) the brother of David slew him. 22. These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

CHAP. XXIV.

AND again the anger of the LORD was kindled against Israel, and he (*m*) moved David against them to say, "Go number Israel and Judah." 2. For the king said to Joab the captain of the host, which *was* with him, "Go now through all the tribes of Israel, from Dan even to Beer-sheba, and num-

ber (*n*) ye the people, that I may know the number of the people." 3. And Joab said unto the king, "Now the LORD thy God add unto the people (how many soever they be) an hundred-fold, and that the eyes of my lord the king may see *it*: but why doth my lord the king delight in this thing?" 4. Notwithstanding, the king's word prevailed against Joab, and against the captains of the host: and Joab and the captains of the host went out from the presence of the king, to number the people of Israel. 5. And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the river of Gad, and toward Jazer. 6. Then they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon. 7. And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba. 8. So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. 9. And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men. 10. And David's heart smote him after that he had numbered the people: and David said unto the LORD, "I have sinned greatly in that I have done: and now I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly." 11. For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer (*o*), saying. 12. "Go and

(*k*) v. 16. "300 shekels," rather more than ten pounds.

(*l*) v. 21. "Shimeah," or "Shammah," David's third brother. 1 Sam. xvi. 9. &c. — xvii. 13.

(*m*) v. 1. "He moved David," or "David was moved." The parallel place, 1 Chron. xxi. 1. is, "Satan stood up against Israel, and provoked David to number Israel." Both are reconciled, by considering God as

permitting Satan to tempt David. 2 Hales 385. B. C. 1017.

(*n*) v. 2. "Number, &c." an act of pride! culpable also, because it implied that he put confidence in the number of his people, when his whole confidence should have been in God.

(*o*) v. 11. "Seer," or "Prophet." 1 Sam. ix. 9.

"say unto David, Thus saith the LORD, "I offer thee three *things*; choose the "one of them, that I may *do it* unto "thee." 13. So Gad came to David, and told him, and said unto him, "Shall "seven years of famine come unto thee "in thy land? or wilt thou flee three "months before thine enemies, while "they pursue thee? or that there be "three days pestilence in thy land? "now advise, and see what answer I "shall return to him that sent me." 14. And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD, (for his mercies *are* great) and let me not fall into the hand of man. 15. So the LORD sent a pestilence upon Israel, from the morning even to the time appointed: and there died of the people from Dan even to Beersheba, seventy thousand men. 16. And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, "It is enough: stay now thine hand." And the angel of the LORD was by the threshing-place of Araunah the Jebusite. 17. And David spake unto the LORD when he saw the angel that smote the people, and said, "Lo, I have sinned, "and I have done wickedly: but these "sheep, what have they done? let thine "hand, I pray thee, be against me, and "against my father's house." 18. And Gad came that day to David, and said unto him, "Go up, rear an altar unto

"the LORD, in the threshing-floor of "Araunah the Jebusite." 19. And David, according to the saying of Gad, went up as the LORD commanded. 20. And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out and bowed himself before the king on his face upon the ground. 21. And Araunah said, "Wherefore is my lord the king come "to his servant?" And David said, "To buy the threshing-floor of thee, to "build an altar unto the LORD, that the "plague may be stayed from the people." 22. And Araunah said unto David, "Let my lord the king take and "offer up what *seemeth* good unto him: "Behold, *here be* oxen for burnt sacrifice, and threshing instruments and "other instruments of the oxen for "wood." 23. All these *things* did Araunah, as a king, give (*p*) unto the king. And Araunah said unto the king, "The LORD thy God accept thee." 24. And the king said unto Araunah, "Nay; but I will surely buy *it* of thee "at a price: neither will I offer burnt-offerings unto the LORD my God of "that which doth cost me nothing." So David bought the threshing floor and the oxen for fifty shekels of silver. 25. And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.

I. KINGS.

CHAP. XIII.

AND behold, there (*q*) came a man of God out of Judah, by the word of the LORD unto Bethel: and Jeroboam (*r*)

stood by the (*s*) altar to burn incense. 2. And he cried against the altar in the word of the LORD, and said, "O altar, "altar, thus saith the LORD, "Behold "a child shall be born unto the house

(*p*) v. 23. "Give," or "offer." David would not accept them.

(*q*) v. 1. "Came." B. C. 975.

(*r*) "Jeroboam," who was now king of Israel. The ten tribes rebelled against Rehoboam, Solomon's son, and made Je-

roboam their king: and from thenceforth the ten tribes formed a distinct kingdom.

(*s*) "The altar;" an altar he had illegally set up, to sacrifice to a golden calf. He was apprehensive if the ten tribes went up to sacrifice at Jerusalem, they

David, Josiah by name, and upon
 shall he offer the priests of the
 places that burn incense upon
 and men's bones shall be burnt
 upon thee." 3. And he gave a
 the same day, saying, "This is the
 which the LORD hath spoken;
 old the altar shall be rent, and
 ashes that *are* upon it shall be
 red out." 4. And it came to pass
 king Jeroboam heard the saying
 man of God, which had cried
 at the altar in Beth-el, that he put
 his hand on him, saying,
 hold on him." And his hand
 he put forth against him dried
 that he could not pull it in again
 5. The altar also was rent (*u*),
 the ashes poured out from the altar,
 ling to the sign which the man of
 had given by the word of the
 6. And the king answered and
 unto the man of God, "Intreat
 the face of the LORD thy God,
 pray for me, that my hand may
 estored me again." And the man
 d besought the LORD, and the
 hand was restored him again
 came as *it was* before. 7. And
 ing said unto the man of God,
 ne home with me, and refresh thy-
 and I will give thee a reward."
 d the man of God said unto the
 "If thou wilt give me half thine
 se, I will not go in with thee,
 her will I eat bread, nor drink
 er in this place: 9. For so was it
 ged me by the word of the LORD,
 ng, "Eat no bread, nor drink
 er, nor turn again by the same
 that thou camest." 10. So he
 another way, and returned not by
 ay that he came to Beth-el.
 ow there dwelt an old prophet in

Beth-el, and his sons came and told him
 all the words that the man of God had
 done that day in Beth-el: the words
 which he had spoken unto the king,
 them they told also to their father.
 12. And their father said unto them,
 "What way went he?" for his sons
 had seen what way the man of God
 went, which came from Judah. 13. And
 he said unto his sons, "Saddle me the
 ass." So they saddled him the ass,
 and he rode thereon, 14. and went
 after the man of God, and found him
 sitting under an oak; and he said unto
 him, "*Art* thou the man of God that
 camest from Judah?" And he said,
 "I *am*." 15. Then he said unto him,
 "Come home with me, and eat bread."
 16. And he said, "I may not return
 with thee, nor go in with thee:
 neither will I eat bread nor drink
 water with thee in this place. 17. For
 it was said to me by the word of the
 LORD, "Thou shalt eat no bread,
 nor drink water there, nor turn again
 to go by the way that thou camest."
 18. He said unto him, "I *am* a pro-
 phet also as thou *art*, and an angel
 spake unto me by the word of the
 LORD, saying, "Bring him back with
 thee into thine house, that he may
 eat bread, and drink water." *But* he
 lied unto him. 19. So he went back
 with him, and did eat bread in his
 house, and drank water. 20. And it
 came to pass as they sat at the table,
 that the word of the LORD came unto
 the prophet that brought him back:
 21. And he cried unto the man of God
 that came from Judah, saying, "Thus
 saith the LORD, Forasmuch as thou
 hast disobeyed the mouth of the
 LORD, and hast not kept the com-
 mandment which the LORD thy God

submit again to their former king,
 as now king of two tribes, Judah
 Benjamin, only; he therefore made
 calves of gold, and set one up in
 Dan, and the other in Beth-el, in open de-
 fiance of the second commandment and
 other of the mosaic injunctions, and
 led unto them. On this account he
 is really spoken of as "Jeroboam, the
 of Nebat, who made Israel to sin."

(*t*) v. 2. "Burnt." This was fulfilled at
 the distance of about 330 years. Josiah
 "spied the sepulchres that were in the
 mount, and took the bones out of the
 sepulchres, and burned them upon the
 altar, and polluted it. 2 Kings xxiii. 16.
 ante, 582."

(*u*) v. 5. "Rent, &c." so immediately was
 this sign fulfilled! and yet Jeroboam was
 not reclaimed.

"commanded thee," 22. but earnest "back, and hast eaten bread, and drunk water in the place of the which the LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers." 23. And it came to pass after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back. 24. And when he was gone, a lion met him by the way, and slew him; and his carcase was cast in the way, and the ass stood by it: the lion also stood by the carcase. 25. And behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt. 26. And when the prophet that brought him back from the way, heard thereof, he said, "It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD which he spake unto him." 27. And he spake to his sons, saying, "Saddle me the ass." And they saddled him. 28. And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass. 29. And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury

him. 30. And he laid his carcase in his own grave, and they mourned over him saying, "Alas, my brother." 31. And it came to pass after he had buried him, that he spake to his sons, saying, "When I am dead, then bury me in the sepulchre, wherein the man of God is buried; lay my bones beside his bones." 32. For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass." 33. After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places. 34. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

CHAP. XVII.

AND (a) Elijah (b) the Tishbite, who was of the inhabitants of Gilead, and unto Ahab (c), "As the LORD God of Israel liveth, before whom I stand, there shall not be dew (d) nor rain these years, but according to my word." 2. And the word of the LORD came unto him, saying, 3. "Get thee hence, and turn thee eastward, and hide thy self by the brook Cherith, that is before Jordan. 4. And it shall be, that thou shalt drink of the brook, and I have commanded the ravens (d)

(x) v. 32, 33. "The high places," used for idolatrous worship.

(y) "Of Samaria," where some of the ten tribes dwelt: the capital of Israel.

(z) v. 33. "Returned not." Josephus says, he was induced by the old prophet, (on account of the death of the prophet of Judah) to doubt his mission, and believe him an impostor. Jos. Antiq. B. 8. c. 3.

(a) v. 1. B. C. 910.

(b) "Elijah," a prophet of great resolution and firmness.

(c) "Ahab," the king of Israel: more wicked than all the kings before him. 1 Kings xvi. 33.

(d) "Dew nor rain," to endeavour to

reform the people, by depriving them of these ordinary blessings, and reducing them to want. This is supposed to have been the effect of Elijah's prayers: "Elijah prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months." James v. 17, 18. See 2 Hales, 421. Our Saviour mentions the time the drought continued Luke iv. 25. "The heaven was shut up three years and six months, when great famine was throughout all the land."

(d) v. 4, 6, "Ravens," or "Orebites," the neighbouring inhabitants. 2 Hales, 421.

"to feed thee there." 5. So he went, and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan. 6. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening: and he drank of the brook. 7. And it came to pass after a while, that the brook dried up, because there had been no rain in the land. 8. And the word of the LORD came unto him, saying, "9. Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." 10. So he arose, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, "Fetch me, I pray thee, a little water in a vessel, that I may drink." 11. And as she was going to fetch *it*, he called to her, and said, "Bring me, I pray thee, a morsel of bread in thine hand." 12. And she said, "As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and behold, I *am* gathering two sticks, that I may go in, and dress it for me and my son, that we may eat it, and die." 13. And Elijah said unto her, "Fear not; go, and do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son. 14. For thus saith the LORD God of Israel, "The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth rain upon the earth." 15. And she went and did according to the saying of Elijah: and she, and he, and her house did eat *many* days. 16. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah. 17. And it came to

pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore that there was no breath left in him. 18. And she said unto Elijah, "What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?" 19. And he said unto her, "Give me thy son." And he took him out of her bosom, and carried him up into a loft where he abode, and laid him upon his own bed. 20. And he cried unto the LORD, and said, "O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?" 21. And he stretched himself upon the child three times, and cried unto the LORD, and said, "O LORD my God, I pray thee, let this child's soul come into him again." 22. And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. 23. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, "See, thy son liveth." 24. And the woman said to Elijah, "Now by this I know that thou *art* a man of God, and *that* the word of the LORD in thy mouth *is* truth."

CHAP. XVIII.

AND it came to pass *after* many days, that the word of the LORD came to Elijah in the third (*e*) year, saying, "Go, shew thyself unto Ahab; and I will send rain upon the earth." 2. And Elijah went to shew himself unto Ahab. And *there was* a sore famine (*g*) in Samaria. 3. And Ahab called Obadiah, which *was* the governor of *his* house. (Now Obadiah feared the LORD greatly: 4. For it was *so*, when Jezebel (*h*) cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed

(*e*) v. 1. "Third year," i. e. "of drought:" at Elijah's prayer God had withheld the rain for three years. See note on verse 1.

(*g*) v. 2. "Famine," in consequence of the drought.

(*h*) v. 4. "Jezebel," "Ahab's wife;" a Zidonian, who stirred up Ahab to many of his sins.

them with bread and water.) 5. And Ahab said unto Obadiah, "Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive: that we lose not all (i) the beasts." 6. So they divided the land between them to pass through-out it: Ahab went one way by himself, and Obadiah went another way by himself. 7. And as Obadiah was in the way, behold Elijah met him: and he knew him, and fell on his face, and said, "Art thou that my lord Elijah?" 8. And he answered him, I am: go tell thy lord, Behold, Elijah is here." 9. And he said, "What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab to slay me?" 10. As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. 11. And now thou sayest, "Go tell thy lord, Behold, Elijah is here." 12. And it shall come to pass, as soon as I am gone from thee, that the spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth. 13. Was it not told my lord, what I did when Jezebel slew the prophets of the LORD? how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? 14. And now thou sayest, "Go tell thy lord, Behold, Elijah is here: and he shall slay me." 15. And Elijah said, "As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day." 16. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. 17. And it came to pass when Ahab saw Elijah, that Ahab said unto him,

"Art thou he that troubleth (k) Israel?" 18. And he answered, "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim (l). 19. Now therefore send and gather to me all Israel unto mount Carmel, and the prophets of Baal (l) four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." 20. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. 21. And Elijah came unto all the people, and said, "How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him." And the people answered him not a word. 22. Then said Elijah unto the people, "I, even I only remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men. 23. Let them therefore give us two bullocks, and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: 24. And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire (m), let him be God." And all the people answered and said, "It is well spoken." 25. And Elijah said unto the prophets of Baal, "Choose you one bullock for yourselves, and dress it first; for ye are many: and call on the name of your gods, but put no fire under." 26. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, "O Baal, hear us." But there was no voice, nor any that answered. And they leapt upon the altar which was made. 27. And it came to pass at noon, that Elijah mocked them, and said, "Cry aloud:

(i) v. 5. "All the beasts," for want of water.

(k) v. 17. "Troubleth Israel," by having prayed for the drought, which caused the famine. See James v. 17, 18.

(l) v. 18, 19. "Baalim," and "Baal," heathen idols.

(m) v. 24. "By fire." A challenge they could not well decline, because Baal stood for the sun, the source of light and heat.

"for he (*n*) is a god, either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." 28. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. 29. And it came to pass, when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice; that there was neither voice, nor any to answer, nor any that regarded. 30. And Elijah said unto all the people, "Come near unto me." And all the people came near unto him: And he repaired the altar of the LORD that was broken down. 31. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word (*o*) of the LORD came, saying, "Israel shall be thy name." 32. And with the stones he built an altar in the name of the LORD; and he made a trench about the altar, as great as would contain two measures of seed. 33. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, "Fill four barrels with water, and pour it on the burnt-sacrifice, and on the wood." 34. And he said, "Do it the second time:" and they did it the second time. And he said, "Do it the third time:" and they did it the third time. 35. And the water ran round about the altar, and he filled the trench also with water. 36. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, "LORD God of Abraham, Isaac, and of Israel, let it be known this day, that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word." 37. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned (*p*) their heart back again." 38. Then

the fire of the LORD fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. 39. And when all the people saw it, they fell on their faces: and they said: "The LORD he is the God, the LORD he is the God." 40. And Elijah said unto them, "Take the prophets of Baal, let not one of them escape:" and they took them; and Elijah brought them down to the brook Kishon, and slew them there. 41. And Elijah said unto Ahab, "Get thee up, eat and drink, for there is a sound of abundance of rain." 42. So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel, and he cast himself down upon the earth, and put his face between his knees. 43. And said to his servant, "Go up now, look toward the sea." And he went up, and looked, and said, "There is nothing." And he said, "Go again seven times." 44. And it came to pass at the seventh time, that he said; "Behold, there ariseth a little cloud out of the sea, like a man's hand." And he said, "Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not." 45. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel (*q*). 46. And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab, to the entrance of Jezreel.

CHAP. XIX.

AND Ahab told Jezebel all (*r*) that Elijah had done, and withall how he had slain all the prophets with the sword. 2. Then Jezebel sent a messenger unto Elijah, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them, by to-morrow about this time." 3. And

(*n*) v. 27. "He is a god, &c." ironically.
 (*o*) v. 31. "The word, &c." Gen. xxxii.
 28. "Thy name shall be called no more Jacob, but Israel."

(*p*) v. 37. "Turned their heart back

"again," i. e. "attempted to reclaim them, to bring them back again to thee."

(*q*) v. 45. "Jezreel," where Ahab lived. See 1 Kings xxi. 1. post, 589.

(*r*) v. 1. "All, &c." See the preceding chap.

when he saw *that*, he arose and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there. 4. But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he requested for himself that he might die (*s*), and said, "It is enough, now "O LORD, take away my life: for I *am* "not better than my fathers." 5. And as he lay and slept under a juniper-tree, behold then an angel touched him, and said unto him, "Arise and eat." 6. And he looked, and behold, *there was* a cake baked on the coals, and a cruse of water at his head: and he did eat and drink, and laid him down again. 7. And the angel of the LORD came again the second time, and touched him, and said, "Arise and eat, because the journey *is* "too great for thee." 8. And he arose, and did eat and drink, and went in the strength of that meat forty (*t*) days and forty nights, unto Horeb (*u*) the mount of God. 9. And he came thither unto a cave, and lodged there; and behold, the word of the LORD *came* to him, and he said unto him, "What doest thou "here, Elijah?" 10. And he said, "I "have been very jealous for the LORD "God of hosts: for the children of "Israel have forsaken thy covenant, "thrown down thine altars, and slain "thy prophets with the sword; and I, "even I only am left, and they seek my "life to take it away." 11. And he said, "Go forth, and stand upon the mount

"before the LORD." And behold (*x*), the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake: 12. And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice (*y*). 13. And it was so, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave: and behold *there came* a voice unto him, and said, "What doest thou here, Elijah?" 14. And he said, "I have been very "jealous for the LORD God of hosts: "because the children of Israel have "forsaken thy covenant, thrown down "thine altars, and slain thy prophets "with the sword; and I, *even* I only "am left, and they seek my life to take "it away." 15. And the LORD said unto him, "Go, return on thy way to "the wilderness of Damascus: and "when thou comest, anoint Hazael to "be king over Syria. 16. And Jehu the "son of Nimshi shalt thou anoint to be "king over Israel: and Elisha the son "of Shaphat of Abel-meholah shalt "thou anoint to be prophet in thy room. "17. And it shall come to pass, *that* "him that escapeth the sword of Ha- "zael, shall Jehu slay: and him that "escapeth from the sword of Jehu, shall "Elisha slay. 18. Yet (*z*) I have left

(*s*) v. 4. "Die." This gave occasion to St. James's observation, that Elijah (whom he calls Elias) was a man subject to like passions as we are. James v. 17.

(*t*) v. 8. "Forty days and forty nights." The same length of time Moses was without food upon the Mount, and our Saviour in the Wilderness.

(*u*) v. 8. "Horeb," or "Sinai," where God had his communications with Moses, and perhaps the same mountain in which the transfiguration occurred, when Moses and Elias (i. e. Elijah) appeared talking with our Saviour. One object in the transfiguration might be, to intimate to the Apostles who witnessed it, that *Christ* was the person who in the former instances had appeared to Moses and Elias.

(*x*) v. 11. "And behold the Lord passed by, and a great and strong wind, &c." or rather, "Lo, the Lord is about to pass by:" "and behold a great and strong wind, &c. 2 Hales 424." So Sept.

(*y*) v. 12. At the end, the Alexandrine Greek version adds, "and *there was* the Lord, 2. Hales 424."

(*z*) v. 18. "Yet have I left, &c." A rebuke to Elijah for his despair, as in verse 4. and for intimating that *he only* was left, &c. Allusion is made hereto, Eccclus. xlviii. 7. when, in speaking of other occurrences to Elijah, this is introduced: "Who hearest "the rebuke of the Lord in Sinai." And see Rom. xi. 4.

"me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." 19. So he departed thence, and found Elisha the son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast (a) his mantle upon him. 20. And he left the oxen, and ran after Elijah, and said, "Let me, I pray thee, kiss my father and my mother, and then I will follow thee." And he said unto him, "Go back again; for what have I done to thee?" 21. And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat: then he arose, and went after Elijah, and ministered unto him.

CHAP. XXI.

AND (b) it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria (c). 2. And Ahab spake unto Naboth, saying, "Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house, and I will give thee for it a better vineyard than it: or if it seem good to thee, I will give thee the worth of it in money." 3. And Naboth said to Ahab, "The Lord (d) forbid it me, that I should give the inheritance of my fathers unto thee." 4. And Ahab came into his house, heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face, and would eat no bread. 5. But Jezebel his

wife came to him, and said unto him, "Why is thy spirit so sad, that thou eatest no bread?" 6. And he said unto her, "Because I spake unto Naboth the Jezreelite, and said unto him, 'Give me thy vineyard for money; or else if it please thee, I will give thee another vineyard for it:' and he answered, 'I will not give thee my vineyard.'" 7. And Jezebel his wife said unto him, "Dost thou (e) now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry: I will (g) give thee the vineyard of Naboth the Jezreelite." 8. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. 9. And she wrote in the letters, saying, "Proclaim a fast, and set Naboth on high among the people: 10. And set two men, sons of Belial (h), before him, to bear witness against him, saying, 'Thou didst blaspheme God and the king:' and then carry him out, and stone him that he may die." 11. And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. 12. They proclaimed a fast, and set Naboth on high among the people. 13. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, "Naboth did blaspheme God and the king." Then they carried him forth out of the city, and stoned him with stones, that he died. 14. Then they sent to Jezebel, saying, "Naboth is stoned, and is dead." 15. And it came to pass, when Jezebel heard that Naboth was stoned, and was

(a) v. 19. "Cast his mantle upon him," to intimate, that he was to bear the great prophetic office Elijah had sustained.

(b) v. 1. Before Christ 900.

(c) "Samaria," the capital of Israel.

(d) v. 3. "The Lord forbid it me." The sale of lands was against the Levitical law (Levit. xxv. 23.); and if land descended upon a woman, she was not to marry out of her own tribe, that the inheritance might

not pass from tribe to tribe (Numb. xxxvi. 6 to 9). Naboth's refusal, therefore, was not of caprice, but duty, and Ahab's request against the law.

(e) v. 7. "Dost thou now govern, &c." "Art thou indeed king, and canst thou not accomplish this wish?"

(g) a. 7. "I will give thee, &c." A wicked abuse of power!

(h) v. 10. "Belial," i. e. "wickedness."

dead, that Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead." 16. And it came to pass when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it. 17. And the word of the LORD came to Elijah the Tishbite, saying, 18. "Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. 19. And thou shalt speak unto him, saying, Thus saith the LORD, "Hast thou killed, and also taken possession?" And thou shalt speak unto him, saying, "Thus saith the LORD, "In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." 20. And Ahab said to Elijah, "Hast thou found me, O mine enemy?" And he answered, "I have found thee: because thou hast sold thyself to work evil in the sight of the LORD. 21. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him (k) that is shut up, and left in

Israel, 22. And will make thine house like the house of Jeroboam, (l) the son of Nebat, and like the house of Baasha the (m) son of Abijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin." 23. And of Jezebel also spake the LORD, saying, "The dogs shall eat (n) Jezebel by the wall of Jezreel. 24. Him that dieth of Ahab in the city, the dogs shall eat: and him that dieth in the field, shall the fowls of the air eat." 25. But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel (o) his wife stirred up. 26. And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel. 27. And it came to pass when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. 28. And the word of the LORD came to Elijah the Tishbite, saying, 29. "Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not (p) bring the evil in his days: but in his sons days will I bring the evil upon his house."

(i) v. 19. "Thy blood." Accomplished accordingly, post, 592. 1 Kings xxii. 38. in Ahab's case; and again in the case of Jehoram his son, 2 Kings ix. 25, 26. post, 597.

(k) v. 21. "Him that is shut up, and left." A common expression to denote entire destruction, without letting one escape: the first expression in the text including every one that goeth out of his house, and this every one that stays at home. See 1 Kings xiv. 10. — 2 Kings ix. 8. See also 2 Kings xiv. 26. "The Lord saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any keeper in Israel."

(l) v. 22. "Jeroboam." See ante, 1 Kings xiii. i.

(m) "Baasha," who had conspired against Jeroboam's son, and obtained the kingdom: a wicked king, against whom God pronounced this denunciation: "Behold

"I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam, the son of Nebat. 1 Kings xvi. 3." About a year after this prophecy Zimri conspired against Baasha, and slew him, and all his house. 1 Kings xvi. 9 to 12.

(n) v. 23. "Eat Jezebel." Accomplished accordingly about 15 years afterwards. By Jehu's command she was thrown out of her window at Jezreel; and when he sent shortly afterwards to have her taken up and buried, "they found no more of her than the skull, and the feet, and the palms of her hands. 2 Kings ix. 30 to 35."

(o) v. 25. "Jezebel." She was a stranger, daughter of Ethbaal, king of the Zidonians. 1 Kings xvi. 32.

(p) v. 29. "Not bring." So that an act of humility towards God, even in a most wicked king, suspended God's vengeance!!

CHAP. XXII.

AND they continued three years without (*q*) war between Syria and Israel. 2. And it came to pass in the third (*r*) year, that Jehoshaphat the king of Judah came down to the king of Israel. 3. (And the king of Israel said unto his servants, "Know ye that Ramoth in Gilead is our's, and we be still, and take it not out of the hand of the king of Syria?") 4. And he said unto Jehoshaphat, "Wilt thou go with me to battle to Ramoth-gilead?" And Jehoshaphat said to the king of Israel, "I am as thou art, my people as thy people, my horses as thy horses." 5. And Jehoshaphat said unto the king of Israel, "Enquire (*s*), I pray thee, at the word of the LORD to-day." 6. Then the king of Israel gathered the prophets (*t*) together, about four hundred men, and said unto them, "Shall I go against Ramoth-gilead to battle, or shall I forbear?" And they said, "Go up; for the LORD shall deliver it into the hand of the king." 7. And Jehoshaphat said, "Is there not here a prophet of the LORD besides, that we might enquire of him?" 8. And the king of Israel said unto Jehoshaphat, "There is yet one man (Micaiah the son of Imlah) by whom we may enquire of the LORD; but I hate him, for he doth not prophesy good concerning me, but evil." And Jehoshaphat said, "Let not the king say so." 9. Then the king of Israel called an

(*q*) v. 1. "Without war." Benhadad, king of Syria, had invaded Samaria two successive years; and in each year God assisted Ahab, and enabled him to slay the Syrians with a great slaughter. The second year 127,000 were slain, and Ahab had Benhadad in his power; but he made a covenant with him, and sent him away. This displeased God, and he denounced against Ahab, "because thou hast let go out of thy hand, a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people. 1 Kings xx."

(*r*) v. 2. "Third year," of this peace. B. C. 897.

officer, and said, "Hasten *hither* Micaiah the son of Imlah." 10. And the king of Israel, and Jehoshaphat the king of Judah, sat each on his throne, having put on their robes, in a void place, in the entrance of the gate of Samaria, and all the prophets prophesied before them. 11. And Zedekiah the son of Chenaanah made him horns of iron: and he said, "Thus saith the LORD, "With these shalt thou push the Syrians, until thou have consumed them." 12. And all the prophets prophesied so, saying, "Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the king's hand." 13. And the messenger that was gone to call Micaiah, spake unto him, saying, "Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is good*." 14. And Micaiah said, "As the LORD liveth, what the LORD saith unto me, that will I speak." 15. So he came to the king, and the king said unto him, "Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear?" and he answered him, "Go and prosper: for the LORD shall deliver it into the hand of the king." 16. And the king said unto him, "How many times shall I adjure thee, that thou tell me nothing but *that which is true* in the name of the LORD?" 17. And he said, "I saw all Israel scattered upon the hills,

(*s*) v. 5. "Enquire, &c." See ante, 579. note on 2 Sam. xxi. 1.

(*t*) v. 6. "Prophets," probably, "the prophets of Baal." They amounted before Elijah's contest with them (1 Kings xviii. 22.) to 450. And though it is stated, (1 Kings xviii. 40.) that Elijah afterwards brought them down to the brook Kishon, and slew them there, there can be little doubt but that they were replaced. In 2 Kings iii. 13. when Elisha refused to inquire of the Lord for Jehoram king of Israel Ahab's son, he said to him, "What have I to do with thee; get thee to the prophets of thy father, and the prophets of thy mother;" as if there were such prophets still in being.

"as sheep that have not a shepherd: "and the LORD said, These have no master, let them return every man to his house in peace." 18. And the king of Israel said unto Jehoshaphat, "Did I not tell thee, that he would prophesy no good concerning me, but evil?" 19. And he (u) said, "Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left. 20. And the LORD said, "Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead?" And one said on this manner, and another said on that manner. 21. And there came forth a spirit, and stood before the LORD, and said, "I will persuade him." 22. And the LORD said unto him, "Wherewith?" And he said, "I will go forth, and I will be a lying spirit in the mouth of all his prophets." And he said, "Thou shalt persuade him, and prevail also: go forth, and do so." 23. Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee." 24. But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, "Which way went the Spirit of the LORD from me to speak unto thee?" 25. And Micaiah said, "Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself." 26. And the king of Israel said, "Take Micaiah, and carry him back unto Ammon the governor of the city, and to Joash the king's son; 27. and say, "Thus saith the king, "Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace." 28. And Micaiah said, "If thou return at all in peace, the LORD hath not spoken by me." And he said, "Hearken, O people, every one of you." 29. So the king of Israel and Jehoshaphat the king of

Judah went up to Ramoth-gilead. 30. And the king of Israel said unto Jehoshaphat, "I will disguise myself and enter into the battle, but put thou on thy robes." And the king of Israel disguised himself, and went into the battle. 31. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, "Fight neither with small nor great, save only with the king of Israel." 32. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, "Surely it is the king of Israel." And they turned aside to fight against him: and Jehoshaphat cried out. 33. And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him. 34. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, "Turn thine hand, and carry me out of the host; for I am wounded." 35. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. 36. And there went a proclamation throughout the host about the going down of the sun, saying, "Every man to his city, and every man to his own country." 37. So the king died, and was brought to Samaria; and they buried the king in Samaria. 38. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour, according unto the word of the LORD which he (x) spake. 39. Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel? 40. So Ahab slept with his fathers; and Ahaziah his son reigned in his stead. 41. And Jehoshaphat the

(u) v. 19. "He," i. e. "Micaiah."

(x) v. 38. "He spake." Ante, 590. 1 Kings xxi. 19.

son of Asa, began to reign over Judah in the fourth year (*y*) of Ahab king of Israel. 42. Jehoshaphat was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem: and his mother's name was Azubah the daughter of Shilhi. 43. And he walked in all the ways of Asa his father, he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless the high places were not taken away; *for* the people offered and burnt incense yet in the high places (*z*). 44. And Jehoshaphat made peace with the king of Israel. 45. Now the rest of the acts of Jehoshaphat, and his might that he shewed, and *how* he warred, *are* they not written in the book of the chronicles of the kings of Judah? 46. And the (*a*) remnant of the sodomites which remained in the days of his father Asa, he took out of the land. 47. *There was* then no king in Edom: a deputy *was* king. 48. Jeho-

shaphat made ships of (*b*) Tarshish to go to Ophir for gold; but they went not; for the ships were broken at Eziongeber. 49. Then said Ahaziah the son of Ahab unto Jehoshaphat, "Let my servants go with thy servants in the ships;" but Jehoshaphat would not. 50. And Jehoshaphat slept (*c*) with his fathers, and was buried with his fathers in the city of David his father (*d*): and Jehoram his son reigned in his stead. 51. Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth (*e*) year of Jehoshaphat king of Judah, and reigned two years over Israel. 52. And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin. 53. For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

II. KINGS.

CHAP. II.

AND it came (*g*) to pass when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. 2. And Elijah said unto Elisha, "Tarry here, I pray thee: for the LORD hath sent me to Beth-el." And Elisha said unto him, "As the LORD liveth, and as thy soul liveth, I will not leave thee." So they went down to Beth-el. 3. And the sons of the prophets that were at Beth-el, came forth to Elisha, and said unto him, "Knowest thou that the LORD will take away thy master from thy head to-day?" And he said, "Yea, I know it, hold you your peace." 4. And

Elijah said unto him, "Elisha, Tarry here, I pray thee: for the LORD hath sent me to Jericho." And he said, "As the LORD liveth, and as thy soul liveth, I will not leave thee." So they came to Jericho. 5. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, "Knowest thou that the LORD will take away thy master from thy head to-day?" And he answered, "Yea, I know it, hold you your peace." 6. And Elijah said unto him, "Tarry, I pray thee, here: for the LORD hath sent me to Jordan." And he said, "As the LORD liveth, and as thy soul liveth, I will not leave thee." And they two went on. 7. And fifty men of the sons

(*y*) v. 41. "Fourth year." B. C. 913.

(*z*) v. 43. "The high places," for idolatrous worship.

(*a*) v. 46, 47, 48, 49, are omitted in Sept.

(*b*) v. 48. Omit "of Tarshish." 1 Wall, 244.

(*c*) v. 50. "Slept." B. C. 889.

(*d*) "Father," i. e. "ancestor, one of his forefathers."

(*e*) v. 51. "Seventeenth," or rather "20th." 2 Hales, 410." Jehoshaphat's reign began B. C. 913.

(*g*) v. 1. "Came to pass." B. C. 896:

of the prophet went, and stood to view afar off: and they two stood by Jordan. 8. And Elijah took his mantle, and wrapt *it* together, and smote the waters, and they were divided (*h*) hither and thither, so that they two went over on dry ground. 9. And it came to pass when they were gone over, that Elijah said unto Elisha, "Ask what I shall do for thee, before I be taken away from thee." And Elisha said, "I pray thee, let a double (*i*) portion of thy spirit be upon me." 10. And he said, "Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so*." 11. And it came to pass as they still went on and talked, that behold, *there appeared* a chariot of fire and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven. 12. And Elisha saw *it*, and he cried, "My father, my father, the chariot of Israel, and the horsemen thereof." And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. 13. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan. 14. And he took the mantle of Elijah that fell from him, and smote the waters, and said, "Where *is* the LORD God of Elijah?" and when he also had smitten the waters, they parted hither and thither: and Elisha went over. 15. And when the sons of the prophets which (*k*) *were* to view at Jericho, saw him, they said, "The spirit of Elijah doth rest on Elisha." And they came to meet him, and bowed themselves to the ground before him: 16. And they said unto him, "Behold now, there be with thy servants fifty strong men, let them go, we pray thee, and seek thy master: lest peradventure the spirit of the LORD hath taken him up, and cast him upon

"some mountain, or into some valley." And he said, "Ye shall not send." 17. And when they urged him till he was ashamed, he said, "Send." They sent therefore fifty men, and they sought three days, but found him not. 18. And when they came again to him, (for he tarried at Jericho) he said unto them, "Did I not say unto you, "Go not?" 19. And the men of the city said unto Elisha, "Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground barren." 20. And he said, "Bring me a new cruse, and put salt therein." And they brought *it* to him. 21. And he went forth unto the spring of the waters, and cast the salt in there, and said, "Thus saith the LORD, "I have healed these waters; there shall not be from thence any more death, or barren land. 22. *So* the waters were healed unto this day, according to the saying of Elisha which he spake. 23. And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, "Go up, thou bald-head; go up, thou bald-head." 24. And he turned back, and looked on them, and cursed them in the name of the LORD: and there came forth two she bears out of the wood, and tare forty and two children of them. 25. And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. V.

Now (*l*) Naaman, captain of the host of the king (*m*) of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria; he was also a mighty man in valour, *but he was a leper*. 2. And the Syrians had gone out by companies, and had brought away

(*h*) v. 8. "Divided." A similar miracle to that in Josh. iii. between 500 and 600 years before.

(*i*) v. 9. "A double portion." A wise request! Not riches or earthly power!

(*k*) v. 15. "Which were to view." See v. 7. "The fifty who went to watch Elijah and Elisha."

(*l*) v. 1. Before Christ, 894.

(*m*) "King of Syria." Benhadad.

captive out of the land of Israel a little maid, and she waited on Naaman's wife. 3. And she said unto her mistress, "Would God my lord were with the prophet that is in Samaria: for he would recover him of his leprosy." 4. And one went in, and told his lord, saying, "Thus and thus saith the maid that is of the land of Israel." 5. And the king of Syria said, "Go to, go, and I will send a letter unto the king of Israel." And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. 6. And he brought the letter to the king (n) of Israel, saying, "Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy." 7. And it came to pass when the king of Israel had read the letter, that he rent his clothes, and said, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me." 8. And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, "Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel." 9. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. 10. And Elisha sent a messenger unto him, saying, "Go and wash in Jordan seven times, and thy flesh shall come again unto thee, and thou shalt be clean." 11. But Naaman was wroth, and went away, and said, "Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. 12. Are not Abana and Phar-

par, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?" So he turned, and went away in a rage. 13. And his servants came near, and spake unto him, and said, "My father, If the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, 'Wash and be clean?' 14. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. 15. And he returned to the man of God, he and all his company, and came, and stood before him: and he said, "Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant." 16. But he said, "As the Lord liveth, before whom I stand, I will receive none." And he urged him to take it, but he refused. 17. And Naaman said, "Shall there not then, I pray thee, be given to thy servant two mules burden of earth? for thy servant will henceforth offer neither burnt-offering (o) nor sacrifice unto other gods, but unto the Lord. 18. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing." 19. And he said unto him, "Go, in peace." So he departed from him a little way. 20. But Gehazi the servant of Elisha the man of God, said, "Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but as the Lord liveth, I will run after him, and take some what of him." 21. So Gehazi followed

(n) v. 6. "King of Israel, i. e. "Jehoram, the son of Ahab."

(o) v. 17. "Burnt-offering nor sacrifice."

So that burnt-offerings and sacrifices were in use amongst the Syrians. See ante, 506. note on Gen. iii. 21.

"after Naaman: and when Naaman saw *him* running after him, he lighted down from his chariot to meet him, and said, "*Is all well?*" 22. And he said, "All *is* well: my master hath sent me, saying, "Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments." 23. And Naaman said, "Be content, take two talents." And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants, and they bare *them* before him. 24. And when he came to the tower, he took *them* from their hand, and bestowed *them* in the house; and he let the men go, and they departed. 25. But he went in, and stood before his master; and Elisha said unto him, "Whence comest thou, Gehazi?" And he said, "Thy servant went no whither." 26. And he said unto him, "Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *is it* a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men servants, and maid servants? 27. The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever." And he went out (*p*) from his presence a leper as *white* as snow.

CHAP. IX.

AND Elisha the prophet called (*q*) one of the children of the prophets, and said unto him, "Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead. 2. And when thou comest thither, look out there (*r*) Jehu the son of

Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber. 3. Then take the box of oil, and pour *it* on his head, and say, "Thus saith the LORD, "I have anointed thee king over Israel: then open the door and flee, and tarry not." 4. So the young man, *even* the young man the prophet, went to Ramoth-gilead. 5. And when he came, behold, the captains of the host *were* sitting; and he said, "I have an errand to thee, O captain." And Jehu said, "Unto which of all us?" and he said, "To thee, O captain." 6. And he arose, and went into the house, and he poured the oil on his head, and said unto him, "Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *and* over Israel. 7. And thou shalt smite the house (*s*) of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. 8. For (*t*) the whole house of Ahab shall perish, and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel. 9. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. 10. And the dogs shall eat Jezebel (*u*) in the portion of Jezreel, and *there shall be none* to bury *her*." And he opened the door, and fled. 11. Then Jehu came forth to the servants of his lord, and *one* said unto him, "*Is all well?* wherefore came this mad *fellow* to thee?" And he said unto them, "Ye know the man, and his communication." 12. And they said, "*It is false*, tell us now." And he said, "Thus and thus spake

(*p*) v. 27. "Went out, &c." An instance of *speedy* vengeance; the punishment following *immediately* upon the offence!

(*q*) v. 1. "Called." Before Christ, 884.

(*r*) v. 2. "Jehu." In 1 Kings xix. 16. ante, 588. Elijah was ordered to anoint him king.

(*s*) v. 7. "House of Ahab." Joram, Ahab's son, was then on the throne.

(*t*) v. 8, 9, 10. A repetition of the denunciation, 1 Kings xxi. 21, 22, 23. ante, 590.

(*u*) v. 10. "Jezebel." Ahab's widow, Joram's mother.

"he to me, saying, "Thus saith the LORD, "I have anointed thee king over Israel." 13. Then they hastened, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, "Jehu is king." 14. So Jehu, the son of Jehoshaphat the son of Nimshi, conspired against Joram: (now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria: 15. But king Joram was returned to be healed in Jezreel, of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, "If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel." 16. So Jehu rode in a chariot, and went to Jezreel, (for Joram lay there.) And Ahaziah king of Judah was come down to see Joram. 17. And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, "I see a company." And Joram said, "Take an horseman, and send to meet them, and let him say, "Is it peace?" 18. So there went one on horseback to meet him, and said, "Thus saith the king, "Is it peace?" And Jehu said, "What hast thou to do with peace? turn thee behind me." And the watchman told, saying, "The messenger came to them, but he cometh not again." 19. Then he sent out a second on horseback, which came to them, and said, "Thus saith the king, "Is it peace?" And Jehu answered, "What hast thou to do with peace? turn thee behind me." 20. And the watchman told, saying, "He came even unto them, and cometh not again; and the driving is like the driving of Jehu the son of Nimshi: for he driveth furiously." 21. And

Joram said, "Make ready." And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. 22. And it came to pass, when Joram saw Jehu, that he said, "Is it peace, Jehu?" And he answered, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" 23. And Joram turned his hands, and fled, and said to Ahaziah, "There is treachery, O Ahaziah." 24. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. 25. Then said Jehu to Bidkai his captain, "Take up and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden (x) upon him." 26. "Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD." Now therefore take and cast him into the plat of ground, according to the word of the LORD." 27. But when Ahaziah the king of Judah saw this, he fled by the way of the garden house: And Jehu followed after him, and said, "Smite him also in the chariot." And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there. 28. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David. 29. And in the eleventh year of Joram the son of Ahab began Ahaziah (y) to reign over Judah. 30. And when Jehu was come to Jez-

(x) v. 25. "This burthen," i. e. what is mentioned in verse 26. And see 1 Kings xii. 19. "Thou shalt speak unto him (Ahab), saying, "Thus saith the Lord, "In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." So that this was verified to Joram, as well as Ahab.

(y) v. 29. "Ahaziah." He walked in the way of the house of Ahab, and did evil in the sight of the Lord, as did the house of Ahab: for he was Ahab's son-in-law. His mother was Athaliah, daughter of Ahab, and granddaughter of Omri king of Israel. 2 Kings viii. 18. 26, 27.

reel, Jezebel heard of it, and she painted her face, and tired her head, and looked out at a window. 31. And as Jehu entered in at the gate, she said, "Had Zimri (z) peace, who slew his master?" 32. And he lifted up his face to the window, and said, "Who is on my side, who?" And there looked out to him two or three eunuchs. 33. And he said, "Throw her down." So they threw her down; and some of her blood was sprinkled on the wall, and on the horses: and he trod her underfoot. 34. And when he was come in he did eat and drink, and said, "Go, see now this cursed woman, and bury her: for she is a king's (a) daughter." 35. And they went to bury her; but they found no more of her than the scull, and the feet, and the palms of her hands. 36. Wherefore they came again and told him: And he said, "This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, 'In the portion of Jezreel shall dogs eat the flesh of Jezebel.'" 37. And the carcase of Jezebel shall be as the dung upon the face of the field in the portion of Jezreel; so that they shall not say, "This is Jezebel."

CHAP. X.

AND Ahab had seventy sons in Samaria: and Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel (b), to the elders, and to them that brought up Ahab's children, saying, 2. "Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city

"also, and armour: 3. Look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house." 4. But they were exceedingly afraid, and said, "Behold, two (c) kings stood not before him: how then shall we stand?" 5. And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, "We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes." 6. Then he wrote a letter the second time to them, saying, "If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time." (now the king's sons being seventy persons, were with the great men of the city, which brought them up.) 7. And it came to pass when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel. 8. And there came a messenger, and told him, saying, "They have brought the heads of the king's sons." And he said, "Lay ye them in two heaps at the entering of the gate, until the morning." 9. And it came to pass in the morning, that he went out, and stood, and said to all the people, "Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these? 10. Know now, that there shall fall unto the earth nothing of the word (d) of the LORD, which the

(z) v. 31. "Zimri." He conspired against Baasha, and slew him and all his house: but he reigned only seven days in Tirzah, for all Israel made Omri king. Omri took Tirzah; and then Zimri "went into the palace of the king's house, and burnt the king's house over him with fire, and died." 1 Kings xvi. 9 to 11. "and 15 to 28."

(a) v. 34. "A king's daughter." The daughter of Ethbaal, king of the Zidonians. 1 Kings xvi. 31.

(b) v. 1. "Jezreel," or "Samaria. Sept."

(c) v. 4. "Two kings," viz. "Joram, king of Israel, and Ahaziah, king of Judah."

(d) v. 10. 17. "The word (or saying) of the Lord." See ante, 590. 1 Kings xxi. 21. and 596. 2 Kings ix. 8. "I will bring evil upon thee, and will take away thy posterity;" and "the whole house of Ahab shall perish."

"LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake by his servant "Elijah." 11. So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left none remaining. 12. And he arose and departed, and came to Samaria. *And as he was* at the shearing-house in the way, 13. Jehu met with the brethren of Ahaziah king of Judah, and said, "Who *are* ye?" And they answered, "We *are* the brethren of Ahaziah, and we go down to salute the children of the king (e) and the children of the queen." 14. And he said, "Take them alive." And they took them alive, and slew them at the pit of the shearing-house, *even* two and forty men; neither left he any of them. 15. And when he was departed thence, he lighted on Jehonadab the son of Rechab, *coming to* meet him, and he saluted him, and said to him, "Is thine heart right, as my heart *is* with thine heart?" And Jehonadab answered, "It is." "If it be, give *me* thine hand:" and he gave *him* his hand, and he took him up to him into the chariot. 16. And he said, "Come with me, and see my zeal for the LORD:" so they made him ride in his chariot. 17. And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah. 18. And Jehu gathered all the people together, and said unto them, "Ahab *has* served Baal a little: *but* Jehu shall serve him much. 19. Now therefore call unto me all the prophets of Baal, all his servants and all his priests, let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live." But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal. 20. And Jehu

said, "Proclaim a solemn assembly for Baal." And they proclaimed *it*. 21. And Jehu sent through all Israel, and all the worshippers of Baal came, so that there was not a man left that came not: and they came into the house of Baal; and the house of Baal was full from one end to another. 22. And he said unto him that *was* over the vestry, "Bring forth vestments for all the worshippers of Baal." And he brought them forth vestments. 23. And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, "Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only." 24. And when they went in to offer sacrifices, and burnt-offerings, Jehu appointed fourscore men without, and said, "If any of the men whom I have brought into your hands escape, *he that letteth him go, his life shall be* for the life of him." 25. And it came to pass as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, "Go in, and slay them, let none come forth." And they smote them with the edge of the sword, and the guard and the captains cast *them* out, and went to the city of the house of Baal. 26. And they brought forth the images out of the house of Baal, and burnt them. 27. And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto (g) this day. 28. Thus Jehu destroyed Baal out of Israel. 29. Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden (h) calves that *were* in Bethel, and that *were* in Dan. 30. And the LORD said unto Jehu, "Because thou hast done well in executing *that which is* right in mine eyes, and hast done unto the house of Ahab according to

(e) v. 13. "King," and "queen," i. e. Joram and his wife.

(g) v. 27. "Unto this day," i. e. "to the time when this account was written."

(h) v. 29. "Golden calves," as objects of worship. See 1 Kings xii. 27 to 29. and ante, 582. note (s) on 1 Kings xiii. 1.

"all that *was* in mine heart, thy children of the fourth *generation* shall sit on the throne of Israel." 31. But Jehu took no heed to walk in the law of the LORD God of Israel, with all his heart: *for* he departed not from the sins of Jeroboam, which made Israel to sin. 32. In those days the LORD began to cut Israel short: and Hazael (*i*) smote them in all the coasts of Israel; 33. From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, (which *is* by the river Arnon) even Gilead and Bashan. 34. Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel? 35. And Jehu slept (*k*) with his fathers, and they buried him in Samaria, and Jehoahaz his son reigned in his stead. 36. And the time that Jehu reigned over Israel in Samaria, *was* twenty and eight years.

CHAP. XVIII.

Now it came to pass in the third year of (*l*) Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign. 2. Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem: his mother's name also *was* Abi, the daughter of Zachariah. 3. And he did *that which was* right in

the sight of the LORD, according to all that David his father (*m*) did. 4. He removed (*n*) the high places (*o*), and brake the images, and cut down the groves, and brake in pieces the brazen (*p*) serpent that Moses had made: (for unto those days the children of Israel did burn incense to it:) and he called it Nehushtan (*q*). 5. He trusted in the LORD God of Israel, so that after him was none (*r*) like him among all the kings of Judah, nor *any* that were before him. 6. For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses. 7. And the LORD was with him, and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not. 8. He smote the Philistines *even* unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city. 9. And it came to pass in the fourth year of king Hezekiah, (which *was* the seventh year of Hoshea son of Elah king of Israel) that Shalmaneser king of Assyria came up against Samaria (*s*) and besieged it. 10. And at the end of three years they took it, *even* in the sixth year of Hezekiah (that *is* the ninth year of Hoshea king of Israel) Samaria was taken. 11. And the king of Assyria did carry away (*t*) Israel unto Assyria, and put them in Halah and in Haber

(*i*) v. 32. "Hazael," the King of Syria.
(*k*) v. 35. "Slept." He died before Christ 856.

(*l*) v. 1. "Third year of Hosea." Before Christ 726.

(*m*) v. 3. "Father," i. e. "ancestor, "forefather."

(*n*) v. 4. "He removed, &c." For a fuller detail of Hezekiah's conduct and zeal, see 2 Chron. xxix, xxx, xxxi.

(*o*) "The high places," and "the groves." Places of idolatrous worship. "Groves" were against the express injunction, (Deut. xvi. 21.) "Thou shalt not plant thee a grove of trees near unto the altar of the Lord thy God, which thou shalt make thee."

(*p*) "The brazen serpent, &c." made by God's command at the time of the

fiery serpents, that whoever should look upon it might live. See Numb. xxi. 7, 8, 9.

(*q*) "Nehushtan;" "a mere bit of brass;" a serpent of brass; a thing of no value; contemptuously, to disparage it.

(*r*) v. 5. "None, &c." i. e. at the time this part of the history was written: he was surpassed by Josiah, of whom it is said, (post, 606.—2 Kings xxiii. 25.) that "like unto him was there no king before him, that turned to the Lord with all his heart, &c."

(*s*) v. 9. "Samaria." The capital of the kings of Israel.

(*t*) v. 11. "Carry away Israel." Before Christ 721. This terminated the kingdom of Israel; and from this captivity the people never returned. After this period, the kingdom of Judah (including the tribes

by the river of Gozan, and in the cities of the Medes: 12. Because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear them, nor do them. 13. Now in the fourteenth (u) year of king Hezekiah, did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. 14. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, "I have offended, return from me: that which thou puttest on me, I will bear." And the king of Assyria appointed unto Hezekiah king of Judah, three hundred (x) talents of silver, and thirty talents (y) of gold. 15. And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house. 16. At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria. 17. And the king of Assyria sent (z) Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem: And they went up and came to Jerusalem: And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. 18. And when they had called to the king, there came out to them Eliakim the son of Hilkiah which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. 19. And Rab-shakeh said unto them, "Speak ye now to Hezekiah, "Thus saith the great king, the king of Assyria, "What

"confidence is this wherein thou trustest? 20. Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? 21. Now behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him. 22. But if ye say unto me, "We trust in the LORD our God:" is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, "Ye shall worship before this altar in Jerusalem?" 23. Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou (a) be able on thy part to set riders upon them. 24. How then wilt thou turn away the face of one (b) captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? 25. Am I now come up with out the LORD against this place to destroy it? The LORD said to me, "Go up against this land, and destroy it." 26. Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, "Speak, I pray thee, to thy servants in the Syrian language, (for we understand it) and talk not with us in the Jews language, in the ears of the people that are on the wall." 27. But Rab-shakeh said unto them, "Hath my master sent me to thy master and to thee, to speak these words! hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink

of Judah and Benjamin, and probably some families of the other tribes) was the only remaining kingdom; and the people belonging to it were called "Jews."

(u) v. 13. "Fourteenth year." Before Christ 713.

(x) v. 14. "Three hundred talents of silver." Rather more than 100,000*l*.

(y) "Thirty talents of gold." Above 160,000*l*.

(z) v. 17. "Sent Tartan." In about three years after Hezekiah's submission.

(a) v. 23. "If thou be able." An insinuation of the weakness to which Judah was reduced!

(b) v. 24. "One captain." Such is your condition, that you cannot stand even against a single captain of Sennacherib's forces.

"their own piss with you?" 28. Then Rab-shakeh stood and cried with a loud voice in the Jews language, and spake, saying, "Hear the word of the great king, the king of Assyria. 29. Thus saith the king, "Let not Hezekiah deceive you, for he shall not be able to deliver you out of his hand: 30. Neither let Hezekiah make you trust in the LORD, saying, "The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. 31. Hearken not unto Hezekiah: for thus saith the king of Assyria, "Make an agreement with me by a present and come out to me, and then eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his cistern: 32. Until I come and take you away, to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive, and of honey, that ye may live and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, "The LORD will deliver us." 33. Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? 34. Where are the gods of (c) Hamath, and of (d) Arpad? where are the gods of Sepharvaim; Hena, and Ivah? have they delivered Samaria out of mine hand? 35. Who are they among all the gods of the countries, that have delivered their country out of

"mine hand, that the LORD should deliver Jerusalem out of mine hand?" 36. But the people held their peace, and answered him not a word: for the king's commandment was, saying, "Answer him not." 37. Then came Eliakim the son of Hilkiah which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder to Hezekiah, with their clothes rent, and told him the words of Rab-shakeh.

CHAP. XIX.

AND (e) it came to pass, when king Hezekiah heard it (g), that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. 2. And he sent Eliakim which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. 3. And they said unto him, "Thus saith Hezekiah, "This day is a day of trouble, and of rebuke, and blasphemy: for the children (h) are come to the birth, and there is not strength to bring forth. 4. It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God: and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant (i) that are left." 5. So the servants of king Hezekiah came to Isaiah. 6. And Isaiah said unto them, "Thus shall ye say to your master,

(c) v. 34. "The gods of the nations." It was a persuasion amongst the heathens, that there were many gods, and that different gods presided over different nations.

(d) "Hamath, Arpad, Sepharvaim, Hena, and Ivah." "Places Sennacherib had subdued."

(e) v. 1. Almost verbatim with Isaiah xxxvii. post. Before Christ 710.

(g) "It," i. e. "the account he received of Rabshakeh's message in the preceding chapter."

(h) v. 3. "The children, &c." Probably a proverb for great weakness: "in as feeble a state as that of a woman who has accomplished her full time for child-

"bearing, but has not strength to bring forth." In Isaiah lxvi. 9. God is represented as saying, "Shall I bring to the birth, and not cause to bring forth?" meaning, probably, that whatever he has begun he has power to complete.

(i) v. 4. "The remnant," i. e. "the Jews." The ten tribes, the subjects of the kings of Israel, had been carried into captivity only about twelve years; and in the time of Ahaz, Hezekiah's father, the Edomites had "smitten Judah, and carried away captives," and "the Philistines also had taken some of their cities and villages, and the Lord had brought Israel low." 2 Chron. xxviii. 17 to 19.

"Thus saith the LORD, "Be not
 "afraid of the words which thou hast
 "heard, with which the servants of
 "the king of Assyria have blasphemed
 "me. 7. Behold, I will send a blast
 "upon him, and he shall hear a rumour;
 "and shall return to his own land;
 "and I will cause him to fall by
 "the sword in his own land." 8. So
 "Rab-shakeh returned, and found the
 "king of Assyria warring against Libnah:
 "for he had heard that he was departed
 "from Lachish. 9. And when he heard
 "say of Tirhakah king of Ethiopia (*k*),
 "Behold, he is come out to fight against
 "thee:" he sent messengers again unto
 "Hezekiah, saying, 10. "Thus shall ye
 "speak to Hezekiah king of Judah,
 "saying, "Let not thy God in whom
 "thou trustest deceive thee, saying,
 "Jerusalem shall not be delivered into
 "the hand of the king of Assyria.
 "11. Behold, thou hast heard what
 "the kings of Assyria have done to all
 "lands, by destroying them utterly: and
 "shalt thou be delivered? 12. Have
 "the gods of the nations delivered them
 "which my fathers have destroyed; as
 "Gozan, and Haran, and Rezeph, and
 "the children of Eden which were in
 "Thelasar? 13. Where is the king of
 "Hamath, and the king of Arpad, and
 "the king of the city of Sepharvaim, of
 "Hena, and Ivah?" 14. And Heze-
 "kiah received the letter of the hand of
 "the messengers, and read it: and Heze-
 "kiah went up into the house of the
 "LORD, and spread it before the LORD.
 "15. And Hezekiah prayed before the
 "LORD, and said, "O LORD God of Is-
 "rael, which dwellest between the che-
 "rubims, thou art the God, even thou
 "alone, of all the kingdoms of the earth,
 "thou hast made heaven and earth.
 "16. LORD, bow down thine ear, and
 "hear: open, LORD, thine eyes, and

"see: and hear the words of Senna-
 "cherib, which hath sent him to re-
 "proach the living God. 17. Of a
 "truth, LORD, the kings of Assyria
 "have destroyed the nations, and their
 "lands, 18. And have cast their gods
 "into the fire: for they were no gods,
 "but the work of men's hands, wood
 "and stone: therefore they have de-
 "stroyed them. 19. Now therefore, O
 "LORD our God, I beseech thee, save
 "thou us out of his hand, that all the
 "kingdoms of the earth may know that
 "thou art the LORD God, even thou only."
 "20. Then Isaiah the son of Amoz sent
 "to Hezekiah, saying, "Thus saith the
 "LORD God of Israel, That which thou
 "hast prayed to me against Senna-
 "cherib king of Assyria, I have heard.
 "21. This is the word that the LORD
 "hath spoken concerning him, "The
 "virgin, the daughter of Zion hath
 "despised thee and laughed thee to
 "scorn, the daughter of Jerusalem hath
 "shaken her head at thee. 22. Whom
 "hast thou reproached and blasphemed?
 "and against whom hast thou exalted
 "thy voice and lifted up thine eyes on
 "high? even against the holy One of
 "Israel. 23. By thy messengers thou
 "hast reproached the LORD, and hast
 "said, "With the multitude of my
 "chariots I am come up to the height
 "of the mountains, to the sides of Le-
 "banon, and will cut down the tall
 "cedar-trees thereof, and the choice
 "fir-trees thereof: and I will enter into
 "the lodgings of his borders, and into
 "the forest of his Carmel. 24. I have
 "dugged and drunk strange waters, and
 "with the sole of my feet have I dried
 "up all the rivers of besieged places."
 "25. Hast thou not heard long ago,
 "how I have done it, and of ancient
 "times, that I have formed it (*l*)? Now
 "have I brought it to pass, that thou

(*k*) v. 9. "Ethiopia," or "Cush," in Arabia. 1 Shuckf. 167. Hamm. on 87th Psalm. 1 Wall. 261.

(*l*) v. 25. What is stated as Sennacherib's insult ends with v. 24.—God's answer begins with this verse (v. 25.) "Whatever thou hast done, has been my work: thou hast been nothing but an instrument of mine to accomplish my purposes." In Is. x. 5.

God calls the Assyrian "the rod of mine anger;" in Ps. xvii. 13, 14. the ungodly are called "a sword of God's," and "the men of his hand;" and in Ps. lxxx. 17. God is appealed to, to take vengeance upon "the man of his right hand," and upon "the son of man, whom he made so strong for himself."

"shouldest be to lay waste fenced cities
 "into ruinous heaps. 26. Therefore (*m*)
 "their inhabitants were of small power,
 "they were dismayed and confounded,
 "they were *as* the grass of the field
 "and *as* the green herb, *as* the grass on
 "the house-tops, and *as* corn blasted
 "before it be grown up. 27. But I
 "know thy abode (*n*), and thy going
 "out, and thy coming in, and thy rage
 "against me (*o*). 28. Because thy rage
 "against me and thy tumult is come up
 "into mine ears, therefore I will put my
 "hook (*p*) in thy nose, and my bridle in
 "thy lips, and I will turn thee back
 "by the way by which thou camest."
 "29. And this *shall be* a sign unto
 "thee (*q*), Ye shall eat (*r*) this year
 "such things as grow of themselves,
 "and in the second year that which
 "springeth of the same, and in the third
 "year sow ye, and reap, and plant
 "vineyards, and eat the fruits thereof.
 "30. And the remnant that is escaped
 "of the house of Judah, shall yet again
 "take root downward, and bear fruit
 "upward. 31. For out of Jerusalem
 "shall go forth a remnant, and they (*s*)
 "that escape out of mount Zion: the
 "zeal of the LORD *of hosts* shall do this.
 "32. Therefore thus saith the LORD
 "concerning the king of Assyria, "He
 "shall not come into this city, nor shoot
 "an arrow there, nor come before it

"with shield, nor cast a bank against it.
 "39. By the way that he came, by the
 "same shall he return, and shall not
 "come into this city, saith the LORD.
 "34. For I will defend this city to save
 "it, for mine own sake, and for my
 "servant David's sake." 35. And it
 "came to pass that night, that the angel
 "of the LORD went out, and smote in the
 "camp of the Assyrians, an hundred
 "fourscore and five thousand: and when
 "they arose (*t*) early in the morning, be-
 "hold, they *were* all dead corpses. 36. So
 "Sennacherib king of Assyria departed,
 "and went, and returned, and dwelt at
 "Nineveh. 37. And it came to pass *as*
 "he was worshipping in the house of
 "Nisroch his god, that Adrammelech
 "and Sharezer his sons smote him with
 "the sword: and they escaped into the
 "land of Armenia; and Esarhaddon
 "his son reigned in his stead.

CHAP. XXIII.

AND the king (*u*) sent (*x*), and they
 gathered unto him all the elders of
 Judah, and of Jerusalem. 2. And the
 king went up into the house of the LORD,
 and all the men of Judah and all the
 inhabitants of Jerusalem with him, and
 the priests, and the prophets, and all
 the people both small and great: and
 he read in their ears all the words of the
 book (*y*) of the covenant *which was*

(*m*) v. 26. "Therefore, &c." Why? be-
 cause it was God's work, and Sennacherib
 his tool.

(*n*) v. 27. "Thy abode, &c." i. e. (prob-
 ably) "all thy ways, and acts, and mo-
 tives."

(*o*) "Thy rage against me," i. e. "thy
 disregard of my commands and power,
 thy attempts against my people."

(*p*) v. 28. "Put my hook, &c." i. e. "treat
 thee as man does an animal under his
 controul: lead thee like a beast where-
 ever I think fit."

(*q*) v. 29. "Thee," i. e. Hezekiah.

(*r*) "Shall eat, &c." i. e. (perhaps) "shall
 find 'what growth of itself' sufficient
 for your sustenance both this year and
 the next, and in the third year ye shall
 have full opportunity to sow, reap, &c."
 The second year was the sabbatical, or
 xxv. 4. was to be "a Sabbath of rest unto

"the land, a Sabbath for the Lord;" and
 the injunction for *that* year was, "thou
 shalt neither sow thy field, nor prune thy
 vineyard."

(*s*) v. 31. "They that escape," i. e.
 "some that shall escape;" the same as "a
 remnant."

(*t*) v. 35. "When they arose," i. e. "at
 the time of rising." This signal deliv-
 erance is made the subject of many thank-
 givings in the Psalms.

(*u*) v. 1. "The King," i. e. "Josiah,"
 son of Amon, grandson of Manasseh, and
 great grandson of Hezekiah.

(*x*) "Sent." B. C. 624.

(*y*) v. 2. "The book of the covenant,"
 i. e. "the five books of Moses." They had
 probably been disregarded during the idol-
 atrous reigns of Manasseh and Amon. Ma-
 nasseh reigned 55 years, and he did that
 which was evil in the sight of the Lord
 after the abominations of the heathen, and

found in the house of the LORD. 3. And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes, with all *their* heart and all *their* soul, to perform the words of this covenant *that were* written in this book: and all the people stood to the covenant. 4. And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD, all the vessels *that were* made for Baal, and for the grove, and for all the host of heaven; and he burnt them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. 5. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem, them also that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. 6. And he brought out the grove (*z*) from the house of the LORD, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stampd it small to powder, and cast the powder thereof upon the graves of the children of the people. 7. And he brake down the houses of the sodomites *that were* by the house of the LORD, where the women wove hangings for the

grove. 8. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, from Geba to Beersheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city. 9. Nevertheless, the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren. 10. And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. 11. And he took away the horses (*a*) that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathanaelech the chamberlain, which *was* in the suburbs, and burnt the chariots of the sun with fire. 12. And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Mansaseh had made in the two courts of the house of the LORD, did the king beat down, and brake *them* down from thence, and cast the dust of them into the brook Kidron. 13. And the high places that *were* before Jerusalem, which *were* on the right hand of the mount of corruption (*b*) which Solomon (*c*) the king of Israel had builded for Ashtoreth the

seduced the people to do more evil than did the heathen; and Amon reigned two years, and walked in all the ways of Manasseh. Amongst other abominations, Manasseh built up again the high places for idolatrous worship, and reared up altars for Baal, and made a grove (for idolatrous worship), and set up a graven image of the grove in the house of the Lord, and built altars in the house of the Lord, and worshipped all the host of heaven and built altars for them, in the two courts of the house of the Lord. See 2 Kings xxi. 3 to 9. The making a grove near the altar of the Lord was expressly forbidden, Deut. xvi. 21. and so was worshipping any of the host of heaven. Deut. xvii. 2 to 7.

(*z*) v. 6. "The grove," i. e. the "graven image made by Manasseh." See note on v. 2.

(*a*) v. 11. "The horses, &c." and "the chariots of the sun," kept, perhaps, to carry some image or symbol of the sun in their processions. See post, note on Isaiah v. 18.

(*b*) v. 13. "The mount of corruption," the same as is called in the New Testament "the Mount of Olives."

(*c*) "Solomon." Solomon attached himself to many heathen women of the Moabites, Ammonites, Edomites, &c. and when he was old, they turned his heart after other gods, for whom he built high places near Jerusalem. For this sin God divided his kingdom in his son's time, and gave the ten tribes to Jeroboam the son of Nebat. 1 Kings xi. 1. 4. 11. Such revolutions may the sins of the great produce!

abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcolim the abomination of the children of Ammon, did the king defile. 14. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men. 15. Moreover, the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat who made Israel to sin (*d*), had made, both that altar, and the high place he brake down, and burnt the high place, and stamp'd it small to powder, and burnt the grove. 16. And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it, according to the word (*e*) of the LORD which the man of God proclaimed, who proclaimed these words. 17. Then he said, "What title *is* that that I see?" And the men of the city told him, "*It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el." 18. And he said, "Let him alone, let no man move his bones:" so they let his bones alone, with the bones of the prophet (*g*) that came out of Samaria. 19. And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them ac-

cording to all the acts that he had done in Beth-el. 20. And he slew all the priests of the high places that were there upon the altars, and burnt men's bones upon them, and returned to Jerusalem. 21. And the king commanded all the people, saying, "Keep the passover (*h*) unto the LORD your God, as it is written in the book of this covenant." 22. Surely there was not holden such a passover, from the days of the judges that judged Israel, nor in all the days of the Kings of Israel, nor of the kings of Judah: 23. But in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem. 24. Moreover, the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law, which were written in the book that Hilkiah the priest found in the house of the LORD. 25. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. 26. Notwithstanding the LORD turned not from the fierceness of his great wrath (*i*), wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. 27. And the LORD

(*d*) v. 15. "Made Israel to sin," by setting up two golden calves as objects of worship in Dan and Bethel, to prevent the ten tribes from going up to Jerusalem to worship. See 2 Kings xii. 26 to 33. and ante, 582. 1 Kings xiii. 1. note.

(*e*) v. 16. "The word, &c." about 330 years before. See ante, 582. 1 Kings xiii. 2.

(*g*) v. 18. "The prophet, &c." in whose sepulchre the prophet from Judah and himself were buried. See ante, 584. 1 Kings xiii. 30, 31.

(*h*) v. 21. "The passover." The feast ordained to commemorate the preservation of the Israelites when all the first born of Egypt were destroyed. See ante, 530. Exod. xii.

(*i*) v. 26. "Great wrath," God's denun-

ciation by his prophets in the time of Manasseh was, "Behold I am bringing such evil upon Jerusalem and Judah, that whosoever heareth it, both his ears shall tingle: and I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: (i. e. I will treat them as I have treated Israel,) and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down: and I will forsake the remnant of mine inheritance and deliver them into the hand of their enemies, and they shall become a prey and a spoil to all their enemies. 2 Kings xxi. 12 to 14." This was accomplished upon the Babylonish captivity, which commenced about four years after Josiah's death.

"I will remove Judah also out of my sight, as I have removed Israel (*k*), and will cast off this city Jerusalem which I have chosen, and the house which I said, "My name shall be here." 28. Now the rest of the acts of Josiah, and all that he did, *are* they written in the book of the chronicles of the kings of Judah? 29. In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria, to the river Euphrates: and king Josiah went against him, and he slew him at Megiddo, when he had seen him (*l*). 30. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead. 31. Jehoahaz was three years and three months old when he began to reign, and he reigned three months in Jerusalem: and his mother's name was Hephzibah the daughter of Jeremiah of Beth-lem. 32. And he did *that which* was evil (*m*) in the sight of the Lord,

according to all that his fathers had done. 33. And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem, and put the land to a tribute of an hundred talents of silver, and a talent of gold. 34. And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt and died there. 35. And Jehoiakim gave the silver and the gold to Pharaoh, but he taxed the land to give the money according to the commandment of Pharaoh; he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh. 36. Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem; and his mother's name was Zebudah, the daughter of Pedaiah of Rumah. 37. And he did *that which* was evil in the sight of the Lord, according to all that his fathers had done.

PROVERBS.

CHAP. I.

1. The proverbs of Solomon (*n*) the son of David king of Israel; 2. To know (*o*)

wisdom and instruction, to perceive (*o*) the words of understanding: 3. To receive (*o*) the instruction of wisdom, jus-

v. 27. "As I have removed Israel." Ten tribes had been carried into captivity 97 years, before Christ, 721. See 600. 2 Kings xviii. 11.

v. 29. "When he had seen him," or when he came into his sight."

v. 32. "Evil." Josiah lived about 40 years after the great passover mentioned in verse 21, 22, 23. but as his sons and grandson, (the only persons on the throne before the Babylonish captivity completely effected,) did evil in the sight of the Lord, there is no reason to suppose there had been a general national reformation, such as according to Jer. xviii. might be expected to avert God's punishment. On the contrary, Jehoiakim, who reigned after the captivity commenced, committed abominations, 2 Chron. xxxvi. and Zedekiah, (in whose time it was completed,) humbled not himself, "but hardened his neck, and hardened his heart

"from turning unto the Lord God of Israel: and all the chief of the priests and the people transgressed very much after all the abominations of the heathen, and polluted the house of the Lord which he had hallowed in Jerusalem: and though the Lord sent to them by his messengers, rising up betimes and sending them, because he had compassion on his people and on his dwelling-place, they mocked his messengers, and despised his word, and misused his prophets, 2 Chron. xxxvi. 12 to 16." Their conduct therefore called for the punishments which fell upon them.

(*n*) v. 1. "Of Solomon." Written about 1000 years before our Saviour's birth. They contain some admirable rules for human conduct, far surpassing any other system of morals before the times of the Gospel.

(*o*) v. 2. "Know," or "teach;" "per-

tice, and judgment, and equity; 4. To give subtilty to the simple, to the young man knowledge and discretion. 5. A wise man will hear, and will increase learning: and a man of understanding shall attain unto wise counsels: 6. To understand a proverb, and the interpretation; the words of the wise, and their dark sayings. 7. The fear (*p*) of the LORD is the beginning of knowledge: but fools despise wisdom and instruction. 8. "My son, hear the instruction of thy father, and forsake not the law of thy mother: 9. For they shall be an ornament of grace unto thy head, and chains about thy neck. 10. My son, if sinners entice thee, consent thou not. 11. If they say, "Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: 12. Let us swallow them up alive as the grave, and whole, as those that go down into the pit; 13. We shall find all precious substance, we shall fill our houses with spoil: 14. Cast in thy lot among us, let us all have one purse." 15. My son, walk not thou in the way with them; refrain thy foot from their path: 16. For their feet run to evil, and make haste to shed blood. 17. Surely in vain the net (*q*) is spread in the sight of any bird.

"18. And they lay wait for their own blood (*r*), they lurk privily for their own lives. 19. So are the ways of every one that is greedy of gain: which taketh (*s*) away the life of the owners thereof." 20. Wisdom (*t*) crieth without, she uttereth her voice in the streets: 21. She crieth in the chief place of concourse (*u*), in the (*u*) openings of the gates: in the (*u*) city she uttereth her words, saying, 22. "How long, ye simple ones, will ye love simplicity? (*x*) and the scorers delight in their scorning, and fools hate knowledge? 23. Turn you at my reproof: behold, I will pour out my spirit unto (*y*) you, I will make known my words unto you. 24. Because (*z*) I have called and ye refused, I have stretched out my hand, and no man regarded; 25. But ye have set at nought all my counsel; and would none of my reproof: 26. I also will laugh at your calamity; I will mock when your fear cometh; 27. When your fear cometh as destruction, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you: 28. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: 29. For that they hated knowledge, and did

"ceive," or "communicate;" "cause meditation upon;" receive," or "bring." The object is to point out the advantages these proverbs are calculated to produce.

(*p*) v. 7. "The fear, &c." With what advice could he so well begin, as with recommending profound submission to God, attention to parents, and watchfulness against the inticement of sinners?

(*q*) v. 17. "The net, &c." Probably a proverb. If a bird has sense not to run into a net it sees spread for its destruction, what will be your folly, if you are drawn in by these inticements, which you are apprized will produce yours?

(*r*) v. 18. "Their own blood, &c." Their own destruction will be the consequence of their misconduct: "their own lives" will be the sacrifice.

(*s*) v. 19. "Taket away the life of," i. e. "bringeth destruction upon."

(*t*) v. 20. "Wisdom, &c." Instead of listening to the allurements of sinners, attend to the calls of wisdom: neglect will be fatal.

(*u*) v. 21. "Chief place of concourse;" "the openings of the gates," and "the city;" the most public places. Her calls are open: she has no cause for concealment.

(*x*) v. 22. Read "How long, ye foolish ones, will ye love folly? how long will the scorers, &c."

(*y*) v. 23. "Unto, or "upon."

(*z*) v. 24. "Because, &c." A spirited denunciation against those who reject the calls of wisdom. In the parable of the ten virgins, Matt. xxv. 1 to 12. our Saviour intimates, that against those who have not made the due preparation in the proper time, the door is closed for ever. His answer to their call is, "Verily I say unto you, I know you not."

"not choose the fear of the LORD:
 "30. They would none of my counsel:
 "they despised all my reproof.
 "31. Therefore shall they eat of the
 "fruit of their own way, and be filled
 "with their own devices. 32. For the
 "turning away (*a*) of the simple shall
 "slay them, and the prosperity of fools
 "shall destroy them. 33. But whoso
 "hearkeneth unto me, shall dwell
 "safely, and shall be quiet from fear of
 "evil."

CHAP. II. (*b*)

My son, if thou wilt receive my (*c*)
 "words, and hide (*d*) my command-
 "ments with thee; 2. So that thou
 "incline thine (*e*) ear unto wisdom,
 "and apply thine (*e*) heart to under-
 "standing: 3. Yea, if thou criest
 "after (*g*) knowledge, and liftest up
 "thy voice (*g*) for understanding:
 "4. If thou seekest her as (*h*) silver,
 "and searchest for her as for hid trea-
 "sures: 5. Then shalt thou under-
 "stand (*i*) the fear of the LORD, and
 "find the knowledge (*i*) of God.
 "6. For the LORD (*k*) giveth wisdom:
 "out of his mouth cometh knowledge

"and understanding. 7. He layeth
 "up sound wisdom for the right-
 "eous: *he* is a buckler to them that
 "walk uprightly. 8. He keepeth the
 "paths of judgment (*l*), and preserv-
 "eth the way of his saints.) 9. Then
 "shalt thou understand (*m*) righteous-
 "ness, and judgement, and equity;
 "yea, every good path. 10. When
 "wisdom entereth into thine (*n*) heart,
 "and knowledge is pleasant unto thy
 "soul (*n*); 11. Discretion shall pre-
 "serve thee, understanding shall keep
 "thee; 12. To deliver thee from the
 "way of the evil man, from the man
 "that speaketh froward things;
 "13. Who leave the paths of upright-
 "ness, to walk in the ways of dark-
 "ness: 14. Who (*o*) rejoice to do evil,
 "and (*o*) delight in the frowardness of
 "the wicked; 15. Whose ways are
 "crooked, and they (*p*) froward in their
 "paths; 16. To deliver thee from
 "the strange woman, even from the
 "stranger which flattereth with her
 "words; 17. Which forsaketh the (*q*)
 "guide of her youth, and forgetteth
 "the covenant of her God; 18. (For

(*a*) v. 32. "Turning away," or "back-
 "sliding," "wickedness."

(*b*) The advantages of pursuing true
 wisdom, by securing God's favour, obtain-
 ing deliverance from wicked men and
 wicked women, and ensuring temporal
 prosperity.

(*c*) v. 1. "My," i. e. "Wisdom's."
She was speaking in the preceding chap-
 ter, and this is a continuation of *her* ad-
 dress.

(*d*) "Hide," i. e. "treasure up;" the
 same Hebr. verb as in verse 7., shewing a
 solicitude to obtain and keep.

(*e*) v. 2. "Incline thine ear," and "ap-
 "ply thy heart;" making these the great
 objects of inquiry and pursuit.

(*g*) v. 3. "Criest after," and "liftest
 "up thy voice for;" expressions to signify
 an anxious desire and strenuous attempts to
 obtain them.

(*h*) v. 4. "As," i. e. "with as much
 earnestness as you would for silver or
 "hidden treasures."

(*i*) v. 5. "The fear of the Lord," and
 "the knowledge of God;" the highest
 and most valuable kinds of knowledge:

your duty to God, and the benefits which
 result from performing it.

(*k*) v. 6. "The Lord giveth," and *he*
only; and he will give it to those who
 properly seek, and to no others.

(*l*) v. 8. "Judgment," or "the just."
 In the preceding verse, and in the latter
 branch of this, he is speaking, not of what
 God is in himself, but of what he does for
 the good.

(*m*) v. 9. "Righteousness, &c." i. e.
 "your duty to man;" so that a perfect
 knowledge of both duties, to God and
 man, will be acquired. Verses 6, 7, & 8,
 should be in a parenthesis.

(*n*) v. 10. "Heart," "soul;" so as not
 to be superficial, but to fill the vital parts.

(*o*) v. 14. "Rejoice," and "delight;"
 not merely sinning, but making their own
 and others wickedness matter of pleasure
 and joy; a high degree of depravity:
 sinning openly, and feeling exultation in it,
 not shame.

(*p*) v. 15. "And they froward, &c." or
 "and paths froward. Sept."

(*q*) v. 17. "The guide, &c." i. e. "her
 "parents."

"her house inclineth unto death, and
 "her paths unto the dead; 19. None
 "that go unto her return (*r*) again,
 "neither take (*s*) they hold of the
 "paths of life;) 20. That thou (*t*)
 "mayest walk in the way of good *men*,
 "and keep the paths of the righteous.
 "21. For the upright shall dwell in
 "the land, and the perfect shall remain
 "in it. 22. But the wicked shall be
 "cut off from the earth, and the trans-
 "gressors shall be rooted out of it."

CHAP. III.

"MY son, forget not my law; but let
 "thine heart keep my commandments:
 "2. For length of days, and long life,
 "and peace shall they add to thee.
 "3. Let not mercy and truth forsake
 "thee: bind them about thy neck,
 "write them upon the table of thine
 "heart. 4. So shalt thou find favour
 "and good understanding in the sight
 "of God and man. 5. Trust in the
 "LORD with all thine heart; and lean
 "not unto (*u*) thine own understand-
 "ing. 6. In all thy ways acknowledge
 "him, and he shall direct thy paths.
 "7. Be not wise in thine own eyes:
 "fear the LORD, and depart from evil.
 "8. It shall be health to thy navel, and
 "marrow to thy bones. 9. Honour
 "the LORD with thy substance, and
 "with the first-fruits of all thine in-
 "crease. 10. So shall thy barns be
 "filled with plenty, and thy presses
 "shall burst out with new wine.
 "11. My son, despise not the chasten-
 "ing of the LORD: neither be weary
 "of his correction. 12. For whom the
 "Lord loveth, he correcteth, even (*x*)
 "as a father the son, *in whom* he de-

"lighteth. 13. Happy *is* the man *that*
 "findeth wisdom, and the man *that*
 "getteth understanding. 14. For the
 "merchandize of it *is* better than the
 "merchandize of silver, and the gain
 "thereof than fine gold. 15. She *is*
 "more precious than rubies: and all
 "the things thou canst desire, are not
 "to be compared unto her. 16. Length
 "of days *is* in her right hand: *and* in
 "her left hand riches and honour.
 "17. Her ways *are* ways of pleasant-
 "ness, and all her paths *are* peace.
 "18. She *is* a tree of life to them that
 "lay hold upon her; and happy *is*
 "*every one* that retaineth her. 19. The
 "LORD by wisdom hath founded the
 "earth; by understanding hath he
 "established the heavens. 20. By his
 "knowledge the depths are broken up,
 "and the clouds drop down the dew.
 "21. My son, let not *them* (*y*) depart
 "from thine eyes: keep sound wisdom
 "and discretion. 22. So shall they be
 "life unto thy soul, and grace to thy
 "neck. 23. Then shalt thou walk in
 "thy way safely, and thy foot shall not
 "stumble. 24. When thou liest down,
 "thou shalt not be afraid: yea, thou
 "shalt lie down, and thy sleep shall be
 "sweet. 25. Be (*z*) not afraid of sud-
 "den fear, neither of the desolation of
 "the wicked, when it cometh. 26. For
 "the LORD shall be thy confidence, and
 "shall keep thy foot from being taken.
 "27. Withhold not good from them
 "to whom it is due, when it is in the
 "power of thine hand to do it. 28. Say
 "not unto thy neighbour, "Go and
 "come again, and to-morrow I will
 "give;" when thou hast it by thee.
 "29. Devise not evil against thy neigh-

(*r*) v. 19. "Return again," i. e. "ex-
 "tricate themselves."

(*s*) "Take they hold of," i. e. "get
 "again into."

(*t*) v. 20. "That thou mayest walk, &c."
 governed in construction by verse 11.
 The third effect of discretion and under-
 standing. The first is deliverance from
 evil men (verse 12 to 15.), the second
 from evil women (verse 16 to 19.), and
this is the third.

(*u*) v. 5. "Unto," or "on," Wils.
 Hebr. Gr. 101.

(*x*) v. 12. "Even, &c." or, "and scour-
 "eth every son whom he accepted."
 Wils. 103." See Hebr. xii. 6.

(*y*) v. 21. "Them," i. e. "sound wis-
 "dom and discretion;" as if the sentence,
 "let, &c." and "keep, &c." were un-
 "posed.

(*z*) v. 25. "Be not, &c." or, "thou shalt
 "not, &c."

"bour, seeing (a) he dwelleth securely (b) by thee. 30. Strive not with a man without cause, if he have done thee no harm. 31. Envy thou not the oppressor, and choose none of his ways. 32. For the froward is abomination to the LORD: but his secret (c) is with the righteous. 33. The curse of the LORD is in the house of the wicked: but he blesseth the habitation of the just. 34. Surely he scorneth the scorners: but he giveth grace unto the lowly. 35. The wise shall inherit glory, but shame shall be the promotion (d) of fools."

CHAP. XI.

A FALSE balance is abomination to the LORD: but a just weight is his delight. 2. When pride cometh, then cometh shame: but with the lowly is (e) wisdom. 3. The integrity of the upright shall guide (g) them: but the perverseness of transgressors shall destroy (g) them. 4. Riches profit not in the day of wrath: but righteousness delivereth from death. 5. The righteousness of the perfect shall direct (h) his way: but the wicked shall fall by his own wickedness. 6. The righteousness of the upright shall deliver them: but transgressors shall be taken in (i) their

own naughtiness. 7. When a wicked man dieth, his expectation (k) shall perish: and the hope of unjust men perisheth. 8. The righteous is delivered out of trouble, and the wicked cometh in (l) his stead. 9. An hypocrite (m) with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered. 10. When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting. 11. By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked. 12. He that is void of wisdom despiseth (n) his neighbour: but a man of understanding holdeth his peace. 13. A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter. 14. Where no counsel is, the people fall: but in the multitude of counsellors there is safety. 15. He that is surety for a stranger shall smart for it: and he that hateth suretyship is sure. 16. A (o) gracious woman retaineth honour: and strong men retain riches. 17. The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh. 18. The wicked worketh a deceitful (p) work: but to him that soweth righteousness shall be a sure re-

(a) v. 29. "Seeing, &c." or "even him that dwelleth securely by thee."

(b) "Securely," i. e. "quietly and without suspicion;" doing thee no wrong, and expecting none from thee.

(c) v. 32. "Secret," or "protection."

(d) v. 35. "The promotion;" "the only distinction they shall obtain."

(e) v. 2. "Wisdom;" and, consequently, "reputation." See Prov. xii. 8. "A man shall be commended according to his wisdom."

(g) v. 3. "Guide," i. e. "into safety;" "destroy," i. e. "lead into destruction."

(h) "Direct," i. e. "make safe."

(i) v. 6. "In," or "by." "Their own sins shall make them perish; their own devices shall ensnare them."

(k) v. 7. "His expectation, &c." The meaning probably is, "The wicked can have no hope (fear he may) after death." All his hopes must be confined to this life.

(l) v. 8. "In his stead;" "into his trouble and distress."

(m) v. 9. "An hypocrite, &c." i. e. "whatever slanders the hypocrite may attempt, the wisdom and prudence of the just shall frustrate."

(n) v. 12. "Despiseth," or "revileth;" "reproacheth."

(o) v. 16. Dr. Kennicott reads, "A gracious woman bringeth honour to her husband, but she that hateth righteousness, reproach. The rich, if slothful, shall come to poverty; but the industrious shall retain his wealth." He observes that this is warranted by the Greek, Arabic, and Syriac; and thinks the verse as it now stands has no antithesis. See 1 Kennic. Diss. 508. May not the meaning however be, "A gracious woman will exert herself to retain her honour, as much as a strong man would to retain his riches; her struggle will equal his?"

(p) v. 18. "Deceitful;" "what will bring him no recompence, will disappoint his expectations."

ward. 19. As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death. 20. They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in their way *are* his delight. 21. *Though* hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered. 22. *As* a jewel of gold in a swine's snout, *so* (q) is a fair woman which is without discretion. 23. The desire of the righteous is only good: *but* the expectation of the wicked is wrath. 24. There is that scattereth (r), and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty. 25. The liberal soul shall be made fat: and he that watereth shall be watered also himself. 26. He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth it. 27. He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him. 28. He that trusteth in his riches, shall fall: but the righteous shall flourish as a branch. 29. He that troubleth his own house, shall inherit the (s) wind: and the fool *shall be* servant to the wise of heart. 30. The fruit of the righteous is a tree of life; and he that winneth souls, is wise. 31. Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

(q) v. 22. "So, &c." i. e. "beauty in such a woman is as much misplaced, as a jewel in a swine's snout."

(r) v. 24. "Scattereth," i. e. "in charity and good works." His generosity, instead of *diminishing* his substance, causes *its increase*: according to v. 25. he, as being a liberal soul, is made fat, (i. e. rich), and from watering, (i. e. conferring upon others), is watered also himself; his riches are made to increase.

(s) v. 29. "Inherit the wind," probably a proverb. "Shall have nothing for his inheritance but what is troublesome, and without fruit or profit."

(t) v. 1. "Loveth knowledge," i. e. "is wise." "Brutish," i. e. "foolish."

(u) v. 7. "Are not," i. e. "perish."

(x) v. 9. "Is despised," i. e. "because he makes no outward shew to attract

CHAP. XII.

Whoso loveth instruction, loveth knowledge (t): but he that hateth reproof, is brutish (t). 2. A good man obtaineth favour of the LORD: but a man of wicked devices will be condemn. 3. A man shall not be established by wickedness: but the root of the righteous shall not be moved. 4. A virtuous woman is a crown to her husband: but she that maketh ashamed, is as rottenness in his bones. 5. The thoughts of the righteous are right: *but* the counsels of the wicked are deceit. 6. The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them. 7. The wicked are overthrown, and are (u) not: but the house of the righteous shall stand. 8. A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised. 9. *He that is* despised (x) and hath a servant, is better than he that honoureth (x) himself, and lacketh bread. 10. A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel (y). 11. He that tilleth his land (z) shall be satisfied with bread: but he that followeth (z) vain persons, is void of understanding. 12. The wicked desireth (a) the net (a) of evil men: but the root of the righteous yieldeth fruit. 13. The wicked is snared by the

"attention:" "honoureth himself," "by assuming importance, and displaying external pomp." He, who has all the comforts of life, but makes no display, is better off than he who sacrifices all his comforts to appearance. Comfort without shew, better than shew without comfort. (y) v. 10. "Are cruel." A strong way of expressing that they have no mercy.

(z) v. 11. "Tilleth his land," i. e. "is industrious." "Followeth vain persons," i. e. "gives up his time to idleness and vain pursuits."

(a) v. 12. "Desireth," without obtaining it. See Prov. xiii. 4. The contrast is, between the uncertainty of the gains of the wicked, and the certainty of those of the good. "The net of evil men," i. e. "the profits they sometimes make."

transgression of *his* lips: but the just shall come out of trouble. 14. A man shall be satisfied with good by the fruit of *his* mouth (*b*), and the recompense of a man's hands shall be rendered unto him. 15. The way of a fool *is* right (*c*) in his own eyes: but he that hearkeneth unto counsel, *is* wise. 16. A fool's wrath is presently known: but a prudent man covereth shame (*d*). 17. *He that* speaketh truth, sheweth forth righteousness: but a false witness, deceit. 18. There is that speaketh like the piercings (*e*) of a sword: but the tongue of the wise *is* health (*g*). 19. The lip of truth shall be established for ever: but a lying tongue *is* but for a moment (*h*). 20. Deceit (*i*) *is* in the heart of them that imagine evil: but to the counsellors of peace, *is* joy. 21. There shall no evil happen to the just: but the wicked shall be filled with mischief (*k*). 22. Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight. 23. A prudent man concealeth (*l*) knowledge: but the

heart of fools proclaimeth (*l*) foolishness. 24. The hand of the diligent shall bear rule: but the slothful shall be under tribute. 25. Heaviness in the heart of man maketh it stoop: but a good word (*m*) maketh it glad. 26. The righteous *is* more excellent than his neighbour: but the way of the wicked seduceth them (*n*). 27. The slothful man roasteth not (*o*) that which he took in hunting: but the substance of a diligent man *is* precious (*p*). 28. In the way of righteousness *is* life, and in the path-way thereof there *is* no death.

CHAP. XIII.

A WISE son *heareth* (*q*) his father's instruction: but a scorner *heareth* not rebuke. 2. A man shall eat good by the (*r*) fruit of *his* mouth: but the soul of the transgressor *shall eat* violence. 3. He that keepeth (*s*) his mouth keepeth his life: *but* he that openeth wide his lips, shall have destruction. 4. The soul of the sluggard desireth (*t*), and hath nothing: but the soul of the dili-

(*b*) v. 14. "The fruit of his mouth," i. e. "the goodness which proceeds from it; the prudence and wisdom of his words." In Heb. xiii. 15. "the sacrifice of praise to God," is called "the fruit of the lips." See post, Is. lvii. 19. note.

(*c*) v. 15. "Right, &c." He disdains to take advice.

(*d*) v. 16. "Covereth shame," i. e. (perhaps) "is not hasty to notice what may be an affront;" pretends not to see it.

(*e*) v. 18. "The piercings, &c." So Prov. xviii. 8. "The words of a tale-bearer are as wounds; and they go down into the innermost parts of the belly:" "not merely external, but reach the vitals." See 2 Barrow's Sermon. 69.

(*g*) "Health," i. e. "invigorating, doeth good."

(*h*) v. 19. "But for a moment." So soon exposed, 1 Tillots. 43.

(*i*) v. 20. "Deceit," or "heaviness."

(*k*) v. 21. "Mischief," or "distress;" "trouble;" "misery." The contrast is between what shall happen to the just, and what to the wicked.

(*l*) v. 23. "Concealeth, &c." i. e. "is not forward to make even sensible remarks." "Proclaimeth," cannot resist obtruding his, however simple.

(*m*) v. 25. "A good word, &c." i. e. "however the heart may be depressed, kind words will raise it."

(*n*) v. 26. "Seduceth them," i. e. (probably) "is seducing, attractive;" "better to appearance than the way of the righteous."

(*o*) v. 27. "Roasteth not, &c." i. e. "does not enjoy; derives no benefit from what he has taken extraordinary pains to obtain." *

(*p*) "Precious," i. e. "useful," "serviceable." The diligent making the most of what he gets, the slothful turning it to no account.

(*q*) v. 1. "Heareth," i. e. "regardeth." The antithesis is not between instruction and rebuke, but between *hearing* and *hearing not*; the one a mark of wisdom, the other of folly. See post, 616. Prov. xv. 5. "A fool despiseth his father's instruction: but he that regardeth reproof is prudent."

(*r*) v. 2. "The fruit." See ante, note on Prov. xii. 14.

(*s*) v. 3. "Keepeth his mouth," i. e. "is cautious what he says." The opposite of him, who "openeth wide his lips."

(*t*) v. 4. "Desireth," is occupied in *wishing*, not in *doing*. See note on Prov. xii. 12.

gent shall be made fat. 5. A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame. 6. Righteousness keepeth (u) him that is upright in the way: but wickedness overthroweth the sinner. 7. There is that maketh himself rich (x), yet hath nothing: there is that maketh himself poor, yet hath great riches. 8. The ransom (y) of a man's life are his riches: but the poor heareth not rebuke. 9. The light of the righteous rejoiceth (z): but the lamp of the wicked shall be put out. 10. Only by pride cometh contention: but with the well-advised (a) is wisdom. 11. Wealth gotten by vanity (b) shall be diminished: but he that gathereth by labour, shall increase. 12. Hope deferred maketh the heart sick: but when the desire (c) cometh, it is a tree of life. 13. Whoso despiseth the word (d) shall be destroyed: but he that feareth the commandment (d) shall be rewarded. 14. The law of the wise is

a fountain (e) of life, to depart (g) from the snares of death. 15. Good understanding giveth (h) favour: but the way of transgressors is hard (i). 16. Every prudent man dealeth (k) with knowledge: but a fool layeth open his folly. 17. A wicked messenger falleth into mischief: but a faithful ambassador is health. 18. Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof, shall be honoured. 19. The desire accomplished is sweet to the soul: but it is abomination (l) to fools to depart from evil. 20. He that walketh with wise men shall be wise: but a companion of fools shall be destroyed. 21. Evil pursueth sinners: but to the righteous, good shall be repayed. 22. A good man leaveth an inheritance to his children's children (m): and the wealth of the sinner is laid up for the just. 23. Much food is in the tillage of the poor: but there is that is destroyed (n) for want of judg-

(u) v. 6. "Keepeth," i. e. "preserveth," in opposition to "overthroweth."

(x) v. 7. "Maketh himself rich," i. e. (probably) "heapeth up riches," as a miser. The contrast probably is, between the use and abuse of wealth; between him who amasses and does not use, and him who employs well the whole of what he has. See ante, Prov. xi. 24.

(y) v. 8. "The ransom, &c." i. e. (probably) "his wealth brings upon him many attacks, because he is known to have the means of buying them off; whilst the poor are left unmolested, because from them nothing can be got." The object is to shew the disadvantages of great wealth, the advantages of moderate poverty: the former exposing to constant attacks from envy, malice, dishonesty, and power; the latter perfectly secure. "Reus ille fere est, de quo victoria lucro esse potest; inopis vindice facta carent."

(z) v. 9. "Rejoiceth," i. e. "is bright; burneth clear."

(a) v. 10. "Well advised," "those who are not too proud to take advice." The antithesis is between pride and humility; the former involving the possessor in disputes, the latter producing wisdom, and its consequences.

(b) v. 11. "Vanity," i. e. "undue means," "dishonesty."

(c) v. 12. "The desire," i. e. "what was wished."

(d) v. 13. "The word," and "the commandment;" i. e. (probably) "of God."

(e) v. 14. "Is a fountain, &c." The same is said (Prov. xiv. 27. post, 616) of "the fear of the Lord."

(g) "Depart," i. e. "to cause to depart, to turn, deter."

(h) v. 15. "Giveth," or "procureth."

(i) "Hard;" neither shewing favour, nor obtaining it.

(k) v. 16. "Dealeth with," i. e. "manages, is not hasty to let out what he knows." The same sentiment as Prov. vi. 33. "Wisdom resteth in the heart of him that hath understanding."

(l) v. 19. "It is an abomination to fools, &c." So that they cannot expect to have their desires accomplished, because that accomplishment must come from God.

(m) v. 22. "Children's children." The meaning probably is, a good man's riches continue long in his family, a wicked man's are soon exhausted.

(n) v. 23. "There is that is destroyed." The meaning probably is, that "the tillage and industry of the poor supplies him with abundance; whilst want of judgment or indiscretion sweeps away the riches of the wealthy, and brings him to

ment. 24. He that spareth his rod, hateth his son: but he that loveth him, chasteneth him betimes. 25. The righteous eateth (o) to the satisfying of his soul: but the belly of the wicked shall want.

CHAP. XIV.

EVERY wise woman buildeth her house (p): but the foolish plucketh it down with her hands. 2. He that walketh in his uprightness, feareth the Lord: but *he that is* perverse in his ways, despiseth him. 3. In the mouth of the foolish is a rod of pride (q): but the lips of the wise shall preserve them. 4. Where no oxen (r) are, the crib (r) is clean: but much increase (s) is by the strength of the ox. 5. A faithful witness will not lie: but a false witness will utter lies. 6. A scorner seeketh wisdom, and *findeth it* not (t): but knowledge is easy unto (u) him that understandeth. 7. Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge. 8. The wisdom of the prudent is to understand his way: but the folly of fools is (x) deceit. 9. Fools make a mock at sin (y): but among the righteous there is favour (y). 10. The heart (z) knoweth his own bitterness; and a

stranger doth not intermeddle with his joy. 11. The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish. 12. There is a way which seemeth right unto a man; but the end thereof are the ways of death. 13. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness. 14. The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself. 15. The simple believeth (a) every word: but the prudent man looketh well to his going. 16. A wise man feareth, and departeth from evil: but the fool rageth and is confident (b). 17. *He that is* soon angry dealeth foolishly: and a man of wicked devices is hated. 18. The simple inherit fully (c): but the prudent are crowned with knowledge. 19. The evil bow before the good: and the wicked at the gates of the righteous. 20. The poor is (d) hated even of his own neighbour: but the rich hath many friends. 21. He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he. 22. Do they not err that devise evil? but mercy and truth shall be to them that devise good. 23. In all labour there is profit: but the talk of

"destruction." The contrast is between industry in the one, and idleness and folly in the other.

(o) v. 25. "Eateth," hath wherewithal to eat; abundance. So Prov. xii. 23. — Prov. xv. 2.

(p) v. 1. "Buildeth her house," i. e. attends to its concerns, "advances its welfare."

(q) v. 3. "A rod of pride," "what shall punish their pride." The same idea as Ps. lxxiv. 8. "Their own tongues shall make them fall."

(r) v. 4. "No oxen," i. e. "no agriculture or industry." "The crib is clean," or "the barn or granary empty," in a state of famine.

(s) "Increase," i. e. "profit." Neglect of agriculture or idleness causes poverty: attention to it, or industry, wealth.

(t) v. 6. "Findeth it not." Why? because he is a scorner: because without giving up his scornful habits he does not seek it in a proper temper.

(u) "Easy unto," i. e. "easily found by."

(x) v. 8. "Deceit;" in contrast with "understanding his way." The wise man, weighing well the tendency of all his actions, obtains what he expects; the fool, from not doing so, is disappointed.

(y) v. 9. "Make a mock at sin," i. e. (perhaps) "injure others out of sport;" "make malevolence a diversion." "Favour," i. e. "kindness."

(z) v. 10. "The heart, &c." i. e. "none but himself can know exactly a man's inward feelings: the misery he endures, or the happiness he enjoys."

(a) v. 15. "Believeth, &c." i. e. "is easily imposed upon; has no caution."

(b) v. 16. "Rageth and is confident," i. e. "has no fear, and madly ventures on."

(c) v. 18. "Folly:" "they obtain no other inheritance."

(d) v. 20. "Is hated, &c." Not that this ought to be, but that in fact it often is, the case: and then the next verse censures this conduct.

the lips (*e*) *tendeth* only to penury. 24. The crown (*g*) of the wise *is* their riches: *but* the foolishness of fools *is* folly. 25. A true witness delivereth souls: *but* a deceitful *witness* speaketh lies. 26. In the fear of the LORD *is* strong confidence: and his children shall have a place of refuge. 27. The fear of the LORD *is* a fountain of life, to depart (*h*) from the snares of death. 28. In the multitude of people *is* the king's honour: *but* in the want of people *is* the destruction of the prince. 29. *He that is* slow to wrath *is* of great understanding: *but he that is* hasty of spirit exalteth (*i*) folly. 30. A sound heart (*k*) *is* the life of the flesh: *but* envy the rottenness of the bones. 31. He that oppresseth the poor reproacheth his Maker: *but* he that honoureth him (*l*) hath mercy on the poor. 32. The wicked is driven away (*m*) in his wickedness: *but* the righteous hath hope in his death. 33. Wisdom resteth (*n*) in the heart of him that hath understanding: *but that which is* in the midst of fools *is* made known. 34. Righteousness exalteth a nation: *but* sin *is* a reproach to any people. 35. The king's favour *is* toward a wise servant: *but* his wrath *is* against him that causeth shame.

(*e*) v. 23. "The talk of the lips," i. e. "wasting time in useless talk; idleness."

(*g*) v. 24. "The crown, &c." i. e. (probably) "the use *they* make of their wealth brings honour: the use *fools* make of it disgrace."

(*h*) v. 27. "To depart," i. e. "to cause to depart, to turn." See Prov. xiii. 14.

(*i*) v. 29. "Exalteth," i. e. "makes it conspicuous."

(*k*) v. 30. "A sound heart, &c." i. e. "content and benevolence *prolong* life: "envy *shortens* it, as much as rottenness, " &c." "A sound heart" is put in contrast with "envy."

(*l*) v. 31. "Him," i. e. "his Maker."

(*m*) v. 32. "Driven away," i. e. "in despair:" when distress or death come upon him, he has nothing to look up to; he is without hope.

(*n*) v. 33. "Resteth," i. e. "remains quiet," without making an idle and unreasonable display: the same sentiment as

CHAP. XV.

A soft answer turneth away wrath: *but* grievous (*o*) words stir up (*p*) anger. 2. The tongue of the wise useth knowledge aright: *but* the mouth of fools poureth (*q*) out foolishness. 3. The eyes of the LORD *are* in every place, beholding the evil and the good. 4. A wholesome tongue *is* a tree of life; *but* perverseness therein *is* a breach (*r*) in the spirit. 5. A fool despiseth his father's instruction: *but* he that regardeth reproof is prudent. 6. In the house of the righteous *is* much treasure: *but* in the revenues of the wicked *is* (*s*) trouble. 7. The lips of the wise disperse knowledge: *but* the heart of the foolish *doth* not so. 8. The (*t*) sacrifice of the wicked *is* an abomination to the LORD: *but* the (*t*) prayer of the upright *is* his delight. 9. The way of the wicked *is* an abomination unto the LORD: *but* he loveth him that followeth after righteousness. 10. Correction (*u*) *is* grievous unto him that forsaketh (*x*) the way: *and* he that hateth reproof shall die. 11. Hell and destruction *are* before the LORD: *how* much more then the hearts of the children of men? 12. A scorner loveth not one that reproveth him: neither will he

Prov. xii. 23. "A prudent man *concealeth* knowledge, &c. &c." So Prov. xiii. 16.

(*o*) v. 1. "Grievous," i. e. "irritating."

(*p*) "Stir up," i. e. "increase."

(*q*) v. 2. "Poureth out." See note on verse 28.

(*r*) v. 4. "Is a breach in," or "destroyeth;" "is a destruction of:" it stands in opposition to "a tree of life."

(*s*) v. 6. "Trouble," something to embitter them.

(*t*) v. 8. "Sacrifice" and "prayer" contrasted: the former, however costly, when coming from the wicked, hated; the latter, when coming from the good, highly esteemed.

(*u*) v. 10. "Correction, &c." or "grievous correction is unto him, &c.:" and then it corresponds with what is the parallel in the latter branch of the sentence, viz. "shall die."

(*x*) "That forsaketh the way," i. e. "the wicked."

go unto the wise. 13. A merry (*y*) heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken. 14. The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness. 15. All the days of the afflicted (*z*) are evil: but he that is of a merry heart *hath* a continual feast. 16. Better *is* little with the fear of the LORD, than great treasure and trouble therewith. 17. Better *is* a dinner of herbs (*a*) where love is, than a stalled (*a*) ox and hatred therewith. 18. A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife. 19. The way of the slothful *man is* as an hedge of thorns (*b*): but the way of the righteous *is* made plain. 20. A wise son maketh a glad father: but a foolish man despiseth (*c*) his mother. 21. Folly (*d*) *is* joy to him that is destitute of wisdom: but a man of understanding walketh uprightly. 22. Without counsel purposes are disappointed: but in the multitude of counsellors they are established. 23. A man hath joy by (*e*) the answer of his mouth: and a word *spoken* in due season, how good *is it!* 24. The way of life *is* above (*g*) to the wise, that he

may depart from hell beneath. 25. The LORD will destroy the house of the proud: but he will establish the border of the widow. 26. The thoughts of the wicked *are* an abomination to the LORD: but *the words* of the pure *are* pleasant (*h*) words. 27. He that is greedy of gain troubleth his own house; but he that hateth gifts (*i*) shall live. 28. The heart of the righteous studieth (*k*) to answer: but the mouth of the wicked poureth (*l*) out evil things. 29. The LORD *is* far from the wicked: but he heareth the prayer of the righteous. 30. The (*m*) light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat. 31. The ear that heareth (*n*) the reproof of life abideth among the wise. 32. He that refuseth instruction despiseth (*o*) his own soul: but he that heareth reproof getteth understanding. 33. The fear of the LORD *is* the instruction of wisdom (*p*); and before (*p*) honour *is* humility.

CHAP. XVI.

THE preparations of the heart in man, and the answer of the tongue *is* from the LORD. 2. All (*q*) the ways of man

(*y*) v. 13. 15. "Merry," or "contented."
(*z*) v. 15. "Afflicted," or "discontented."

(*a*) v. 17. "A dinner of herbs," i. e. "the meanest fare." "A stalled ox," i. e. "the richest repast."

(*b*) v. 19. "As an hedge of thorns." "Full of difficulties and obstructions: he has always something to impede his progress."

(*c*) v. 20. "Despiseth," or "distracts."

(*d*) v. 21. "Folly," or "sin." "He delights in *sin* as much as a wise man does in *righteousness*."

(*e*) v. 23. "By," or "according to." "His joy is in proportion to the sense and propriety of what he says."

(*g*) v. 24. "Above, &c." i. e. "in view, never out of sight;" "the wise has God in all his thoughts: he regulates his conduct by God's laws: he is always looking up to the way of life."

(*h*) v. 26. "Pleasant," i. e. "acceptable to God."

(*i*) v. 27. "Gifts," i. e. "bribes; what is improperly acquired."

(*k*) v. 28. "Studieth;" weighing well what he is to say.

(*l*) "Poureth out." Without consideration; without waiting to think; without studying to answer.

(*m*) v. 30. "The light of the eyes," i. e. (probably) "the favour and countenance shewn by others."—See Prov. xvi. 15. And then it answers to "a good report" in the next part of the verse; the one meaning "countenance," the other "character."

(*n*) v. 31. "Heareth," i. e. "attendeth to."

(*o*) v. 32. "Despiseth," i. e. "disregardeth; treats contemptuously."

(*p*) v. 33. "The instruction of wisdom," i. e. "what wisdom teaches." "Before honour," i. e. "the way to honour."

(*q*) v. 2. "All, &c." However man may impose upon others, or even upon himself, he cannot impose upon God.

are clean in his own eyes: but the LORD weigheth the spirits. 3. Commit thy works unto the LORD, and thy thoughts (*r*) shall be established. 4. The LORD hath made (*s*) all things for (*s*) himself: yea, even the wicked (*t*) for the day of evil. 5. Every one that is proud in heart, is an abomination to the LORD: though hand join in hand, he shall not be unpunished. 6. By mercy and truth iniquity is purged; and by the fear of the LORD, men depart from evil. 7. When a man's ways please the LORD, he maketh even his enemies to be at peace with him. 8. Better is a little with righteousness, than great revenues without right. 9. A man's heart deviseth his way: but the LORD directeth (*u*) his steps. 10. A divine sentence is in the lips of the king: his mouth transgresseth not in judgment. 11. A just weight and balance are the LORD's: all the weights of the bag are his work. 12. It is an abomination to kings to commit wickedness: for the throne is established by righteousness. 13. Righteous lips are the delight of kings: and they love him that speaketh right. 14. The wrath of a king is as messengers of death (*x*), but a wise man will pacify (*y*) it. 15. In the light of the king's countenance is life, and his favour is as a cloud of the latter rain. 16. How much better is it to get wisdom than gold? and to get understanding, rather to be chosen than silver? 17. The high-way of the upright is to depart from evil: he that keepeth his way, preserveth his soul.

18. Pride goeth before (*z*) destruction: and a haughty spirit before a fall. 19. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. 20. He that handleth a matter wisely, shall find good: and whoso trusteth in the LORD happy is he. 21. The wise in heart shall be called prudent, and the sweetness of the lips (*a*) increaseth (*b*) learning. 22. Understanding is a well-spring of life unto him that hath it: but the instruction of fools is folly. 23. The heart of the wise teacheth his mouth, and addeth learning to his lips. 24. Pleasant words are as an honey-comb, sweet to the soul, and health to the bones. 25. There is a way that seemeth right unto a man: but the end thereof are the ways of death. 26. He that labour-eth, laboreth for himself; for his mouth craveth it of him. 27. An ungodly man diggeth up evil: and in his lips there is as a burning fire. 28. A froward man soweth strife, and a whisperer separateth chief friends. 29. A violent man enticeth his neighbour, and leadeth him into the way that is not good. 30. He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass. 31. The hairy head is a crown of glory, if it be found in the way of righteousness. 32. He that is slow to anger, is better than the mighty: and he that ruleth his spirit, than he that taketh a city. 33. The lot is cast into the lap: but the whole disposing thereof (*c*) is of the LORD.

(*r*) v. 3. "Thoughts," or "wishes."

(*s*) v. 4. "Hath made," or "maketh." "For himself," i. e. "for his own purposes" or "glory."

(*t*) "The wicked, &c." Either as instruments to execute his vengeance, or as examples to undergo it.

(*u*) v. 9. "Directeth," or "controlleth." He cannot go beyond what God allows.

(*x*) v. 14. "As messengers of death." Likely to be followed by the destruction of those who are its objects. So Prov. xx. 21. "The wrath of a king is as the roaring of a lion: whoso provoketh him to

"anger, sinneth against his own soul," i. e. "hazardeth his life."

(*y*) "Pacify," i. e. "do what he can to pacify: it cannot be resisted."

(*z*) v. 18. "Goeth before," i. e. "leadeth unto."

(*a*) v. 21. "Sweetness of the lips," i. e. "eloquence," or "kind speaking."

(*b*) "Increaseth," i. e. "sets off," "makes more valuable."

(*c*) v. 33. "Disposing thereof." There is nothing God cannot regulate: even in the casting of lots he can fix the event. A strong intimation of the extent of his power.

CHAP. XVII.

BETTER is a dry morsel, and quietness therewith, than a house full of sacrifices (*d*) with strife. 2. A wise servant shall have rule (*e*) over a son that causeth shame: and shall have part of the inheritance among the brethren. 3. The fining-pot is for (*g*) silver, and the furnace for gold, but the LORD trieth the hearts. 4. A wicked doer giveth heed to false lips: and a liar giveth ear to a naughty tongue. 5. Whoso mocketh the poor, reproacheth his Maker: and he that is glad at calamities, shall not be unpunished. 6. Childrens children are the crown of old men; and the glory of children are their fathers. 7. Excellent speech becometh not a fool: much less do lying lips a prince. 8. A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth. 9. He that covereth a transgression (*h*), seeketh love; but he that repeateth a matter, separateth very friends. 10. A reproof entereth (*i*) more into a wise man, than an hundred stripes into a fool. 11. An evil man seeketh only rebellion: therefore a cruel messenger (*k*) shall be sent against him. 12. Let a bear robbed of her whelps meet a man, rather than a fool in his folly. 13. Whoso rewardeth

evil for good, evil shall not depart from his house. 14. The beginning of strife is as when one letteth out water (*l*): therefore leave off contention before it be meddled with. 15. He that justifieth (*m*) the wicked, and he that condemneth the just, even they both are abomination to the LORD. 16. Wherefore (*n*) is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it? 17. A friend loveth at all times, and a brother is born (*o*) for adversity. 18. A man void of understanding striketh hands (*p*), and becometh surety in the presence of his friend. 19. He loveth transgression that loveth strife: and he that exalteth his gate (*q*) seeketh destruction. 20. He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief. 21. He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy. 22. A merry heart doeth good like a medicine: but a broken spirit drieth the bones. 23. A wicked man taketh a gift (*r*) out of the bosom (*r*) to pervert the ways of judgment. 24. Wisdom is before (*s*) him that hath understanding; but the eyes of a fool are in the ends of the earth (*t*). 25. A foolish son is a grief to his father, and bitterness to her that bare him. 26. Also to

(*d*) v. 1. "Sacrifices," "the choicest things."

(*e*) v. 2. "Rule over," i. e. "rank above," "be preferred unto."

(*g*) v. 3. "Is for, &c." i. e. "as the fining pot and the furnace try the precious metals, so the Lord trieth the hearts."

(*h*) v. 9. "Covereth a transgression," i. e. (perhaps) "overlooks or conceals an indignity."

(*i*) v. 10. "Entereth more into," i. e. "has a greater effect upon."

(*k*) v. 11. "A cruel messenger," "one who shall bring him to severe punishment:" probably a proverb.

(*l*) v. 14. "As when one letteth out water," (which cannot be brought back or controlled): "the effects, the mischief it will do, cannot be foreseen or checked."

(*m*) v. 15. "Justifieth," i. e. "judicially acquits; treats as innocent." 1 Magee, "note 42. p. 407."

(*n*) v. 16. "Wherefore," i. e. "to what purpose." Why should a fool be supplied with the means of getting wisdom? he will never use them.

(*o*) v. 17. "Born for:" his services then are of such value, it seems the very purpose for which he was born.

(*p*) v. 18. "Striketh hands," i. e. "engages, pledges himself:" the same as "becoming surety."

(*q*) v. 19. "Exalteth his gate," i. e. "is proud, or insolent."

(*r*) v. 23. "A gift," i. e. "a bribe." "Out of the bosom," i. e. "brought secretly and clandestinely."

(*s*) v. 24. "Before," i. e. "always in the view of," "never lost sight of;" "his guide."

(*t*) "In the ends of the earth," i. e. (perhaps) "gazing upon what he cannot distinctly see:" so that whether it will guide him well or ill, he cannot know.

punish the just *is* not good, *nor* to strike princes for equity. 27. He that hath knowledge spareth his words: *and* a man of understanding is of an excellent spirit. 28. Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is* esteemed a man of understanding.

CHAP. XIX.

BETTER *is* the poor that walketh in his integrity, than *he that is* perverse in his lips (*u*), and is a fool. 2. Also, *that* the soul (*x*) *be* without knowledge, *it is* not good: and he that hasteth with *his* feet (*y*), sinneth. 3. The foolishness of man perverteth his way (*z*): and his heart fretteth against the LORD. 4. Wealth maketh many friends; but the poor is separated from his neighbour (*a*). 5. A false witness shall not be unpunished, and *he that* speaketh lies shall not escape. 6. Many will intreat the favour of the prince; and every man *is* a friend to him that giveth gifts. 7. All the brethren (*b*) of the poor do hate him: how much more do his friends go far from him? he pursueth *them* with words, *yet* they are wanting to him. 8. He that getteth wisdom, loveth (*c*) his own soul: he

that keepeth understanding, shall find good. 9. A false witness shall not be unpunished, and *he that* speaketh lies shall perish. 10. Delight (*d*) *is* not seemly for a fool: much less for a servant to have rule over princes. 11. The discretion of a man deferreth his anger, and *it is* his glory to pass over a transgression. 12. The king's wrath *is* as the roaring of a lion (*e*); but his favour *is* as dew upon the grass. 13. A foolish son *is* the calamity of his father; and the contentions of a wife *or* a continual dropping (*g*). 14. Hope and riches *are* the inheritance of (*h*) fathers; and a prudent wife *is* from the LORD. 15. Slothfulness casteth into a deep sleep (*i*); and an idle soul shall suffer hunger. 16. He that keepeth the commandment, keepeth his own soul (*k*); *but* he that despiseth his way shall die. 17. He that hath pity upon the poor, lendeth unto the LORD; and that which he hath given, will he pay him again. 18. Chasten thy son while there is hope, and let not thy soul spare for his crying. 19. A man of great wrath shall suffer punishment: for if thou deliver (*l*) *him*, yet thou must do it again. 20. Hear counsel and receive instruction, that thou

(*u*) v. 1. "Lips, and is a fool;" or "ways, and is rich. 1 Kenn. 509. Parkh. Heb. Dic. 329." "Than the rich who is perverse in his lips. Grot." "Than the rich who is perverse in his ways, and a fool. Pole."

(*x*) v. 2. "That the soul, &c." or "a soul without knowledge is not good."

(*y*) "Hasteth with his feet," i. e. "hurries on without thought;" "acts without consideration;" "is rash."

(*z*) v. 3. "Perverteth his way, &c." i. e. (either) "leads him into wrong courses," or "frustrates his attempts;" and then he murmurs against God for what his own folly brings.

(*a*) v. 4. "From his neighbour." "They who live nearest disregard him."

(*b*) v. 7. "The brethren," "even his kinsmen desert him: much more they who have no tie but friendship."

(*c*) v. 8. "Loveth," i. e. "serveth, doeth good to;" "acts as if he loved."

(*d*) v. 10. "Delight," i. e. "pleasure."

"Joy is as much misplaced when conferred on him, as the rule over princes is misplaced, when given to a servant."

(*e*) v. 12. "As the roaring of a lion;" "as much to be dreaded;" "as likely to bring destruction." In Prov. xvi. 18. "The wrath of a king is said to be as messengers of death."

(*g*) v. 13. "A continual dropping," "which must at last wear a man out."

(*h*) v. 14. "Are the inheritance of," i. e. "descend from." A man's ancestors may give him *wealth*: a prudent wife is a gift none but God can bestow.

(*i*) v. 15. "Sleep," "so as to waste the hours in which subsistence ought to be obtained."

(*k*) v. 16. "Keepeth his own soul," i. e. "shall live."

(*l*) v. 19. "Deliver," or "spare." For "bearance or lenity will never check him."

mayest be wise in thy latter end. 21. *There are many devices in a man's heart (m)*; nevertheless the counsel of the LORD, that shall stand. 22. The desire (*n*) of a man *is* his kindness: and a poor man *is* better than a liar. 23. The fear of the Lord *tendeth* to life, and *he that hath it* shall abide satisfied: he shall not be visited with evil. 24. A slothful man hideth his hand in *his* bosom, and will not so much as bring it to his mouth again. 25. Smite a scorner (*o*), and the simple will beware; and reprove

one that hath understanding, *and* he will understand knowledge. 26. He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach. 27. Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge. 28. An ungodly witness scorneth judgement; and the mouth of the wicked devoureth (*p*) iniquity. 29. Judgements are prepared for scorners, and stripes for the back of fools.

ISAIAH.

CHAP. I.

THE vision of Isaiah the son of Amoz, which he saw (*q*) concerning Judah and

(*m*) v. 21. "A man's heart." The contrast is between *man's* purposes and *God's*: whatever *man* may devise, it is *God's* counsel only that shall stand. So Ps. xxxiii. 10, 11. And see post, Is. xlv. 25, 26.

(*n*) v. 22. "The desire, &c." i. e. (perhaps) "attraction." "Kindness makes a man sought after: but even a poor man, one who has no power to confer benefits, is better than a liar, i. e. one who *promises* what he will not perform, or one who *can* give aid and pretends he *cannot*."

(*o*) v. 25. "A scorner." Who must be *smitten*, because *reproof*, words alone, which will be sufficient for a man of understanding, will have no effect upon *him*; and the example, in smiting him, will do good.

Jerusalem, in the days of Uzziah, Jotham (*r*), Ahaz, and Hezekiah, kings of

(*p*) v. 28. "Devoureth," i. e. "feeds greedily upon; makes it his food; swallows it as gluttons do dainties."

(*q*) v. 1. "Concerning," or "against." 1 Chrys. 720.

(*r*) v. 1. "Uzziah, Jotham, &c." Isaiah is supposed to have begun to prophesy in the last year of Uzziah's reign, and to have prophesied at intervals till the 15th or 16th year of Hezekiah, or even to the first year of Manasseh, about 72 years before Jeremiah began. He lived in the same times with Hosea, Amos, Micah, and Nahum, and perhaps Joel; and he began to prophesy before Micah and Nahum, but after Hosea, Joel, and Amos.

The following Table, shewing the duration of each reign from the commencement of Uzziah's till the Babylonish captivity, and the character of the respective kings, will be of use in reading Isaiah and the subsequent Prophets:

King's Name.	Length of Reign.		Began before the Babylonish Captivity.	Before Christ.	General Character.
	Years.	Months.			
Uzziah - -	52	—	204	810	good.
Jotham - -	16	—	152	758	good.
Ahaz - -	16	—	136	742	bad.
Hezekiah - -	29	—	120	726	good.
Manasseh - -	55	—	91	697	bad.
Amon - -	2	—	36	642	bad.
Josiah - -	31	—	34	640	good.
Jehoahaz, or Shallum -	—	3	3	—	bad.
Jehoiakin - -	11	—	3	609	bad.
Jehoiachin, or Jeconiah -	—	3	—	598	bad.
Zedekiah - -	11	—	—	598	bad.

Judah. 2. Hear (*s*), O heavens (*t*), and "give ear, O earth: for (*u*) the LORD hath spoken, "I have nourished and

"brought up (*x*) children, and they "have rebelled against me. 3. The "ox (*y*) knoweth (*z*) his owner, and the

(*s*) v. 2. "Hear, &c." The prophecy in this chapter was probably delivered in the time of Ahaz. The state of the nation (as described verse 2 to 8.), corresponds with his times, not with those of Uzziah, Jotham, or Hezekiah. Uzziah and Jotham were successful against the neighbouring nations, and had God's help (2 Chron. xxvi. 6 to 8. and 2 Chron. xxvii. 5, 6.); and though in Hezekiah's time Sennacherib took the fenced cities of Judah, and forced Hezekiah for a time to pay him tribute, yet was Hezekiah soon miraculously delivered from his power; and the people in Hezekiah's time shewed great zeal in abolishing idolatry, and returning to the true worship of God. (See 2 Kings xviii. 3, 13, 14. — 2 Kings xix. — and 2 Chron. xxix. to xxxii.) But in Ahaz's time the nation was brought very low, because of Ahaz; and their sins were very high. The king of Syria carried away a great multitude of the Jews captive to Damascus. Pekah, king of Israel, slew of them in one day 120,000, all valiant men. The Edomites also smote Judah, and carried away captives; and the Philistines invaded and took many of their cities and villages, and dwelt there. (See 2 Chron. xxviii. 5, 6, 17 to 20.) The sins of Ahaz were enormous; and God's judgments upon the nation had no effect towards reclaiming him. He made molten images for Baalim, burned his children in the fire after the abomination of the heathen, and sacrificed and burnt incense in the high places, and on the hills, and under every green tree. In his distress, too, after being smitten by the Syrians, he sacrificed to the gods of Damascus, and said, "Because the gods "of the kings of Syria help *them*, therefore "will I sacrifice to them, that they may "help *me*." And he cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and made him altars in every corner of Jerusalem; and in every several city of Judah he made high places to burn incense unto other gods. (2 Chron. xxviii. 2 to 4. and 22 to 25.) The concurrence of the people in these abominations may be collected from Hezekiah's statement to the Levites, in the first year of his reign: "Our fathers "have trespassed, and done that which "was evil in the eyes of the Lord our God,

"and have forsaken him, and have turned "away their faces from the habitation of "the Lord, and turned their backs. Also "they have shut up the doors of the porch, "and put out the lamps, and have not "burned incense, nor offered burnt-offerings in the holy place, unto the God of "Israel: wherefore the wrath of the Lord "was upon Judah and Jerusalem; and he "hath delivered them to trouble, to astonishment, and to hissing, as ye see with "your eyes. (2 Chron. xxix 6 to 8.)" It is to the time of Ahaz, therefore, that this prophecy should (apparently) be ascribed. Vitrings, however, refers it to the time of Hezekiah, shortly after the entire destruction of the kingdom of Israel by Shalmanzer, which was in the 6th year of Hezekiah. It is an entire piece of itself, unconnected with the following chapters; containing a severe remonstrance against the prevailing corruptions, and strong exhortations to repentance; threatening the impenitent, and promising better things when the nation should be reformed. The expressions are clear, the connection easy: as to the image, sentiment, and style, it is a beautiful example of Isaiah's elegant manner, though not equal to many of his other prophecies. See 2 Lowth. 4.

(*t*) "Hear, O heavens, &c." A solemn invocation, to intimate the importance of what he was about to say. It begins as the song of Moses, Deut. xxxii.; perhaps to call attention to that song, and to intimate, that the state and times to which part of that song looked forward were now arrived.

(*u*) "For, &c." or, "it is the Lord that "speaketh."

(*x*) "Nourished and brought up." So that I had every reason to expect a grateful return.

(*y*) v. 3. "The ox," and "the ass," the dullest of all animals. And yet have they more sense and gratitude than God's people. So Jer. viii. 7. "The stork in the "heaven knoweth her appointed times; "and the turtle and the crane and the "swallow observe the time of their coming: but my people know not the judgment of the Lord."

(*z*) "Knoweth," i. e. "regards with "gratitude;" and yet for how little in comparison have they to be thankful! they are

"ass (y) his master's crib: but Israel doth not know, my people doth not consider." 4. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters (a), they have forsaken the LORD, they have provoked the holy One of Israel unto anger, they are gone away backward. 5. Why (b) should ye be stricken (c) any more? ye will revolt more and more: the whole head (d) is sick, and the whole heart faint. 6. From the sole (e) of the foot even unto the head, there is no soundness in it; but wounds, and bruises (g), and putrifying sores: they have not been closed (h), neither bound up, neither mollified with ointment. 7. Your country (i) is desolate, your cities are burnt with fire: your land, strangers devour it in your presence, and it is

fed and taken care of, *not for their own sake, but for their owner's profit*; and they are employed in works of the lowest drudgery: whereas it is for *their own benefit alone* that God supports his people, and had honoured them with the *highest distinctions*. Bochart in loco, 1 Vit. 37, 38. Well did Moses ask, "What nation was there so great, who had God so nigh unto them, as the Lord their God was in all things that they called upon him for?" Deut. iv. 7. (a) v. 4. "Corrupters." Not content with being wicked themselves, but corrupting others, causing them to fall. An aggravated degree of guilt!

(b) v. 5. "Why, &c." "What claim have you to further warnings, or what end will they answer?" As Gen. vi. 3. ante 507: "My Spirit shall not always strive with man."

(c) "Stricken," i. e. "corrected;" to produce amendment. So Jer. v. 3.

(d) "The whole head, &c." i. e. "the corruption is universal: there is not one it hath not reached."

(e) v. 6. "From the sole, &c." i. e. "all ranks are infected; none is free."

(g) "Wounds, bruises, &c." i. e. "sins of every description."

(h) "Not closed, &c." i. e. "nothing has been done to make them better: they are in the worst state possible."

(i) v. 7. "Your country, &c." "These warnings you have had: Why are you to have more?" An answer to the question in verse 5.

"desolate as overthrown by strangers (k)." 8. And the daughter of Zion (l) is left as a cottage (m) in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. 9. Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. 10. Hear the word of the LORD, ye rulers of Sodom (n); give ear unto the law of our God, ye people of Gomorrah (n). 11. To what purpose (o) is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. 12. When ye come to appear before me, who hath required this at your hand, to tread my courts (p)? 13. Bring no

(k) v. 7. "Overthrown by strangers," or rather, "overwhelmed by an inundation." 1 Lowth, 2.—2 Lowth, 11, 12.—and Parkh. Hebr. Lexicon, 4th ed. 185. The common reading is nearly a repetition of what preceded.

(l) v. 8. "The daughter of Zion," i. e. "Jerusalem," which lay under mount Zion. Chrys. in loco, 1 Chrys. 723.

(m) "A cottage, &c." i. e. "lonely, desolate, solitary; with scarce a house or inhabitant in it."

(n) v. 10. "Sodom," "Gomorrah," i. e. "Jerusalem," called by these names, as resembling those cities in wickedness: this is another allusion to the song of Moses, where, (in speaking of the sins of the nation,) he says, "Their vine is of the vine of Sodom, and of the fields of Gomorrah." Deut. xxxii. 32.

(o) v. 11. "To what purpose, &c." "It is not a compliance with externals only God requires; he expects inward purity, and righteous conduct." See Ps. xlix.

(p) v. 12. Bp. Lowth reads, and so does Chrys. in loco, vol. 1. p. 725. "Who hath required this at your hands? Tread my courts no more: bring no more vain oblations, &c." Though God required all the Israelites to appear before him at stated times, it was the appearance of those only who did justice and obeyed the weightier matters of the law, that was acceptable to him. The appearance of the presumptuous sinner was an insult; and the question here, "Who hath required this

"(g) more vain oblations; incense is an
 "abomination unto me, the new moons
 "and sabbaths, the calling of assem-
 "blies I cannot away with (r), *it is*
 "iniquity, even the solemn meeting.
 "14. Your new moons, and your ap-
 "pointed feasts, my soul hateth: they
 "are a trouble unto me, I am weary to
 "bear them. 15. And when ye spread
 "forth your hands, I will hide mine
 "eyes from you: yea, when ye make
 "many prayers, I will not hear: your
 "hands are full of blood. 16. Wash ye,
 "make you clean, put away the evil of
 "your doings from before mine eyes,
 "cease to do evil, 17. Learn to do
 "well, seek judgment, relieve the op-
 "pressed, judge (s) the fatherless, plead
 "for the widow. 18. Come now and
 "let us reason together, saith the LORD:
 "though your sins be as scarlet, they
 "shall be as white as snow; though
 "they be red like crimson, they shall
 "be as wool. 19. If ye be willing and
 "obedient, ye shall eat (t) the good
 "of the land. 20. But if ye refuse and
 "rebel, ye shall be devoured with the
 "sword: for the mouth of the LORD
 "hath spoken it. 21. How is the faith-
 "ful city become an harlot? it was full
 "of judgment; righteousness lodged in
 "it; but now murderers. 22. Thy
 "silver (u) is become dross, thy wine
 "mixed with water. 23. Thy princes

"are rebellious, and companions of
 "thieves: every one loveth gifts (x),
 "and followeth after rewards: they
 "judge not the fatherless, neither doth
 "the cause of the widow come unto
 "them. 24. Therefore saith the LORD,
 "the LORD of hosts, the mighty One of
 "Israel, "Ah, I will ease me of mine
 "adversaries, and avenge me of mine
 "enemies. 25. And I will turn my
 "hand upon thee, and purely purge
 "away thy dross (y), and take away all
 "thy tin (y). 26. And I will restore
 "thy judges as at the first (z), and thy
 "counsellors as at the beginning (z):
 "afterward thou shalt be called (z):
 "The city of righteousness, the faithful
 "city." 27. Zion shall be redeemed
 "with judgment, and her converts with
 "righteousness. 28. And the destruc-
 "tion of the transgressors and of the
 "sinners (b) shall be together (c), and
 "they that forsake the LORD shall be
 "consumed. 29. For they (d) shall be
 "ashamed of the oaks (e) which ye have
 "desired, and ye shall be confounded
 "for the gardens (e) that ye have chosen.
 "30. For ye shall be as an oak, whose
 "leaf fadeth, and as a garden that hath
 "no water (g). 31. And the strong
 "shall be as tow, and the maker of
 "it (h) as a spark, and they shall both
 "burn together, and none shall quench
 "them."

"at your hands?" might be intended to
 imply that it was *that God* who had also
 commanded righteousness, and was of purer
 eyes than to behold iniquity.

(g) v. 13, 14. A similar passage occurs,
 Amos v. 21 to 24.

(r) v. 13. "Away with," i. e. "endure."

(s) v. 17. "Judge," i. e. "do justice to."

(t) v. 19. "Ye shall eat, &c." It shall
 no longer, as in verse 5. be "devoured by
 "strangers."

(u) v. 22. "Thy silver, &c." Probably
 proverbial expressions, to denote that their
 very best things and persons were become
 vile and degenerate, their princes rebel-
 lious, &c.

(x) v. 23. "Gifts," i. e. "bribes."

(y) v. 25. "Dross," and "tin," i. e. "de-
 "generacy and wickedness;" what is com-
 plained of in verse 23.

(z) v. 26. "At the first," and "at the
 "beginning," i. e. "at the times when it
 "deserved the title given it in verse 21,"
 of "the faithful city," when it was "full of
 "judgment, &c."

(a) "Shalt be called," i. e. "shall de-
 "serve the name of."

(b) v. 28. Bp. Lowth reads, "But de-
 "struction shall fall at once on the trans-
 "gressors and the sinners."

(c) "Together," or "sudden, entire,
 "complete."

(d) v. 29. "They," or rather "ye."

(e) "Oaks," and "gardens;" places of
 idolatrous worship.

(g) v. 30. "No water." Where every
 thing therefore must perish.

(h) v. 31. "The maker of it," or rather
 "his work;" "whatever he does."

CHAP. II. (i)

THE word that Isaiah the son of Amos saw concerning Judah and Jerusalem.

2. "And (*k*) it shall come to pass in the last days (*l*), that the mountain (*m*) of the LORD's house shall be established in the top of the mountains (*n*), and shall be exalted above the hills (*n*); and all nations (*o*) shall flow unto it.

3. And many people shall go and say,

(i) This and the two following chapters make one continued discourse. It was probably delivered in Uzziah's or Jotham's time.

(*k*) v. 2, 3, 4. These verses occur almost verbatim, Mic. iv. 1, 2, 3. Micah was contemporary with Isaiah.

(*l*) "The last days," i. e. the "times after the Messiah's appearance, 2 Lowth, 28.;" perhaps referring to times not yet arrived, but approaching. Dr. Lightfoot understands it of the last days of Jerusalem and the Jewish state. 2 Lightf. 1074. Mr. Faber refers it to the time of the Restoration of the Jews, when they shall have been converted to Christianity, and be settled in their own land: after the expiration of the 1260 years spoken of in Daniel and Revelations.

(*m*) "The mountain of the Lord's house," i. e. "the true religion, the proper worship of the only true God," or "the church of Christ, the church and people of God." Mede, 135. 29th Disc.

(*n*) "In the top of the mountains," and "above the hills," i. e. (probably) so as to put down every other religion.

(*o*) "All nations." The admission of the Gentiles, and the universality of Christ's religion, are frequent topics of prophecy. The promises to Abraham were, "In thee," or "in thy seed, shall all families, or nations of the earth be blessed." Gen. xii. 3. — xxii. 18. And according to Ps. ii. 8. he, (i. e. Christ,) was to have "the heathen for his inheritance, and the utmost parts of the earth for his possession." Zechariah says of him, "He shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river (i. e. the Euphrates) even to the ends of the earth. Zech. ix. 10." "As in Adam all die," says St. Paul, "even so in Christ shall all be made alive," (i. e. have everlasting life within their power.) 1 Cor. xv. 22. Mr. Mede expects there is

"Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. 4. And he shall judge (*p*) among the nations, and shall rebuke many people: and they shall beat (*q*) their swords into ploughshares, and their spears into

still to come a second and more glorious admission of the Gentiles, when the Jews shall also turn to the true religion. Mede, 139, 140. 29th Disc.

(*p*) v. 4. "Judge," i. e. (perhaps) "bring his judgments upon." Vengeance upon his enemies is one of the characteristics of the Messiah. According to Balaam's prophecy, the Star and Sceptre he foresaw (i. e. Christ), was to "smite the corners of Moab, and destroy all the children of Sheth, (i. e. his opponents). Numb. xxiv. 17." It was foretold of him, (Ps. ii. 9.) that he should "rule the heathen with a rod of iron, and break them in pieces like a potter's vessel;" (Ps. cx. 6.) that he should judge among the heathen, and fill the places with the dead bodies, and wound the heads over many countries: and (Is. xi. 4. post, 633.) that he should "smite the earth with the rod of his mouth, and slay the wicked with the breath of his lips." And see Ps. xxi. 8, 9. The destruction of Jerusalem, in little less than forty years after the crucifixion, was unquestionably one of God's judgments; and the wars which have been so long agitating the world and have but lately subsided, (in which probably more than six millions have perished,) may have been instruments in his hands to bring about his purposes. Happy they, in whom they work humble and serious reflection, whom they lead to righteousness, and the fear of the Lord!!

(*q*) "Beat, &c." Peace has always been the tendency of Christ's religion. "On earth peace, goodwill towards men." Luke ii. 14." In Is. xi. 6 to 9. post, 632. the peaceable character of Christ's kingdom is strongly delineated; and in Zechariah's prophecy of Christ and the nature of his kingdom, he says, "I will cut off the chariot from Ephraim," (i. e. the kingdom of Israel), "and the horse from Jerusalem," (i. e. the kingdom of Judah); "and the battle bow shall be cut off; and

"pruning-hooks: nation shall not lift
 "up sword against nation, neither shall
 "they learn war any more. 5. O house
 "of Jacob, come ye (*r*), and let us walk
 "in the light of the LORD. 6. There-
 "fore (*s*) thou (*t*) hast forsaken thy
 "people, the house of Jacob, because
 "they be replenished from the east (*u*),
 "and are soothsayers (*v*) like the Phi-
 "listines, and they please themselves
 "in the children (*w*) of strangers.
 "7. Their land also is full of silver and
 "gold (*x*), neither *is there any* end of
 "their treasures: their land is also full
 "of horses (*y*), neither *is there any* end
 "of their chariots. 8. Their land also

"he" (i. e. the Messiah) "shall speak
 "peace unto the heathen. Zech. ix. 10."
 These passages possibly look forward to a
 period very different from any which has
 yet occurred, when man shall live in per-
 fect harmony with man, and wars shall
 cease throughout the world.

(*r*) v. 5. "Come ye, &c." The position
 of this verse, after those which foretell
 the call and coming in of the Gentiles,
 might be intended to imply that the house
 of Jacob would long resist the true religion
 and not walk in the light of the Lord, but
 that *they also* in the end would be con-
 verted and join the flock of Christ. There
 are other passages, however, which more
 plainly predict this event, and its accom-
 plishment is perhaps at no great distance.

(*s*) v. 6. "Therefore." An induction,
 not from what had preceded, but from
 what follows: It is because they are re-
 plenished from the east, &c. &c. that thou
 hast forsaken them. From hence to the
 end of the chapter is foretold the punish-
 ment of the Jews for their idolatrous
 practices, for their confidence in their own
 strength, and for their distrust of God's
 protection. It predicts also the downfall
 of idolatry.

(*t*) "Thou," i. e. "God."

(*u*) "From the east," where divination
 was practised.

(*v*) "Soothsayers." This was against the
 injunction, Deut. xviii. 14. "These na-
 tions, which thou shalt possess, heark-
 ened unto observers of times, and unto
 "diviners; but as for thee, the Lord thy
 "God hath not suffered thee so to do."

(*w*) "In the children," by associating
 with them, learning their practices, and
 (perhaps) intermarrying with them.

"is full of idols (*z*): they worship the
 "work of their own hands, that which
 "their own fingers have made. 9. And
 "the mean (*a*) man boweth down (*b*),
 "and the (*a*) great man humbleth (*b*)
 "himself: therefore forgive them not (*c*).
 "10. Enter (*d*) into the rock, and hide
 "thee in the dust, for fear of the LORD,
 "and for the glory of his majesty.
 "11. The lofty looks of man shall be
 "humbled, and the haughtiness of men
 "shall be bowed down, and the LORD
 "alone shall be exalted in that day (*e*).
 "12. For the day of the LORD of hosts
 "*shall be upon every one that is proud*
 "and lofty, and upon every one that is

(*x*) v. 7. "Silver and gold." One com-
 mand (Deut. xvii. 17.) to the king they
 were in after times to have was, "neither
 "shall he greatly multiply to himself si-
 "ver or gold."

(*y*) "Horses." Another command
 to their king, (Deut. xvii. 16.) was,
 "He shall not multiply horses to himself,"
 to prevent their intercourse with Egypt.

(*z*) v. 8. "Idols." Idolatry was an
 offence against which the Mosaic insti-
 tutions were particularly strict: If an in-
 dividual were guilty of it, he was to be
 stoned to death, and no ties of kindred
 friendship or love, were to induce a man
 to pity or conceal the offender; and if a
 city were guilty, the inhabitants and cattle
 were to be destroyed utterly with the
 edge of the sword, and the city and the
 spoil thereof were to be burnt. Deut. xiii.
 6 to 16. So particular was God to keep
 up amongst his own peculiar people, (who
 had such repeated and decisive proofs of
 his power,) that worship he prescribed, and
 that reverence for himself he thought fit
 to require.

(*a*) v. 9. "The mean," "the great,"
 i. e. "all ranks."

(*b*) "Boweth down," and "humbleth
 "himself," to worship the idols.

(*c*) "Forgive them not," or rather "thou
 "wilt not forgive them," assigning the
 reason why forgiveness would be withheld.

(*d*) v. 10. "Enter, &c." A spirited
 mode of insinuating the greatness of the
 impending vengeance. So Hos. x. 8.
 "They shall say to the mountains, cover
 "us, and to the hills, fall on us;" and
 see Rev. vi. 16.

(*e*) v. 11. "That day," i. e. the "day of
 "God's vengeance."

up, and he shall be brought
 13. And upon all the cedars (*g*)
 banon, *that are* high and lifted
 d upon all the oaks of Bashan.
 d upon all the high mountains,
 pon all the hills *that are* lifted
 5. And upon every high tower,
 pon every fenced wall, 16. And
 all the ships of Tarshish (*h*),
 pon all pleasant pictures (*h*).
 d the loftiness of man shall be
 down, and the haughtiness of
 shall be made low: and the
 alone shall be exalted in that
 18. And the idols he shall
 abolish. 19. And they shall
 o the holes (*i*) of the rocks,
 nto the caves of the earth, for
 the LORD, and for the glory
 majesty, when he ariseth to
 terribly the earth. 20. In that
 man shall cast his idols of silver,
 is idols of gold, which they
each one for himself to worship,
 moles and to the bats: 21. To
 o the clefts of the rocks, and
 e tops of the ragged rocks, for

13, 14, 15, 16. Trees in prophetic
 signify great men. Mede. And
 oaks, mountains, hills, towers,
 ps, and pictures, are here figur-
 ressions for persons of rank and

16. "Ships of Tarshish." Per-
 have aggrandized themselves by
 e, and "pleasant pictures," those
 e raised themselves by works of

9. "Holes, &c." The constern-
 l dismay during the sixth seal in
 ns is described in nearly the
 oner. (Rev. vi. 15 to 17.) "The
 of the earth, and the great men,
 e rich men, and the chief cap-
 and the mighty men, and every
 man, and every free man, hid
 lves in the dens and in the rocks
 mountains, and said to the moun-
 d rocks, "fall on us, and hide us
 be face of him that sitteth on the
 , and from the wrath of the Lamb;
 e great day of his wrath is come,
 ho shall be able to stand."

22. "Cease ye," i. e. "place no
 dence on."
 Whose breath is in his nostrils."

"fear of the LORD, and for the glory
 "of his majesty, when he ariseth to
 "shake terribly the earth. 22. Cease
 "ye (*k*) from man whose breath is in
 "his nostrils (*l*): for wherein (*m*) is he
 "to be accounted of."

CHAP. V. (*n*)

"Now will I sing to my well-beloved
 "a song of my beloved touching his
 "vineyard: My well-beloved hath a
 "vineyard in a very fruitful hill. 2. And
 "he fenced it, and gathered out the
 "stones thereof, and planted it with
 "the choicest vine, and built a tower
 "in the midst of it, and also made a
 "wine-press therein: and he looked
 "that it should bring forth grapes, and
 "it brought forth wild grapes (*o*).
 "3. And now, O inhabitants of Jeru-
 "salem, and men of Judah, judge, I
 "pray you, betwixt me and my vine-
 "yard. 4. What could have been done
 "more to my vineyard, that I have not
 "done in it? wherefore when I looked
 "that it should bring forth grapes,
 "brought it forth wild grapes (*o*)?"

Who can therefore give no assistance
 like God's. — When God formed man he
 "breathed into his nostrils the breath
 "of life, (Gen. ii. 7.)" and by this expres-
 sion Isaiah might intend to bring to their
 recollection the origin and creation, and
 consequent inferiority, of man. The folly
 of trusting to man where the reliance
 ought to be placed upon God is repro-
 bated, and man's insufficiency exposed on
 the same ground, Ps. cxlvi. 2, 3. "O put
 "not your trust in princes, nor in any
 "child of man, for there is no help in
 "them: for when *the breath* of man goeth
 "forth, he shall turn again to his earth,
 "and then all his thoughts perish."

(*m*) "Wherein, &c." What assistance
 can *he* give? What has *he* on which re-
 liance can be placed?

(*n*) This chapter is unconnected with
 what preceded or follows. It reproves the
 Jews for their wickedness, ascribes to that
 cause calamities which had already be-
 fallen them, and looks forward to the
 Babylonish invasion and perhaps to more
 distant judgments.

(*o*) v. 2. 4. "Wild grapes," i. e. "grapes
 "of no value," or rather "noxious, of a
 "poisonous quality."

"5. And now go to: I will tell you
 "what I will do to my vineyard; I will
 "take away the hedge thereof, and it
 "shall be eaten up: *and* break down
 "the wall thereof, and it shall be
 "trodden down. 6. And I will lay it
 "waste: it shall not be pruned, nor
 "digged, but there shall come up
 "briers and thorns: I will also com-
 "mand the clouds that they rain no
 "rain upon it. 7. For the vineyard of
 "the LORD of hosts *is* the house of
 "Israel, and the men of Judah his
 "pleasant plant: and he looked for
 "judgment, but behold oppression; for
 "righteousness, but behold a cry (*p*).
 "8. Woe (*q*) unto them that join house
 "to house (*r*), *that* lay field to field
 "till *there be* no place, that they may
 "be placed alone in the midst of the
 "earth. 9. In mine ears *said* the LORD
 "of hosts, "Of a truth many houses
 "shall be desolate, *even* great and fair,
 "without inhabitant. 10. Yea, ten acres
 "of vineyard shall yield one bath (*s*),
 "and the seed of an homer shall yield
 "an ephah (*s*)." 11. Woe unto them
 "that rise up early in the morning,
 "*that* they may follow strong drink,

"that continue until night, *that*
 "flame them. 12. And the
 "and the viol, the tabret and
 "wine are in their feasts: be-
 "gird not the work of the LORD:
 "neither consider the operation of
 "hands. 13. Therefore (*u*)
 "ple are gone into captivity:
 "*they have* no knowledge: *they*
 "honourable men *are* lamish:
 "their multitude dried up with
 "14. Therefore hell (*v*) hath
 "herself, and opened her mouth
 "out measure: and their glory
 "their multitude, and their power
 "he that rejoiceth shall descend
 "15. And the mean man (*w*) shall
 "brought down, and the mighty man
 "shall be humbled, and the eyes of
 "lofty shall be humbled. 16. Be-
 "LORD of hosts shall be exalted
 "judgment, and God *that is*
 "shall be sanctified in righteousness.
 "17. Then shall the lambs (*x*)
 "after their manner (*y*), and the
 "places of the fat ones (*z*) shall
 "gers (*a*) eat. 18. Woe unto them
 "draw Iniquity (*b*) with cords of
 "and Sin as it were with a cart

(*p*) v. 7. "A cry," from those who were oppressed.

(*q*) v. 8. "Woe, &c." Denunciations against sinners of all descriptions, the rapacious miser, the drunkard, the presumptuous idolater, the false teacher, the self-sufficient, and the corrupt and unjust judge.

(*r*) "Join house to house," i. e. "set their whole minds upon increasing their possessions."

(*s*) v. 10. "One bath," "one ephah," something less than a bushel. "An homer" was eight bushels; a bath, an ephah, and the 10th of an homer, were the same. Ezek. xlv. 11. The meaning therefore here is, the scarcity shall be so great, that the harvest shall not produce more than a tenth of what was sown.

(*t*) v. 12. "The harp, &c." Though there is every thing to heighten their enjoyments, they omit to think of Him from whom all blessings and powers of enjoyment come.

(*u*) v. 13. "Therefore." This is the reason, because they have no knowledge. See ante, note on Is. ii. 16.

(*v*) v. 14. "Hell, &c." A bold figur-

ative expression: intimating a destruction so great, that hell (personified) was unable to hold the numbers, and were enlarged.

(*w*) v. 15. "The mean man," a "mighty man," i. e. "all ranks."

(*x*) v. 17. "The lambs," i. e. "the meek, the innocent," or "the meek, the innocent assuming."

(*y*) "After their manner," i. e. "as they please; securely," "without interruption or restraint."

(*z*) "The waste places of the earth," i. e. "the extensive possessions of the rich:" where, according to the text, "is laid to field, till there be no more."

(*a*) "Strangers," who have no share in it.

(*b*) v. 18. "Draw iniquity, &c." Imagery (as I conjecture) in Isaiah, to paint the insolent audacity of the wicked: placing Sin and Iniquity (personified) as idols in a triumphal chariot, drawing them in triumph with decorated traces, hurrying them fearlessly, as if their cords had the strength of iron or cables, and were in no danger

t say, "Let him (*c*) make and hasten his work, that we *it*: and let the counsel of the *ne* of Israel draw nigh and at we may know *it*." 20. Woe *m* that call evil good, and *il*; that put darkness for *d* light for darkness; that *r* for sweet, and sweet for 21. Woe unto *them that are* in their own eyes, and prur their own sight. 22. Woe *n that are* mighty to drink *men of strength* to mingle (*v*) *ink*: 23. Which justify the *r* reward, and take away (*g*) *teousness* of the righteous 1. 24. Therefore as (*h*) the *ureth* the stubble, and the *nsumeth* the chaff, *so* their *be* as rottenness, and their *shall* go up as dust: because

en defying the Holy One of words of v. 19. "Sin," here dly a substantive: and that ere carried about in chariots pomp may be inferred from ii. 11. ante, 605.; for Josiah the horses the kings of Judah to the sun," (one of the chief idolatrous worship,) "and e chariots of the sun with fire." rst's Heb. Lexicon, 4th ed. ccount of the procession of the great idol of the Hindoos, Buchanan witnessed in 1806, ccount was met with long after art of this note was written), the reader the better to ap- explanation here suggested. e of the idol was placed on a s car or tower, about 60 feet resting on wheels, which in- ground deeply as they turned der the ponderous machine. to it were six cables of the ngth of ships' cables, by which : drew it along. Thousands men and children pulled by ;, crowding so closely that l only use one hand. Infants o exert their strength in this it is accounted a merit of ess to move the god." Buch- arches, 25, 26. See 2 Just.

"they have cast away the law of the
" LORD of hosts, and despised the word
" of the Holy One of Israel. 25. There-
" fore is the anger of the LORD kindled
" against his people, and he hath
" stretched (*i*) forth his hand against
" them, and hath smitten them: and
" the hills did tremble, and their car-
" cases *were* torn in the midst of the
" streets: For all this his anger *is*
" not turned away, but his hand *is*
" stretched out still. 26. And he will
" lift (*k*) up an ensign to the nations
" from far, and will hiss (*l*) unto them
" from the end of the earth: and be-
" hold, they shall come with speed
" swiftly. 27. None shall be weary, nor
" stumble amongst them: none shall
" slumber nor sleep: neither shall the
" girdle of their loins be loosed (*m*), nor
" the latchet of their shoes be broken.
" 28. Whose arrows *are* sharp, and all

(*c*) v. 19. "Him," i. e. "the Holy One
" of Israel," in derision; "him whom ye
" so call."

(*d*) v. 21. "Wise in their own eyes."
"Above being instructed."

(*e*) v. 22. "Mingle, &c." They used to
add spices to their wine, to increase its
strength. See Ps. lxxii. 9.

(*g*) v. 23. "Take away, &c." "treat-
"ing him as a guilty person."

(*h*) v. 24. "As, &c." or "as the stubble
" the fire devoureth, and the chaff the fire
" consumeth, so, &c." "they shall be like
" burnt stubble or chaff."

(*i*) v. 25. "Hath stretched, &c." This
may refer to the calamities in the times of
Ahaz, when the Lord brought Judah low,
and delivered Judah and Jerusalem "to
" trouble, to astonishment, and to hissing,
" because of the sins of Ahaz." See ante,
note on Is. i. 2.

(*k*) v. 26. "Lift up an ensign, &c." to
gather them to his standard.

(*l*) "Hiss," i. e. "call," to collect
them. The same expression occurs, Is. vii.
18. "The Lord shall *hiss* for the fly, and
" for the bee."

(*m*) v. 27. "Be loosed," i. e. "they shall
" always be ready for action." The gar-
ments in those times were long and flow-
ing, and when they were to move rapidly,
required girding. For the description of
another irresistible army, see Joel ii. 2. &c.
post, —.

"their bows bent, their horses hoofs shall be counted like flint (*g*), and their wheels like a whirlwind (*h*). 29. Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*. 30. And in that day they (*i*) shall roar against them (*i*), like the roaring of the sea: and if *one* look unto the land, behold darkness *and* sorrow, and the light (*k*) is darkened in the heavens thereof."

CHAP. VII. Verse 10 to 17.

MOREOVER (*l*), the LORD spake again

(*g*) v. 28. "Like flint." No road shall be too hard for them, and nothing shall lame them: the horses in those times had no shoes, so that a hard hoof was of great importance. 2 Lowth.

(*h*) "Like a whirlwind." "Irresistible, what nothing can stop or withstand."

(*i*) v. 30. "They," i. e. "these hostile armies;" "them," i. e. "the Jews."

(*k*) "And the light, &c." i. e. probably "even in the heavens," (the place for light) "there is nothing but darkness." The whole verse is figurative, to denote the greatness of their distress."

(*l*) A prophecy of the miraculous conception of the Messiah. See ante, 53.

(*m*) v. 10. "Ahaz," king of Judah; a very wicked king. See ante, 622. note on Isaiah, i. 2. B. C. 742.

(*n*) v. 11. "A sign." Ahaz was at this time under great apprehensions from Rezin king of Syria, and Pekah king of Israel: God had just sent him an assurance that they should not succeed, and here offers him a sign to confirm it.

(*o*) "Thy God," who ought to be *thy* God, whom alone thou ought to worship. See v. 13. where after the refusal by Ahaz, the prophet calls him "*my* God."

(*p*) v. 12. "I will not, &c." a presumptuous refusal, from insolence and pride and disregard of God! It was his duty, when commanded, to obey. See Jerome in loco.

(*q*) "Tempt," i. e. (probably) "try," "trust; appeal to. I have no confidence in him."

(*r*) v. 13. "O house of David," addressing the *whole* house—no longer speaking individually to Ahaz, who had shewn himself unworthy.

(*s*) "Weary," by distrusting, by disbelieving, by despising: would it be a small fence to discredit man, and do ye dare to discredit God? Chrys. in loco.

unto Ahaz (*m*), saying, 11. "Ask thee a sign (*n*) of the LORD thy (*o*) God, ask it either in the depth, or in the height above." 12. But Ahaz said, "I will (*p*) not ask, neither will I tempt (*q*) the LORD." 13. And he said, "Hear ye now, O (*r*) house of David, *Is it* a small thing for you to weary men, but will ye weary (*s*) my (*t*) God also? 14. Therefore the LORD himself (*u*) shall give you a sign, "Behold, a virgin (*v*) shall conceive, and bear a son, and shall call his name (*w*) Immanuel. 15. Butter and honey (*x*) shall he eat, that (*y*) he may know to refuse the evil, and choose the good."

(*t*) "My," emphatically, to intimate that *they* had deserted him, and turned him off; that *they* had no longer confidence or hope in him, so that he was no longer *their* God. To what an extent Ahaz and the people had abandoned God may be seen, ante, 622. note on Isaiah i. 2.

(*u*) v. 14. "Himself," i. e. (perhaps) "of himself, unasked."

(*v*) "A virgin, &c." or rather "The virgin. 2. Hales, 454." *ἡ παρθένα*. Sept. "So far from God's meaning to *give* up the Jews, he shall in his own time break through the course of nature, and cause even one of their virgins to conceive and bear a son, who shall be Emanuel, or God with us." This miraculous conception is perhaps implied in the first promise (Gen. iii. 15.), that "the seed of the woman should bruise the serpent's head," and it is more distinctly referred to, Jer. xxxi. 22. "The Lord hath created a new thing in the earth, a woman shall compass a man." And see Mic. v. 3. where after the known prophecy that it should be out of Bethlehem Ephratah that the Messiah should come forth, it is added, "therefore will he give them up, until the time that *she which travaileth* hath brought forth." And see ante, 53. note on Matt. i. 23. 2 Lightf. 101.

(*w*) "Call his name," i. e. "he shall be."

(*x*) v. 15. "Butter and honey," which were commonly given to *infants* in those times. It was probably intended to intimate that though on the one hand he was to be Immanuel (i. e. God with us), yet on the other he was also to be very man of the substance of his mother, of a reasonable soul and human flesh subsisting, and that as a proof thereof he should be in *infancy* in the state of ordinary infants, and should pass through childhood as other children do.

(*y*) "That he may know," i. e. (pre-

or (*z*) before the child (*a*) shall know
use (*b*) the evil, and choose the good,
land that thou abhorrest (*c*) shall
orsaken (*d*) of both her kings."

CHAP. IX. to v. 8. (*e*)

NEVERTHELESS (*g*) the dimness (*h*)

that he may reach the age of know-
ledge reared to that age, or — *till* he
now.

v. 16. "For," or "moreover." This
is a new and distinct prophecy, refer-
ring to what was the immediate subject of
the alarm.

"The child," or "this child," i. e.
any think) "Shearjashub," whom
was ordered to take with him to
Ahaz, Isaiah vii. 3. The object is
said to be, by giving a pledge which
should come to pass before that child,
Jashub, should reach the age of dis-
tinguishing good from bad, to make the
actual performance of the more distant
event, the virgin's conception, free from
doubt.

See Chandl. Def. 316 to 339. Dr.
Hales's 1st Discourse, and Benson's Intro-
duction, xxiii. to xxv. In Isaiah viii. 4. is
said, that before another child, Ma-
lhashbaz, should have knowledge
of "My Father, and My Mother, (i. e.
to speak plainly) the riches of Damascus
and the spoil of Samaria (the capitals of
Judah and Israel) should be taken away be-
fore the king of Assyria. The mode of
vision *there* throws light on *this* pas-

sage. "Know to refuse, &c." i. e. "attain
to the use of discretion."

"Abhorrest," or "fearest," referring
to the countries of Syria and Israel. 2 Hales,

"Forsaken," or "deprived. 2 Hales,

in a prophetic ecstasy, upon contem-
plating the blessings of the Messiah.

v. 1. "Nevertheless," or "for."

"The dimness, &c." The preceding
chapter ended with denouncing one of
heavy visitations, referring probably
to the destruction of Jerusalem by the
Assyrians; and the meaning here seems to
be that at the time he is contemplating,
the *light* shall not be a ground, as in
other instances, for a mitigation of seve-
re visitations, but that the objects of this visitation
shall act in opposition to the strongest
arguments and thereby justify to the utmost the

"shall not be such as *was* in her vex-
ation, when at the first (*i*) he (*k*)
lightly afflicted the land of Zebulun
and the land of Naphtali, and after-
ward (*l*) did more grievously afflict
her by the way of the sea (*m*), beyond
Jordan, in Galilee of the nations.
2. The people that walked in dark-

ness, vengeance he had been denouncing. This
leads naturally to the rapturous exclam-
ations upon the nature and blessings of this
light. See 1 Lightf. 622, 623.—2 Lightf.
131. Bp. Lowth has materially improved
the translation of the early part of the
chapter. "But there shall not hereafter
be darkness in the land which was dis-
tressed; in the former time he debased
the land of Zebulun and the land of
Naphtali; but in the latter time he hath
made it glorious; even the way of the
sea, beyond Jordan, Galilee of the na-
tions. The people that walketh in dark-
ness have seen a great light, they that
dwell in the land of the shadow of death,
unto them hath the light shined. Thou
hast multiplied the nation, thou hast in-
creased their joy; they rejoice before
thee, as with the joy of harvest, as they
rejoice who divide the spoil. For the
yoke of his burthen, the staff laid on his
shoulder, the rod of his oppressor hast
thou broken, as in the day of Midian.
For the graves of the armed warrior in
the conflict, and the garments rolled in
much blood shall be for a burning, even
fuel for the fire. For unto us, &c." Dr.
Hales's rendering of part of the passage
is also entitled to notice. "As (God) in
the former times debased the land of
Zebulun and the land of Naphtali, so in
the future shall he make glorious (by)
the way of the sea, beside Jordan, Ga-
lilee of the nations. The people that
walked, &c." See also Mede on Rev. 77,
78. and Kidder, 95.

(i) "At the first;" referring probably to
the invasion of Benhadad, 1 Kings xv. 26.

(k) "He," i. e. perhaps impersonally.

(l) "Afterward;" perhaps alluding to
the captivity by Tiglath-pileser, king of
Assyria, 2 Kings xv. 29. Mede on Revel.
77, 78.

(m) "The way of the sea," leading
from Syria through the middle of Caper-
naum to Jordan, and from thence by the
sea of Galilee into Egypt. Mede on Revel.
77, 78.

"ness, have seen (*n*) a great light (*o*):
 "they that dwell in the land of the
 "shadow of death, upon them hath (*o*)
 "the light shined. 3. Thou hast multi-
 "plied the nation, *and* not increased (*p*)
 "the joy: they joy before thee, ac-
 "cording to the joy (*q*) in harvest (*r*),
 "and as *men* rejoice when they divide
 "the spoil (*r*). 4. For thou hast broken
 "the yoke (*s*) of his burden, and the
 "staff (*s*) of his shoulder, the rod (*s*)
 "of his oppressor, as in the day of
 "Midian (*t*). 5. For every battle of
 "the warrior *is* with confused noise and
 "garments rolled in blood, but *this* shall
 "be with burning (*u*) and fuel of fire.
 "6. For unto us a child is (*v*) born,
 "unto us a son is (*v*) given; and the
 "government shall be upon his shoul-
 "der: and his name shall be called (*w*)
 "Wonderful, Counsellor, The mighty
 "God, The everlasting Father, The
 "Prince of Peace (*x*). 7. Of the in-

"crease of *his* government and peace
 "there shall be no end (*y*), upon the
 "throne of David, and upon his king-
 "dom, to order it, and to establish it
 "with judgment and with justice (*z*),
 "from henceforth even for ever: the
 "zeal of the LORD of hosts will per-
 "form this."

CHAP. XI. (*a*)

"AND there shall come forth a rod (*b*)
 "out of the stem of Jesse, and a branch (*b*)
 "shall grow out of his roots. 2. And
 "the spirit of the LORD shall rest upon
 "him, the spirit of wisdom and under-
 "standing, the spirit of counsel and
 "might, the spirit of knowledge, and
 "of the fear of the LORD: 3. And shall
 "make him of quick understanding in
 "the fear of the LORD, and he shall not
 "judge after the sight of his eyes, nei-
 "ther reprove after the hearing of
 "his ears. 4. But with righteousness

(*n*) v. 2. "Have seen," and "hath
 "shined," i. e. "shall see," and "shall
 "shine." The past for the future: as cer-
 "tain as though it had already happened.

(*o*) "A great light," i. e. "the Messiah,"
 the person referred to in verse 6.

(*p*) v. 3. "And not increased," rather
 "thou hast increased. Pole." Or it may be
 interrogatively, "Hast thou multiplied the
 "nation, and not increased the joy?" and
 then the extent of that joy and the grounds
 for it are naturally enumerated. See Dr.
 Lowth in loco.

(*q*) "The joy in harvest." A proverb
 for great joy.

(*r*) "Harvest," and "spoil." Sources
 of joy; the one in peace, the latter in war.

(*s*) v. 4. "The yoke, &c." "the staff,
 &c." "the rod, &c." figurative expressions
 to denote the weight of those burthens (the
 burthens of sin) from which they were to
 be delivered.

(*t*) "Of Midian." See Judges vi. vii.
 viii. This was one of God's signal deli-
 verances, about 1250 years before Christ.
 Israel served the Midianites seven years;
 and at the end of that time, Gideon, with
 300 men, went up against Midian: their
 hosts were discomfited and fell upon each
 other, their princes and 120,000 men were
 slain, and Israel was delivered.

(*u*) v. 5. "Burning, &c." Burning arms
 was a symbol of peace; and the meaning

probably is, that the deliverance be con-
 templated was not an ordinary deliverance,
 but one whose tendency should be, to
 make wars to cease throughout the earth.
 See note (*z*) on Ps. xlv. 9. ante, 311.

(*v*) v. 6. "Is," i. e. "is to be;" the
 present for the future. See note (*a*) on
 verse 2.

(*w*) "His name shall be called," i. e.
 "he shall be."

(*x*) "Of peace." So that *peace* (or prin-
 ciples calculated to produce it), was to be
 one of the characteristics of his kingdom.
 See ante, Is. ii. 4. — Mic. v. 5.

(*y*) v. 7. "No end." So Dan. vii. 14.
 "His" (i. e. the Messiah's) "dominion is
 "an everlasting dominion, which shall not
 "pass away, and his kingdom that which
 "shall not be destroyed." And see Dan.
 ii. 44. — Dan. vii. 18. 27.

(*z*) "With judgment and with justice."
 Another characteristic. See post, Is. xi. 4.

(*a*) A prophetic account of the charac-
 ter of the Messiah, and the peaceable na-
 ture of his kingdom, of the call of the
 Gentiles, and restoration of the Jews.

(*b*) v. 1. "A rod," and "a branch," i. e.
 "the Messiah." Though the nation might
 have been so reduced, that they might be
 compared to a tree which had nothing left
 but stem and roots, yet from thence should
 a rod or shoot come forth, and a branch
 grow. See 2 Lightf. 584.

“ shall he judge the poor, and reprove (c)
 “ with equity for the meek of the earth :
 “ and he shall smite the earth (d) with
 “ the rod of his mouth, and with the
 “ breath of his lips shall he slay the
 “ wicked. 5. And righteousness shall
 “ be the girdle of his loins, and faith-
 “ fulness the girdle of his reins. 6. The
 “ wolf (e) also shall dwell with the lamb,
 “ and the leopard shall lie down with
 “ the kid : and the calf and the young
 “ lion and the fatling together, and a
 “ little child shall lead them. 7. And
 “ the cow and the bear shall feed (g);
 “ their young ones shall lie down to-
 “ gether; and the lion shall eat straw
 “ like the ox. 8. And the sucking child

“ shall play on the hole of the asp, and
 “ the weaned child shall put his hand
 “ on the cockatrice-den. 9. They shall
 “ not hurt (h) nor destroy in all my holy
 “ mountain : for the earth shall be full
 “ of the knowledge of the LORD, as (i)
 “ the waters cover the sea. 10. And in
 “ that (k) day there (l) shall be a root (m)
 “ of Jesse, which shall stand for an en-
 “ sign (n) of the people; to it shall the
 “ Gentiles seek (o), and his rest shall be
 “ glorious. 11. And it shall come to
 “ pass in that day, *that* the LORD shall
 “ set his hand again the second time, to
 “ recover the remnant (p) of his people
 “ which shall be left, from Assyria, and
 “ from Egypt, and from Pathros, and

(c) v. 4. “ Reprove, &c.” or “ with
 “ equity work conviction in. 1 Fab. 105.”

(d) “ Smite the earth.” One of the char-
 acteristics of the Messiah. See ante, note
 on Is. ii. 4.

(e) v. 6. “ The wolf, &c.” figuratively :
 “ Such shall be the harmony and concord,
 “ that the most violent dispositions shall
 “ not molest the meekest.” It corresponds
 with the description of the same period.
 Is. ii. 4. ante, 625. “ they shall beat their
 “ swords into plough-shares, &c.” And see
 Is. lxxv. 25.

(g) v. 7. “ Feed,” add “ together.”

(h) v. 9. “ Hurt, &c.” So Is. ii. 4. “ Na-
 “ tion shall not lift up sword against nation,
 “ neither shall they learn war any more.”
 Though it is the natural tendency of Chris-
 tianity to produce peace upon earth, and
 goodwill between man and man, so that
 there would be no wars or dissensions if its
 dictates were universally followed, yet it is
 probable both these passages in chapter ii.
 and chapter xi. refer to a period not yet
 arrived.

(i) “ As,” i. e. “ as completely;” the
 earth shall be *as full* of the knowledge
 of the Lord, *as* the sea is of water; there
 shall be no place this knowledge shall not
 reach.

(k) v. 10. “ In that day,” i. e. (probably)
 “ when Christianity shall have made such
 “ progress.”

(l) “ There shall be, &c.” or “ the root
 “ of Jesse, which standeth for an ensign,
 “ &c. 1 Fab. 106.”

(m) A root, &c.” i. e. “ the Messiah;”
 so called, Rev. v. 5. “ Behold the lion of
 “ the tribe of Judah, the root of David hath
 “ prevailed, &c.” And Rev. xxii. 16. “ I

“ Jesus hath sent mine angel, &c. I am *the*
 “ root and offspring of David, &c.”

(n) v. 10. 12. “ An ensign.” To collect
 followers, to gather together those who
 will range under his standard. See Is.
 xlix. 22. and Is. lxii. 10.

(o) “ The Gentiles.” Another prophecy
 of the coming in of the Gentiles; of their
 adopting Christ’s religion. See ante, Is. ii.
 2. and the note there.

(p) v. 11. “ The remnant, &c.” One,
 amongst many, of the prophetic intimations
 of a signal restoration of the Jews. The
 dispersion of the Jews into all nations, so
 distinctly denounced against them for dis-
 obedience, Deut. xxviii. 25. 37. 64. and
 their continuance as a marked and separate
 people, is one of the signal miracles of
 God’s hand, and bears the strongest testi-
 mony to the truth of the Mosaic writings.
 These writings contain what appears a
 plain and clear prophecy of the future
 restoration of the Jews: “ It shall come
 “ to pass, when all these things are come
 “ upon thee, the blessing and the curse,
 “ which I have set before thee, and thou
 “ shalt call them to mind among all the na-
 “ tions whither the Lord thy God hath
 “ driven thee, and shalt return unto the
 “ Lord thy God, and shalt obey his voice
 “ according to all that I (i. e. Moses) com-
 “ mand thee this day, thou and thy chil-
 “ dren, with all thy heart, and with all thy
 “ soul; that then the Lord thy God will
 “ turn thy captivity, and have compassion
 “ upon thee, and will return and gather
 “ thee from all the nations whither the
 “ Lord thy God hath scattered thee. And
 “ the Lord thy God will bring thee into the
 “ land which thy fathers possessed, and

"from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. 12. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel (*q*), and gather together the dispersed of (*q*) Judah, from the four corners of the earth. 13. The envy also of Ephraim (*r*) shall depart, and the adversaries (*s*) of Judah shall be cut

off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. 14. But they shall fly upon (*t*) the shoulders of the Philistines (*u*) toward the west, they shall spoil them of the east together: they shall lay their hand upon Edom and Moab, and the children of Ammon (*x*) shall obey them. 15. And the LORD shall utterly destroy the tongue (*w*) of the

"thou shalt possess it; and he will do thee good, and multiply thee above thy fathers, &c. Deut. xxx. 1 to 5." In speaking of this and other prophecies on the same subject, in his admirable Lectures on the last four books of Moses, Dr. Graves (the present Dean of Ardagh in Ireland) observes, "Undoubtedly the language of prophecy justifies the Jews in looking forward to some most signal and favourable change, some illustrious restoration of divine favour and temporal prosperity." And it may be collected as his opinion, that whatever may be the accomplishment of these predictions, it is clear it has never yet taken place: that as to the time and circumstances of the event, the Christian will pronounce his opinion with great caution and reserve, but that the circumstances of the world at the time he was writing, give reason to believe it is approaching: that the change will probably consist, primarily, in the conversion of the great bulk of the entire nation, the descendants of the ten tribes as well as of the two, to Christianity, and that when once converted, they may become, in the lands in which they are dispersed, such irresistible preachers as to carry conviction to every heart. 2 Graves, 447, 448. 454. 473, 474. See ante, note (*s*) on Deut. iv. 27. 30.

(*q*) v. 12. "Israel," i. e. (perhaps) "the ten tribes;" and "Judah," the two. At Cochin, in China, there is a colony of Israelites, about 16,000, whom Dr. Buchanan considers as descended from the ten tribes. 2 Graves, 435-6. 1 Fab. 66. "The Affghans and Rohillas in Persia are perhaps of the same stock, as well as the American Indians mentioned by Mr. Adair, many of whose rites, practices, and notions seem to be of Israelitish origin." See 1 Fab. on the Conversion of the Jews. 42 to 66.

(*r*) v. 13. "Ephraim," i. e. "the ten tribes," "the subjects of the kings of Israel." Isaiah repeatedly gives them

the appellation of "Ephraim," because the tribe of Ephraim was in his time the most powerful. See Isaiah vii. 2. 5. 9. 17. — ix. 9. So Zech. ix. 10.

(*s*) "Adversaries," rather "enmity." "That the dissensions between the ten tribes and the two, those who were under the kings of Israel, and those who were under the kings of Judah, should cease." See Zechariah ix. 10. where in the prophecy of the times of Christianity it is said, "I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off;" and Ezek. xxxvii. 21, 22. 24. 28. where, in reference to times not yet arrived, "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they shall be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel: and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: and David my servant" (i. e. the Messiah) "shall be king over them: and they all shall have one Shepherd: they shall also walk in my judgments, and observe my statutes, and do them: and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

(*t*) v. 14. "Fly upon," i. e. perhaps, "make common cause against."

(*u*) "Philistines," "Edom," "Moab," and "the children of Ammon," i. e. (probably) "the opposers of the true religion." See ante, 541. Numb. xxiv. 17, 18, (Balaam's prophecy,) where the future adversaries of God's religion are called by the names of the then opposers of his people, "Moab," "Sheth," "Edom," and "Seir." And see post, 638. Isaiah xxv. 10.

(*w*) v. 15. "Tongue." A narrow piece

" Egyptian (*x*) sea, and with his mighty
" wind shall he shake his hand over
" the river (*x*), and shall smite it in the
" seven streams, and make *men* go over
" dry shod. 16. And there shall be
" an highway for the remnant of his
" people which shall be left, from
" Assyria; like as it was to Israel in
" the day that he came up out of the
" land of Egypt."

CHAP. XXIV. (*y*)

" **BEHOLD** the LORD maketh the
" earth (*z*) empty, and maketh it waste,
" and turneth it upside down, and
" scattereth abroad the inhabitants
" thereof. 2. And it shall be, as with
" the people (*a*) so with the priest; as
" with the servant, so with his master;
" as with the maid so with her mistress;
" as with the buyer so with the seller;
" as with the lender, so with the bor-
" rower; as with the taker of usury so
" with the giver of usury to him.
" 3. The land shall be utterly emptied,

of land running into the sea. So 11 Lucan, 613. "Tenuem producit in æquora lin-
" guam." This and the next verse are
figurative; and the meaning probably is,
that so far from impediments to the return
of the Jews and Israelites, it should meet
with the greatest facilities — there should
be no obstacle; that where land would ob-
struct them, it should be swallowed up —
where water, it should be made dry: that
God would interpose as signally and effect-
ually, as if he were to destroy the tongue
of the Egyptian sea and make it water;
or as if he were to dry up the streams of
the Euphrates, and make it land. Mr.
Faber thinks the destruction of the Egyp-
tian and Turkish governments is referred
to, that they might not obstruct the re-
turn of the ten tribes. See 1 Feb. 112
to 126.

(*x*) "The Egyptian sea," i. e. "the
" Nile:" "the river," i. e. "the Euphra-
" tes. Mede, 529. Parkh. Hebr. Dict.
" 206."

(*y*) There are no marks in this chapter
to confine its predictions to any one par-
ticular event. It might have in view each
of the three great desolations; that by
Shalmanezar, who carried away the ten
tribes; that by Nebuchadnezzar, who

" and utterly spoiled: for the LORD
" hath spoken this word. 4. The earth
" mourneth, *and* fadeth away, the
" world languisheth *and* fadeth away,
" the haughty people of the earth do
" languish. 5. The earth also is de-
" filed under the inhabitants thereof:
" because they have transgressed the
" laws, changed the ordinance, broken
" the everlasting covenant (*b*). 6. There-
" fore hath the curse devoured the
" earth, and they that dwell therein
" are desolate: therefore the inhabit-
" ants of the earth are burned, and few
" men left. 7. The new wine mourn-
" eth (*c*), the wine languisheth, all the
" merry-hearted (*d*) do sigh. 8. The
" mirth of tabrets ceaseth, the noise of
" them that rejoice endeth, the joy of
" the harp ceaseth. 9. They shall not
" drink wine with a song (*e*), strong
" drink shall be bitter to them that
" drink it. 10. The city of con-
" fusion (*g*) is broken down: every
" house is shut up that no man may
" come in. 11. *There is a crying for* (*h*)

carried the inhabitants of Judah and Jeru-
salem to Babylon; or that by the Romans,
who finally destroyed Jerusalem within 40
years after our Saviour's crucifixion; and
it might relate even to more distant times.

(*z*) v. 1. "The earth," i. e. "the land
" of Judea."

(*a*) v. 2. "As with the people, &c." i. e. "*all ranks* shall undergo the same
" fate: *none* shall escape."

(*b*) v. 5. "The everlasting covenant,"
i. e. (probably) "the engagement man
" makes with God." The Israelites en-
tered into such an engagement Exod.
xxiv. 3 to 8. and Christians do the same
at baptism.

(*c*) v. 7. "The new wine mourneth,"
i. e. either, "the means of making new
" wine fail, (from the destruction of the
" vineyards,)" or, "even that, which
" above all things used to produce mirth,
" has no longer that effect."

(*d*) "The merry-hearted," i. e. "those
" who used to be so."

(*e*) v. 9. "With a song," i. e. "there
" will be no cheerfulness or singing even
" amongst those who drink wine."

(*g*) v. 10. "Confusion," or "vanity,"
"idolatry."

(*h*) v. 11. "A crying for," i. e. (per-

"wine in the streets, all joy is dark-
 "ened, the mirth of the land is gone.
 "12. In the city is left desolation, and
 "the gate is smitten with destruction:
 "13. When thus it shall be in the
 "midst of the land among the people;
 "there shall be as the shaking of an
 "olive tree, and as the gleaning-
 "grapes (*i*) when the vintage is done.
 "14. They (*k*) shall lift up their voice;
 "they shall sing for the majesty of the
 "LORD, they shall cry aloud from the
 "sea. 15. Wherefore; glorify ye the
 "LORD in the fires (*l*), even the name
 "of the LORD God of Israel in the isles
 "of the sea. 16. From (*m*) the utter-
 "most part of the earth have we heard
 "songs, even glory to the righteous:
 "but I said, "My leanness, my lean-
 "ness (*n*), woe unto me: the treach-
 "erous dealers (*o*) have dealt (*p*)

"treacherously, yea, the treacherous
 "dealers have dealt (*p*) very treach-
 "erously. 17. Fear (*q*) and the pit,
 "and the snare are upon thee, O in-
 "habitant of the earth (*r*). 18. And it
 "shall come to pass, that he who fleeth
 "from the noise of the fear, shall
 "fall (*s*) into the pit: and he that co-
 "meth up out of the midst of the pit,
 "shall be taken in the snare: for the
 "windows (*t*) from on high are open (*u*),
 "and the foundations of the earth do
 "shake. 19. The earth is utterly
 "broken down, the earth is clean dis-
 "solved, the earth is moved exceed-
 "ingly. 20. The earth shall reel to and
 "fro like a drunkard, and shall be re-
 "moved like a cottage, and the trans-
 "gression thereof shall be heavy upon
 "it, and it shall fall, and not rise
 "again. 21. And it shall come to pass,

haps) "a scarcity of," "complaints for
 "want of it."

(*i*) v. 13. "As the shaking of an olive
 "tree, and as the gleaning grapes, &c." i. e. (probably) "a remnant," for which
 these might be proverbial expressions;
 such as remains to those who have to shake
 the olive tree, or glean the grapes. See Jer.
 xlix. 3. "If grape-gatherers come to thee,
 "would they not leave some gleaning
 "grapes?" and Obad. i. 5. the same ex-
 pression; and see post, Is. lxxv. 8.

(*k*) v. 14. "They," i. e. "the remnant."

(*l*) v. 15. "Fires," or "rivers," "val-
 "lies."

(*m*) v. 16. The first part of this verse
 probably refers to the reception of the
 Gospel by the Gentiles; the latter, to the
 rejection of it by the Jews: the former,
 a subject of exultation, the latter, of grief:
 and then the following verses intimate the
 heavy vengeance which would come upon
 the Jews.

(*n*) "My leanness," i. e. (probably)
 either an exclamation of sorrow, as
 "alas, alas," or it may refer to the Jews,
 Isaiah's people, and intimate a great
 scarcity of true worshippers amongst
 them.

(*o*) "The treacherous dealers," i. e.
 probably, "the Jews." The expression
 here used might have some well-known
 application in Isaiah's time. It occurs
 again, Isaiah xxi. 2. "A grievous vision
 "is declared unto me: the treacherous

"dealer dealeth treacherously, and the
 "spoiler spoileth." The meaning may be,
 that the Jews, who had so often dealt de-
 ceitfully with God, would deal much more
 so, and incur much heavier punishments.

(*p*) "Have dealt," or "deal." It pro-
 bably refers to future conduct.

(*q*) v. 17. "Fear," rather "the terror;"
 a contrivance to frighten beasts into the
 toils. The same idea and expressions
 occur, Jer. xlviii. 3. "Fear, and the pit,
 "and the snare, shall be upon thee, O in-
 "habitant of Moab: he that fleeth from
 "the fear shall fall into the pit; and he
 "that getteth up out of the pit shall be
 "taken in the snare."

(*r*) "Earth," i. e. probably, "Judea."

(*s*) v. 18. "Shall fall, &c." The dan-
 gers shall be so numerous, that by evading
 one, a man shall only fall into another.
 So Amos v. 19. "As if a man did flee
 "from a lion, and a bear met him; or
 "went into the house, and leaned his
 "hand on the wall, and a serpent bit him."

(*t*) "The windows, &c." The same
 expression as Moses uses in his descrip-
 tion of the deluge (Gen. vii. 11.), "All
 "the fountains of the great deep were
 "broken up, and the windows of heaven
 "were opened." It might be intended to
 intimate, that the judgments contemplated
 would not be much inferior to that of the
 deluge.

(*u*) "Open," "to send forth God's
 "judgments."

"in that day, *that* the LORD shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth. 22. And they shall be gathered together *as* prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. 23. Then the moon (*v*) shall be confounded, and the sun (*v*) ashamed, when (*w*) the LORD of hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously."

CHAP. XXV. (*x*)

"O LORD thou *art* my God, I will exalt thee, I will praise thy name; for thou hast done wonderful things; *thy* counsels of old *are* faithfulness and truth. 2. For thou hast made of a (*y*) city an heap; of a defenced city, a ruin: a palace of strangers (*z*) to be no city, it shall never be built (*z*). 3. Therefore shall the strong people glorify (*a*) thee, the city of the terrible nations shall fear thee. 4. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a

"shadow from the heat, when the blast of the terrible ones *is* as a storm against the wall (*b*). 5. Thou (*c*) shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low. 6. And in this mountain shall the LORD of hosts make unto all people a feast (*d*) of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. 7. And he will destroy in this mountain the face of the covering (*e*) cast over all people, and the veil (*e*) *that is* spread over all nations. 8. He will swallow up (*g*) death in victory, and the LORD God will wipe away tears from off all faces, and the rebuke (*h*) of his people shall he take away from off all the earth: for the LORD hath spoken *it*. 9. And it shall be said in that day, "Lo this *is* our God, we have waited for him, and he will save us; this *is* the LORD, we have waited for him, we will be glad, and rejoice in his salvation. 10. For in this mountain shall the hand of the

(*v*) v. 23. "The moon," and "the sun," i. e. "the chief rulers. Mede, 449." Or "the moon" may mean "the people," and "the sun" "their ruler. Sir I. Newton, 2 Lowth, 187."

(*w*) "When, &c." This may (perhaps) refer to a period not yet arrived.

(*x*) An hymn of triumph and thanksgiving; looking back upon past interpositions of God's power, and forward to future blessings and the times of the Messiah: perhaps, to some events not even yet accomplished.

(*y*) v. 2. "Of a city, &c." referring to some destruction upon their adversaries.

(*z*) "Strangers," or "oppressors," or "deceivers;" "built," i. e. "rebuilt."

(*a*) v. 3. "Glorify," i. e. probably, "turn to thy worship."

(*b*) v. 4. "A storm against the wall," or "a winter storm, Bishop Lowth;" or "an inundation of water."

(*c*) v. 5. The meaning perhaps is, "Thou shalt frustrate the violence of strangers, as easily and effectually as the

"shadow of a cloud frustrates the effect of heat. See post, 643. Is. xxxii. 2."

(*d*) v. 6. "A feast, &c." i. e. "the Christian dispensation. 1 Barr. 49." Or it may refer specially to that period when, (according to Isaiah ii. 2. & Isaiah ix. 9.) "the mountain of the Lord's house shall be established in the top of the mountains, &c. and all nations shall flow unto it, &c." "and they shall not hurt nor destroy in all God's holy mountain."

(*e*) v. 7. "The face of the covering," and the veil," i. e. either "the marks of mourning," or "ignorance."

(*g*) v. 8. "Swallow up, &c." "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory. 1 Cor. xv. 54."

(*h*) "The rebuke, &c." "The taunts cast upon them in their distress, that theirs could not be the true God who could suffer them to be so depressed."

"LORD rest (*i*), and Moab (*i*) shall be trodden down under him, even as straw is trodden down for the dung-hill. 11. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands. 12. And the fortress of the high fort of thy (*k*) walls shall he bring down, lay low, and bring to the ground, even to the dust."

CHAP. XXVI. (*l*)

"IN that day (*m*) shall this song be sung in the land of Judah, "We have a strong city, salvation (*n*) will God appoint for walls and bulwarks. 2. Open ye the gates, that the righteous nation (*o*) which keepeth the truth may enter in. 3. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. 4. Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength. 5. For he bringeth down them that dwell on high, the lofty city he layeth it low; he layeth it low, even to

"the ground, he bringeth it even to the dust. 6. The foot shall tread it down, even the feet of the poor, and the steps of the needy. 7. The way of the just (*p*) is uprightness: thou, most upright, dost weigh the path of the just. 8. Yea, in the way of (*q*) thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. 9. With my soul have I desired thee in the night, yea with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. 10. Let favour (*r*) be shewed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold (*r*) the majesty of the LORD. 11. LORD (*s*), when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people, yea the fire of thine enemies shall devour them. 12. LORD, thou wilt ordain peace for us: for thou also hast wrought (*t*) all our works in (*v*)

(*i*) v. 10. "Rest," or "give rest. Bp. Lowth." "Moab," i. e. "God's adversaries;" the people who opposed his religion. See ante, 634. Is. xi. 14. and the note (*u*) there.

(*k*) v. 12. "Thy," i. e. (perhaps) "Moab's;" "the places that oppose the true religion;" or it may mean, that God will bring down the fortress of the fort of the walls of his holy mountain, because it will no longer stand in need of human means for its protection; for (as in the first verse of the following chapter) "salvation shall God appoint for walls and bulwarks."

(*l*) A hymn upon a renewal of God's kindness, calling to mind past misconduct, but professing perfect confidence in future protection.

(*m*) v. 1. "That day." Some period in the times of the Messiah: a period referred to in the preceding chapter.

(*n*) "Salvation," i. e. "his protection, instead of human means."

(*o*) v. 2. "The righteous nation." Perhaps, "all righteous people;" or an intimation, that at the time referred to

the Jews should deserve this appellation. See ante, Isaiah i. 26.

(*p*) v. 7. Bp. Lowth reads, "The way of the just is strait: thou most exactly levellest, &c." And then the idea is figurative, that God relieves the upright from all difficulties.

(*q*) v. 8. "In the way of," i. e. (perhaps) "during."

(*r*) v. 10. "Let favour, &c." Neither kindness nor example will affect him. "Behold," i. e. "regard."

(*s*) v. 11. The Sept. translation is, "Lord, thy hand has been lifted up, and they have not seen: but they shall see, and be ashamed: Sorrow shall seize the people that will not learn; and even now, the fire destroyeth those who have set themselves against thee." Bp. Lowth reads, "They shall see with confusion thy zeal for thy people; yea, the fire shall burn up thine adversaries."

(*t*) v. 12. "Thou also hast wrought, &c." i. e. "whatever we have done, is to be ascribed to thy aid."

(*u*) "In" or "for." Fab. 199.

"us. 13. O LORD our God, *other*
 "lords besides thee have had dominion
 "over us: *but* by thee (v) only will
 "we make mention (w) of thy name.
 "14. *They are* dead, they shall not
 "live; *they are* deceased, they shall not
 "rise: therefore (x) hast thou visited
 "and destroyed them, and made all
 "their memory to perish. 15. Thou hast
 "increased the nation, O LORD, thou
 "hast increased the nation, thou art
 "glorified; thou hast removed it
 "far unto all the ends of the earth.
 "16. LORD, in trouble have they (y) vi-
 "sited thee, they (y) poured out a prayer
 "when thy chastening was upon them (y).
 "17. Like as a woman with child that

"draweth near the time of her delivery,
 "is in pain, and crieth out in her pangs;
 "so have we been in thy sight, O LORD.
 "18. We have been with child, we have
 "been in pain, we have as it were
 "brought forth wind, we have not
 "wrought any deliverance in the earth,
 "neither have the inhabitants of the
 "world fallen. 19. Thy dead (z) *men*
 "shall live, *together with my dead body* (z)
 "shall they arise: awake and sing ye
 "that dwell in (a) dust: for thy dew is as
 "the dew (b) of herbs, and the earth
 "shall cast (c) out the dead. 20. Come my
 "people, enter (d) thou into thy chambers,
 "and shut thy doors about thee; hide
 "thyself as it were for a little moment,

(v) v. 13. "By thee, &c." i. e. (perhaps)
 "we have had such wonderful deliverances
 "from thee, as constrain us to make thee
 "alone the object of our worship."

(w) "Make mention of," i. e. "call upon,
 "invoke, worship." One of the injunc-
 "tions to the Israelites was, (Exod. xxiii.
 13.) "make no mention of the name of
 "other gods, neither let it be heard out of
 "thy mouth."

(x) v. 14. "Therefore, &c." or "because
 "thou hast. Fab. 199." A distinction
 may be intended between those whom God
 visits with death for their wickedness, and
 the righteous who die in the course of
 nature, and who may be referred to in
 verse 19. by the appellation of "thy" (i. e.
 God's) "dead:" that the former shall not
 rise to future happiness, the latter shall.
 See 2 Graves's Lectures, 248. — Peters on
 Job, 223 to 226. — Mede, 578.

(y) v. 16. "They," i. e. (probably) "the
 "people, the nation."

(z) v. 19. "Thy dead, &c." This may
 mean that "the just," or "such as die in
 "God's service, Mede, 578," shall rise
 again, or that they who are *spiritually*
 dead, as the Gentiles, shall be raised into
 life, shall have the opportunity of obtain-
 ing life everlasting. See 2 Lightfoot. 590.
 1105. Mr. Faber reads, "Thy dead shall
 "live, my dead body shall arise:" and he
 considers it as referring to the political re-
 establishment of the Israelites and Jews.
 He notices also, as does Bp. Lowth, that
 the doctrine of a resurrection must have
 been known at this time, otherwise the
 verse could not have been understood. In
 Dan. xii. 2, 3. that idea is most unquivo-
 cally expressed: "Many of them that

"sleep in the dust shall awake, some to
 "everlasting life, and some to shame and
 "everlasting contempt: and they that be
 "wise shall shine as the brightness of the
 "firmament, and they that turn many to
 "righteousness as the stars for ever and
 "ever." The passages upon this point
 (viz. the doctrine of a resurrection during
 the times of the Old Testament) are col-
 lected and the question fully discussed, in
 the third part of Dr. Graves's Lectures,
 Lec. 4. See Ps. xvii. 16. — Ps. xlix. —
 Ps. xv. — and Ps. lxxiii. 23. See also
 Acts xxiii. 8. and 1 Cor. xv. 12. to the
 end.

(a) "Dust," or "the dust," the grave.

(b) "The dew, &c." perhaps a prover-
 bial expression, to denote extraordinary in-
 vigation, or great numbers. The meaning
 here may be, either that the dead should
 receive as signal a revival, as parched
 grass does from a heavy dew, or that the
 bodies raised should equal the drops of
 dew in number. See Ps. cx. 3. "The dew
 "of thy birth is of the womb of the
 "morning."

(c) "Cast out," i. e. "yield up." See
 Rev. xx. 13. "The sea gave up the dead
 "which were in it, &c."

(d) v. 20. "Enter, &c." An intimation
 that in the time of God's visitation they
 should escape. During the destruction of
 the first born of Egypt, it was an injunc-
 tion to the Israelites, that none of them
 should "go out of the door of his house
 "until the morning. Exod. xii. 22." and
 the direction here to enter into their cham-
 bers, &c. implied that they should now
 meet with a similar deliverance.

"until the indignation be overpast.
 "21. For behold, the LORD cometh out
 "of his place to punish the inhabitants
 "of the earth for their iniquity: the
 "earth also shall disclose her blood,
 "and shall no more cover her slain."

CHAP. XXX. (e)

"**W**OE to the rebellious children, saith
 "the LORD, that take counsel, but not
 "of me; and that cover (g) with a co-
 "vering, but not of my spirit, that they
 "may add sin to sin: 2. That walk to
 "go down into Egypt (and have not
 "asked at my mouth), to strengthen
 "themselves in the strength of Pharaoh,
 "and to trust in the shadow of Egypt.
 "3. Therefore shall the strength of Pha-
 "raoh be your shame, and the trust in
 "the shadow of Egypt *your* confusion."
 "(4. For his princes were at Zoan (h), and
 his ambassadors came to Hanes (h).
 5. They (i) were all ashamed of a people
that could not profit them, nor be an help
 nor profit, but a shame, and also a re-
 proach). 6. The burden (k) of the beasts
 of the south: "Into the land (l) of trouble
 "and anguish, from whence *come* the
 "young and old lion, the viper and
 "fiery flying serpent, they will carry
 "their riches upon the shoulders of
 "young asses, and their treasures upon

"the bunches of camels, to a people
 "*that* shall not profit *them*." 7. For
 "the Egyptians shall help in vain, and
 "to no purpose: therefore have I cried
 "concerning this, "Their strength (m) *is*
 "to sit still." 8. Now go, write it before
 "them in a table, and note it in a book,
 "that it may be for the time to come
 "for ever and ever: 9. "That this *is* a
 "rebellious people, lying children, chil-
 "dren *that* will not hear the law of the
 "LORD: 10. Which say to the seers (n),
 "See not;" and to the prophets, "Pro-
 "phesy not unto us right things (o),
 "speak unto us smooth things, pro-
 "phesy deceits: 11. Get you out of the
 "way (p), turn aside out of the path,
 "cause the Holy One of Israel to cease
 "(q) from before us." 12. Wherefore
 "thus saith the Holy One of Israel,
 "Because ye despise this word, and
 "trust in oppression and perverseness,
 "and stay thereon: 13. Therefore this
 "iniquity shall be to you as a breach
 "ready to fall, swelling out in a high
 "wall, whose breaking cometh suddenly
 "at an instant. 14. And he (r) shall break
 "it as the breaking of the potter's ves-
 "sel that is broken in pieces, he (r)
 "shall not spare; so that there shall
 "not be found in the bursting of it a
 "sherd to take fire from the hearth, or

(e) A severe rebuke for looking to *man* for help instead of *God*; an intimation that God would shew forbearance that the people might turn to him, and that he would then take ample vengeance upon their adversaries. It might refer to the destruction of Sennacherib's army in Hezekiah's time; but it probably referred also to more distant judgments, and perhaps in part to times not yet complete. It was perhaps written in the time of Ahaz.

(g) v. 1. "Cover, &c." i. e. "look to
 "other aid than mine; put themselves
 "under Egypt, not under me."

(h) v. 4. "Zoan" and "Hanes," places
 in Egypt.

(i) v. 5. "They," i. e. "the Egyptians."

(k) v. 6. "The burthen, &c." i. e. (prob-
 ably) the cry against the Jews for their
 folly in bribing the Egyptians, in lading
 the beasts of the south (i. e. of Egypt) with
 their treasures.

(l) "Into the land, &c. to the end of
 the verse." "This is the cry." An im-
 intimation that they were giving their treas-
 ures to a people who would do them harm,
 not good.

(m) v. 7. "Their strength, &c." "Their
 "absence will do more good than their
 "aid."

(n) v. 10. "Seers," who received com-
 munications from God.

(o) "Right things," i. e. "the truth,
 "what God really imparts," least it should
 be unfavourable.

(p) v. 11. "Get ye out of the way," i. e.
 "avoid, as far as possible, communications
 "from God, instead of *seeking* them."

(q) "To cease, &c." i. e. "let us have
 "no communications from him."

(r) v. 14. "He shall break it," and "he
 "shall not spare," i. e. (impersonally) "it
 "shall break or be shivered," and "there
 "shall be no sparing."

“to take water *withal* out of the pit.
 “15. For thus saith (*s*) the LORD God,
 “the Holy One of Israel, “In returning
 “and rest shall ye be saved, in quiet-
 “ness and in confidence shall be your
 “strength;” and ye would not. 16. But
 “ye said, “No, for we will flee upon
 “horses;” therefore shall ye flee: and,
 ““We will ride upon the swift;” there-
 “fore shall they that pursue you be
 “swift. 17. One thousand *shall* flee at
 “the rebuke of one: at the rebuke of
 “five shall ye (*t*) flee, till ye be left as
 “a beacon (*u*) upon the top of a moun-
 “tain, and as an ensign on an hill.
 “18. And therefore will the LORD wait
 “that he may be gracious unto you,
 “and therefore will he be (*x*) exalted,
 “that he may have mercy upon you: for
 “the LORD *is* a God of judgment (*y*);
 “blessed *are* all they that wait for him.
 “19. For the people shall dwell in Zion
 “at Jerusalem: thou shalt weep no
 “more: he will be very gracious unto
 “thee, at the voice of thy cry; when he
 “shall hear it, he will answer thee.
 “20. And *though* the LORD give you
 “the bread of adversity, and the water
 “of affliction, yet shall not thy teachers
 “be removed into a corner any more,
 “but thine eyes shall see thy teachers:

(*s*) v. 15. “Saith,” or “said.” It prob-
 ably refers to a communication God had
 before made them.

(*t*) v. 17. “Ye,” i. e. “the whole nation.”
 Bp. Lowth thinks the reading should be
 “ten thousand,” and considers Isaiah as
 referring to Deut. xxxii. 30. “how should
 “one chase a thousand, and two put ten
 “thousand to flight, except their Rock
 “had sold them, and the Lord had shut
 “them up?” It intimates what might be
 the consequence if they persisted in desert-
 ing God, and he deserted them.

(*u*) “As a beacon,” i. e. “alone,” “so-
 litary,” “without people.”

(*x*) v. 18. “Be exalted,” or “forbear.”—
 He will give *you* the opportunity of turning
 to him, that *he* may have the opportunity
 of shewing favour and mercy unto *you*.

(*y*) “Judgment,” i. e. “mercy, forbear-
 ance, long-suffering.”

(*z*) v. 22. “Defile also, &c.” An in-
 timation that they should act zealously up
 to God’s commands. The sin against which

“21. And thine ears shall hear a word
 “behind thee, saying, “This *is* the
 “way, walk ye in it,” when ye turn to
 “the right hand, and when ye turn to
 “the left. 22. Ye shall defile (*z*) also
 “the covering of thy graven images of
 “silver, and the ornament of thy molten
 “images of gold: thou shalt cast them
 “away as a menstruous cloth; thou
 “shalt say unto it, “Get thee hence.”
 “23. Then shall he give the rain (*a*)
 “of thy seed that thou shalt sow the
 “ground withal, and bread of the in-
 “crease of the earth, and it shall be
 “fat and plenteous: in that day shall
 “thy cattle feed in large pastures.
 “24. The oxen likewise and the young
 “asses that ear the ground, shall eat
 “clean provender (*b*) which has been
 “winnowed with the shovel and with
 “the fan. 25. And there shall be upon
 “every high mountain and upon every
 “high hill, rivers (*c*) and streams of
 “waters, in the day of the great
 “slaughter (*d*), when the towers (*e*) fall.
 “26. Moreover the light of the moon
 “shall be as the light of the sun, and
 “the light of the sun shall be sevenfold,
 “as the light of seven days, in the day
 “that the LORD bindeth up the breach (*f*)
 “of his people, and healeth the stroke

they were most particularly cautioned was
 idolatry (see Deut. vii. 25.—Deut. xii. 2, 3.),
 which implied a distrust of God’s superin-
 tendance and power.

(*a*) v. 23. “The rain of,” or “rain for.”

(*b*) v. 24. “Clean provender.” Such
 shall be the plenty they may confine them-
 selves to *the best*: they shall have no occa-
 sion to eat the *refuse*.

(*c*) v. 25. “Rivers, &c.” So that the
 tops of the hills and mountains, which are
 usually barren, shall be as productive as
 rich vallies: and as plenty produces joy,
 so shall there be great joy in Judah, in the
 day of the great slaughter, when God bind-
 eth up the breach of his people.

(*d*) “The great slaughter,” i. e. “of the
 “enemies of God’s people;” referring
 probably (in the first instance at least) to
 the Assyrians.

(*e*) “Towers,” or “mighty.” Bp. Lowth.

(*f*) v. 26. “Bindeth up the breach of,”
 i. e. “takes again into favour, is reconciled
 “to and rescues from distress.”

"of their wound. 27. Behold, the name of the LORD (*g*) cometh from far, burning with his anger (*h*), and the burden *thereof* is heavy: his lips are full of indignation, and his tongue as a devouring fire. 28. And his breath, as an overflowing stream, shall reach to the midst of the neck (*i*), to sift the nations with the sieve of vanity (*k*): and *there shall be* a bridle in the jaws of the people, causing *them* to err. 29. Ye (*l*) shall have a song as in the night (*m*) *when* a holy solemnity is kept, and gladness of heart, as *when* (*m*) one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel. 30. And the

"LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and with the flame of a devouring fire, *with* scattering, and tempest, and hailstones. 31. For through the voice of the LORD shall the Assyrian (*n*) be beaten down, *which* smote with a rod. 32. And in every place where the grounded staff (*o*) shall pass, *which* the LORD shall lay upon him, it shall be with tabrets (*o*) and harps: and in battles of shaking will he fight with it. 33. For Tophet (*p*) is ordained of old: yea for the king (*p*) it is prepared, he hath made *it* (*q*) deep and large: the pile there-

(*g*) v. 27. "The name of the Lord," i.e. "the Lord;" he to whom that name belongs.

(*h*) "Anger," i.e. "against his adversaries; those who oppose his religion."

(*i*) v. 28. "To the midst of the neck." An expression to signify great danger; as great as that of a man overtaken by a flood, where the water has reached the middle of his neck. The same expression occurs also Is. viii. 8. in speaking of the overwhelming power of the king of Assyria: "He shall pass through Judah, he shall overflow and go over, he shall reach even to the neck."

(*k*) "The sieve of vanity." Probably such a sieve as will preserve, not the proud or vain, but the humble and the meek: one through which the vain, the haughty, and the idolater, will fall into destruction. A metaphorical expression.

(*l*) v. 29. "Ye," i.e. "The Jews," God's people. A contrast between *their* situation in these times of vengeance and that of *God's opponents*: exultation and joy to the one, woe and lamentation to the other.

(*m*) "The night when a holy solemnity is kept," and "as when one goeth, &c." Their solemnities were kept with extraordinary grandeur, and their going up to Jerusalem at the stated times was a matter of great festivity.

(*n*) v. 31. "The Assyrian," i.e. "Sennacherib's army," if it is to *that* destruction alone that the chapter refers; or "the adversaries of God's religion in general," if the chapter has a more extensive application.

(*o*) v. 32. "Grounded staff," or rather "rod of correction. Bp. Lowth." "It shall

"be with tabrets, &c." i.e. "the vengeance upon God's enemies shall produce joy and exultation to his people."

(*p*) v. 33. "Tophet." A receptacle for the carcasses of those whom God will slay. "The king," either Sennacherib, Mede 31. or "idolaters in general, God's opponents." The word translated "king" stands also for "Moloch," the principal idol of the Ammonites; and it was in Tophet, also called the valley of Hinnom, that the Jews, when they worshipped the gods of the Ammonites, burnt their children to Moloch. It was so used in the times of Ahas, 2 Chron. xxviii. 3. Tophet was afterwards used as a common depository for dead bodies. The meaning therefore here may be, that God has long ordained in his counsel such a slaughter as will fill the greatest receptacle for dead bodies, and that it is prepared for those who are given to idolatry, or set themselves against his ordinances. In denouncing vengeance against the Jews for their sacrifices to Moloch (long after the destruction of Sennacherib's army, probably in Jehoiakim's time, just before the commencement of the Babylonish captivity), God uses this language: "They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I commanded them not, neither came it into my heart. Therefore behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place. Jer. vii. 31, 32."

(*q*) "He hath made it," i.e. "it is made," or "God hath made it."

"of (*r*) is fire (*s*) and much wood,
"the breath of the LORD, like a stream
"of brimstone, doth (*t*) kindle it."

CHAP. XXXII. (*u*)

"**B**EHOLD, a king (*x*) shall reign in
"righteousness, and princes shall rule
"in judgment. 2. And a man (*y*) shall
"be as an hiding-place from the wind,
"and a covert from the tempest: as
"rivers of water in a dry place, as the
"shadow of a great rock in a weary (*z*)
"land. 3. And the eyes of them that
"see, shall not be dim (*a*): and the
"ears of them that hear, shall hearken.
"4. The heart also of the rash shall
"understand knowledge, and the tongue
"of the stammerers shall be ready to
"speak plainly (*b*). 5. The vile (*c*)
"person shall be no more called liberal,
"nor the churl said to be bountiful.
"(6. For the vile person will speak
"villainy, and his heart will work ini-
"quity, to practise hypocrisy, and to
"utter error against the LORD, to make
"empty the soul of the hungry, and
"he will cause the drink of the thirsty
"to fail. 7. The instruments also of
"the churl are evil: he deviseth wick-
"ed devices to destroy the poor with
"lying words, even when the needy
"speaketh right.) 8. But the liberal

"deviseth liberal things, and by liberal
"things shall he stand. 9. Rise up ye
"women that are at ease, hear my
"voice ye careless daughters, give ear
"unto my speech. 10. Many days
"and years shall ye be troubled, ye
"careless women: for the vintage shall
"fail, the gathering shall not come.
"11. Tremble ye women that are at
"ease: be troubled, ye careless ones:
"strip ye and make ye bare, and gird
"sackcloth upon your loins. 12. They
"shall lament (*d*) for the teats (*d*), for
"the pleasant fields, for the fruitful
"vine. 13. Upon the land of my
"people shall come up thorns and
"briers, yea upon all the houses of joy
"in the joyous city: 14. Because the
"palaces shall be forsaken, the multi-
"tude of the city shall be left (*e*), the
"forts and towers shall be for dens for
"ever (*f*), a joy of wild asses, a pasture
"of flocks: 15. Until the Spirit be
"poured upon us from on high, and
"the wilderness be a fruitful field, and
"the fruitful field be counted for a
"forest. 16. Then judgment shall
"dwell in the wilderness, and right-
"eousness remain in the fruitful field.
"17. And the work of righteousness
"shall be peace; and the effect of right-
"eousness, quietness and assurance for

(*r*) "The pile thereof," "to burn the
"carcasses."

(*s*) "Fire," i. e. "whatever is most apt
"to burn."

(*t*) "Doth" or "shall."

(*u*) A prophecy of times of great im-
provement in righteousness, (probably the
times of Christianity,) with an intimation
indeed of calamity and judgment in the
interim, but with an assurance of pros-
perity and protection when those times
should have arrived.

(*x*) v. 1. "A king," i. e. (probably)
"the Messiah."

(*y*) v. 2. "A man," i. e. (probably)
"men in general." So universal shall be
the improvement, that every man shall
be ready to do acts of kindness and
benevolence.

(*z*) "Weary" or "hot," *siticulosus*, Vitruv.
Sept. is "ὑψωτός," i. e. "parched." See
Parkh. 543, 4. In chapter xxv. verse 4.
amongst other comforts by which God is

typified, he is called "a shadow from the
"heat." And see verse 5. there.

(*a*) v. 3. "Not be dim." No longer in
the condition of having eyes and seeing not,
and ears and hearing not: improving to the
utmost the light and information within
their reach.

(*b*) v. 4. "The tongue, &c. speak plain-
"ly." Figuratively: "there shall be im-
"provement in every kind of knowledge."

(*c*) v. 5. "The vile person, &c." i. e.
(probably) *hypocrisy* shall no longer suc-
ceed: good acts, if from bad motives, shall
no longer gain applause. The motives
shall be discovered and made visible.

(*d*) v. 12. "Lament," i. e. "have cause
"to lament." "For the teats, &c." i. e. prob-
ably, "for want of milk, corn, and fruit."

(*e*) v. 14. "Left, &c." or rather, "re-
"moved."

(*f*) "For ever," i. e. "for a long time;"
until, according to verse 15. "the Spirit is
"poured on us from on high."

"ever. 18. And my people shall dwell
"in a peaceable habitation, and in sure
"dwellings, and in quiet resting-places:
"19. When it shall hail, coming down
"on the forest (*g*); and the city shall
"be low in a low place. 20. Blessed
"are ye that sow beside all waters (*h*),
"that send forth *thither* the feet of the
"ox (*h*) and the ass."

CHAP. XXXVII.

Almost verbatim with 2 Kings xix.
ante. Which see.

CHAP. XXXVIII.

IN those days (*i*) was Hezekiah sick
unto death: and Isaiah the prophet the
son of Amoz came unto him, and said
unto him, "Thus saith the LORD,
"Set thine house in order: for thou
"shalt die, and not live." 2. Then
Hezekiah turned his face toward the
wall, and prayed unto the LORD,
3. And said, "Remember now, O LORD,
"I beseech thee, how I have walked
"before thee in truth, and with a perfect
"heart, and have done *that which is*
"good in thy sight." And Hezekiah
wept sore. 4. Then came the word of
the LORD to Isaiah, saying, 5. "Go,
"and say to Hezekiah, "Thus saith

"the LORD, the God of David thy
"father, I have heard thy prayer, I
"have seen thy tears (*k*): behold, I
"will add unto thy days fifteen years.
"6. And I will deliver thee and this
"city out of the hand of the king of
"Assyria (*l*): and I will defend this
"city. 7. And this *shall be a sign* (*m*)
"unto thee from the LORD, that the
"LORD will do this thing that he hath
"spoken; 8. Behold, I will bring again
"the shadow of the degrees, which is
"gone down in the sun-dial of Ahaz,
"ten degrees backwards." So the sun
returned ten degrees, by which degree
it was gone down. 9. The writing (*n*)
of Hezekiah king of Judah, when he
had been sick, and was recovered of his
sickness: 10. "I said in the cutting
"off of my days (*o*), I shall go to the
"gates of the grave: I am deprived of
"the residue of my years. 11. I said,
"I shall not see the LORD, *even* the
"LORD, in the land of the living: I
"shall behold man no more with the
"inhabitants of the world. 12. Mine
"age is departed, and is removed from
"me as a shepherd's tent: I have cut
"off like a weaver my life: he will cut
"me off with pining sickness: from
"day (*p*) *even* to night wilt thou make

(*g*) v. 19. "The forest," i. e. "the
"places on which God's visitations shall
"fall."

(*h*) v. 20. "Beside all waters," i. e. where
there is nothing but well-watered and pro-
ductive land: "of the ox and of the ass,"
to cultivate and feed upon it. They used
both oxen and asses in agriculture, (see
ante, 641. Is. xxx. 24.) though according to
Deut. xxii. 10. they were not to plough
with them together. This verse is con-
sidered a rapturous exclamation by the
prophet with reference to Christian times,
when the heart should no longer be dull
nor the ear heavy, but all people should
be willing to hear and receive God's word,
when the *spiritual* produce amongst men
should be like the *natural* produce on well
watered soils, and the Mosaic distinctions
between ox and ass and Jew and Gentile,
should no longer prevail, but all should
be one fold under one shepherd.

(*i*) v. 1. "Those days." B. C. 712.

(*k*) v. 5. "Thy tears." In 2 Kings xx. 5.

(where there is also an account of these
facts) there is this addition, "behold I will
"heal thee: on the third day thou shalt
"go up unto the house of the Lord." See
note on verse 7.

(*l*) v. 6. "Of the king of Assyria."
This therefore (probably) was before the
signal destruction of Sennacherib's army,
mentioned in Is. xxxvii. 35. and 2 Kings
xix. 35.

(*m*) v. 7. "A sign." According to
2 Kings xx. 8. Hezekiah asked Isaiah,
"what shall be the sign that the Lord
"will heal me, and that I shall go up into
"the house of the Lord the third day?"
and this is the answer to that question.
See post, verse 22.

(*n*) v. 9. "The writing, &c." This is
not inserted in 2 Kings.

(*o*) v. 10. "In the cutting off of my
"days," i. e. "when my days were about
"to be cut off."

(*p*) v. 12. "From day, &c." i. e. (pro-
bably) "every moment I was expecting

"an end of me. 13. I reckoned till morning, *that* as a lion so will he break all my bones: from day *even* to night wilt thou make an end of me. 14. Like a crane *or* a swallow, so did I chatter: I did mourn as a dove: mine eyes fail *with* looking upward: O LORD, I am oppressed; undertake for me. 15. What shall I say? he hath both spoken (*q*) unto me, and himself hath done *it* (*q*): I shall go softly (*r*) all my years in the bitterness of my soul. 16. O LORD (*s*) by these *things* men live, and in all these *things* is the life of my spirit: so wilt thou recover me, and make me to live. 17. Behold, for peace I had great bitterness: but thou hast in love to my soul *delivered* it from the pit of corruption: for thou hast cast all my sins behind thy back. 18. For (*t*) the grave cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth. 19. The living, the living, he shall praise thee, as I

thou wouldst make an end of me: from day-break to night, and from night to morning this was my dread."

(*q*) v. 15. "Spoken, &c." and "done it," i. e. "promised me deliverance, and effected it."

(*r*) "I shall go softly, &c." rather "I will remember all my years this bitterness of my soul. Dr. Lowth — Bishop Lowth."

(*s*) v. 16, 17. Bishop Lowth thus renders these verses, "For this cause shall it be declared, O Jehovah, concerning thee, that thou hast revived my spirit, that thou hast restored my health, and prolonged my life: Behold my anguish is changed into ease; thou hast rescued my life from perdition, yea, thou hast cast behind thy back all my sins."

(*t*) v. 18. "For," rather "truly."

(*u*) An expostulation with the Gentiles and Jews; a challenge to shew in idols the foreknowledge God has, and a promise of protection to God's people. B. C. 712.

(*x*) v. 1. "Keep silence," or "approach."

(*y*) "Islands," and "the people;" referring to the Gentiles.

(*z*) v. 2. "Raised," rather "raiseth," "is about to raise."

(*a*) "The righteous man," i. e. "Cyrus."

"do this day: the father to the children shall make known thy truth. 20. The LORD *was* ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD." 21. For Isaiah had said, "Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover." 22. Hezekiah also had said, "What is the sign that I shall go up to the house of the LORD."

CHAP. XLI. (*u*)

"KEEP silence (*x*) before me, O islands (*y*), and let the people (*y*) renew *their* strength: let them come near, then let them speak: let us come near together to judgment. 2. Who raised (*z*) up the (*a*) righteous (*b*) man from the east, called him to his foot (*c*), gave the nations before him, and made him rule over kings? he gave *them* as the dust to his sword, and as driven stubble to his bow. 3. He pursued them, and passed safely; *even* by the

Vitr. See verse 25. and Isaiah xlv. 1, 2. — and xlv. 11. To keep the well disposed Jews from despair and to preserve in them that great hope that the Messiah would come of their stock, God thought fit to assure them before the Babylonish captivity began, that it should not be perpetual, and that Cyrus, whom he called by name so long before, should be one of his instruments to accomplish their deliverance.

(*b*) "Righteous." So called, probably, because he was to execute the *righteous* purposes of God: and (perhaps) because he would act in what he did, out of reverence to God. In speaking of Cyrus, and of what he should accomplish, God says, (Isaiah xlv. 13.) "I have raised him up in *righteousness*;" and in Isaiah xlv. 13. "I bring near my *righteousness*;" and when Cyrus allowed the Jews to return from Babylon, he professed to do it in obedience to God's commands. "The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him a house at Jerusalem." See Isaiah xlv. 13. — xlv. 13. — Ezra 1, 2.

(*c*) "To his foot," i. e. (probably) "to follow him, to obey his commands."

"way (*d*) that he had not gone with his feet. 4. Who hath wrought and done *it*, calling (*e*) the generations from the beginning? I the LORD the first (*f*), and with the last, I am he (*f*). 5. The isles saw *it* (*g*), and feared; the ends of the earth were afraid, drew near, and came. 6. They helped (*h*) every one his neighbour, and every one said to his brother, "Be of good courage." 7. So the carpenter encouraged the goldsmith, and he that smootheneth with the hammer him that smote the anvil, saying, "It is ready for the soldering;" and he fastened it with nails that it should not be moved. 8. But thou Israel art my (*i*) servant, Jacob whom I have (*i*) chosen, the seed of Abraham my (*i*) friend. 9. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, "Thou art my servant, I have chosen thee, and not cast thee away. 10. Fear thou not, for I am with thee; be not

dismayed, for I am thy God: I will strengthen thee, yea I will help thee, yea I will uphold thee with the (*k*) right hand of my righteousness. 11. Behold, all *they that were incensed against thee*, shall be ashamed and confounded: they shall be as nothing, and they that strive with thee shall perish. 12. Thou shalt seek them, and shalt not find them (*l*), nor them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. 13. For I the LORD thy God will hold thy right hand, saying unto thee, "Fear not, I will help thee." 14. Fear not, thou worm (*m*) Jacob, and ye men of Israel: I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel. 15. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small and shalt make the hills as chaff. 16. Thou shalt fan them (*n*) and the wind shall

(*d*) v. 3. "The way, &c." i. e. (perhaps) "a way where man had never trodden:" in allusion, probably, to the manner by which Cyrus was to enter Babylon, viz. by turning the course of the Euphrates, and marching with his troops along its channel.

(*e*) v. 4. "Calling the generations, &c." i. e. (perhaps) "ordering the succession of ages and events."

(*f*) "The first, &c." or rather, "the first and the last." One of God's names. Isaiah xlv. 6. "I am the first, and I am the last, and beside me there is no God." Rev. i. 8. 11. and xxii. 13. "I am Alpha and Omega, the first and the last." And see Isaiah xliii. 10. "He," another of God's names. See Deut. xxxii. 39. — Isaiah xliii. 10. 13. post, 649. — and Isaiah xlviii. 12. See Parkh. Heb. Lexicon, 154.

(*g*) v. 5. "It," i. e. "Cyrus's success;" and the fear of him drove them to their idols.

(*h*) v. 6. "Helped, &c." The meaning of this and the following verses seems to be this, that when the heathen nations should see the judgments inflicted by the hand of Cyrus, they would set about preparing new idols, and would think by their aid to be able to make an effectual

resistance: but that God's own people, the people of his choice and love, might rely on his assistance, and however low they might at times be reduced, they might ultimately depend upon deliverance.

(*i*) v. 8. "My servant," "whom I have chosen," "my friend, &c." expressions intimating God's peculiar attachment to them and to their fathers, to call forth corresponding sentiments of attachment from them.

(*k*) v. 10. "The right hand," "the emblem of strength," "the irresistible power."

(*l*) v. 12. "Not find them," because they shall be utterly destroyed: there shall be none remaining.

(*m*) v. 14. "Thou worm, &c." and v. 17. "the poor, &c." The object probably in these verses is to intimate, that however abject their condition may be, however urgent their necessities and hopeless their views, though they are humiliated as a worm, and ready to perish from hunger or thirst where there is neither food nor drink, if they will only call upon God, he will instantly hear and relieve them.

(*n*) v. 16. "Fan them, &c." i. e. "disperse them as effectually as a fan or winnowing machine carries off chaff and

y them away, and the whirlwind
 will scatter them: and thou shalt
 be as ice in the LORD, and shalt glory
 in the Holy One of Israel. 17. When
 the poor (*m*) and needy seek water
 there is none, and their tongue
 thirsts for thirst, I the LORD will hear
 them, I the God of Israel will not
 forsake them. 18. I will open rivers
 in high places (*o*), and fountains in
 the midst of the valleys (*o*): I will
 make the wilderness a pool of water,
 and the dry land springs of water.
 I will plant in the (*p*) wilderness
 the cedar, the shittah-tree, and the
 olive-tree, and the oil-tree; I will set in
 the (*p*) desert the fir-tree, and the pine,
 and the box-tree together: 20. That
 ye may see, and know, and consider,
 and understand together, that the
 work of the LORD hath done this, and
 the Holy One of Israel hath created
 this. 21. Produce your cause (*q*) saith
 the LORD; bring forth your strong

"reasons (*r*) saith the King of Jacob.
 "22. Let them bring *them* forth, and
 "shew us what shall happen: let them
 "shew the former things (*s*) what they
 "be, that we may consider them, and
 "know the latter end of them; or
 "declare us things for to come (*s*).
 "23. Shew the things that are to come
 "hereafter, that we may know that ye
 "are gods: yea, do good (*t*) or do evil,
 "that we may be dismayed, and behold
 "it together. 24. Behold, ye are of
 "nothing, and your work of nought: an
 "abomination is *he that* chooseth you.
 "25. I have raised (*u*) up *one* from the
 "north (*x*), and he shall come: from the
 "rising of the sun (*y*) shall he call
 "upon my name; and he shall come
 "upon princes as *upon* mortar, and as
 "the potter treadeth clay. 26. Who
 "hath declared (*z*) from the beginning
 "that we may know? and before
 "time (*a*), that we may say, *He is*
 "righteous (*b*)? yea *there is* none that

"The Baptist uses the same
 or in referring to our Saviour,
 iii. 12.) "Whose fan is in his hand,
 he will thoroughly purge his floor,
 and gather the wheat into his garner,
 but the chaff he will burn up with un-
 changeable fire."

18. "In high places," where rivers
 flow: "in valleys," whereas it is in
 the hills only that fountains are
 found. The meaning of this and
 the verse is, that God will almost
 always reverse the ordinary course of nature to
 his people.

19. "The wilderness" and "the
 hills," where such trees are never

21. An address and challenge to
 the gods of the heathen.

"Reasons," or rather "powers:"
 what you can do.

22. "The former things," i. e.
 a) "how things now in progress
 end, and what things not yet in
 progress shall occur."

23. "Do good, or do evil," i. e.
 accomplish any work of whatever kind to
 your power." God says of him-
 self, "I intimate his omnipotence, (Isaiah
 40:10) "I form the light, and create
 darkness, I make peace, and create evil."

25. "I have raised, &c." After

intimating the inefficacy of idol powers,
 God proceeds to give an instance of his
 own foreknowledge and power.

(*x*) "One from the north, &c." i. e.
 (probably) "Cyrus." See Jer. i. 9. Pole
 indeed thinks the verse refers to *two* per-
 sons, to Nebuchadnezzar, from the north,
 who was to effect the captivity, and Cyrus,
 from the east, who was to put an end
 to it. See Poli Synopsis, and Jer. i. 14.
 to 16.—but it seems to refer to one per-
 son only, and as Cyrus came both from
 north and east, from Media, which was
 north of Judea and Babylon, and Persia,
 which was east, both descriptions suit him.
 Media and Persia were both under his
 rule, and he was a Medo-Persian, of a
 Median mother and Persian father. See
 Isaiah xlv. 13.—xlvi. 11.

(*y*) "The rising of the sun," i. e.
 "the east."

(*z*) v. 26. "Who hath declared, &c."
 The meaning may be this: I have given
 you the prediction in verse 25.; and what
 prediction can these false gods give?
 "Who of them hath declared any thing
 before it happened?"

(*a*) "Before time," or "before-
 time."

(*b*) "Righteous," or "true:" with
 the divine attribute, "Foreknow-
 ledge."

"sheweth, yea *there is* none that declareth, yea *there is* none that heareth your words (c). 27. The first shall say (d) to Zion, Behold, behold them (e); and I will give to Jerusalem one that bringeth good tidings. 28. For I beheld (f), and *there was* no man; even amongst them, and *there was* no counsellor, that when I asked of them, could answer a word. 29. Behold, they *are* all vanity, their works *are* nothing: their molten images *are* wind and confusion."

CHAP. XLIII. (g)

"BUT now thus saith the LORD that created (h) thee, O Jacob, and he that formed (h) thee, O Israel, Fear not, for I have redeemed (h) thee, I have called thee by thy name (i), thou art mine. 2. When thou passest (k) through the waters, I will be

"with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee. 3. For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt (l) for thy ransom, Ethiopia and Seba for thee. 4. Since (m) thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will (n) I give men (n) for thee, and people for thy life (n). 5. Fear not, for I am with thee: I will bring thy seed from the east (n), and gather thee from the west (n). 6. I will say to the north (n), 'Give up;' and to the south (n), 'Keep not back: bring my sons from far, and my daughters from the ends of the earth;' 7. *Even* every one that is called by my name: for (o) I have created him for my glory, I have

(c) v. 26. "Your words," i. e. (probably) "any predictions from you."

(d) v. 27. "The first shall say," or rather "I am the first to say," I tell her beforehand, that she shall see a return of joyful days

(e) v. 27. "Them," i. e. "the works God shall perform, the deliverances he shall effect." This might be a common acclamation upon unexpected relief. Dr. Lowth reads the whole verse, "I that am the first will give unto Zion and unto Jerusalem one that bringeth good tidings; saying, Behold, behold them;" and Poole agrees with him, except that he renders the beginning "I will be the first to give, &c." The Sept. translation is, "I will give the rule to Zion, and I will call Jerusalem into the way."

(f) v. 28. "Beheld, &c." i. e. "amongst the idols and their worshippers, and there was none who could foretell what should happen, or answer any question."

(g) Assurances from God of favour and protection, and signal deliverances to his people; a challenge to shew any foreknowledge but in God; an appeal to the Jews for instances of it in him; a denunciation against Babylon; a promise of future blessings to God's people; and an intimation that it was for their transgressions they had been in trouble. B. C. 712.

(h) v. 1. "Created," "formed," "redeemed, &c." expressions to intimate God's peculiar attachment to them. See note on Is. xli. 8.

(i) "Called thee by thy name," i. e. "fixed upon and given thee thy name;" another mark of attention and regard; Abp. Secker reads, "My name;" and see v. 7.

(k) v. 2. "Passest, &c." i. e. "in the greatest difficulties and dangers thou mayest be sure of my protection."

(l) v. 3. "Gave Egypt, &c." i. e. (probably) "brought judgments upon Egypt and other nations to procure your deliverance, and give you examples."

(m) v. 4. "Since," or "because." "Will," or "did." "Men," or "Nations." "Life," or "Safety."

(n) v. 5, 6. "East," "west," "north," "south." The recollection of this and similar promises would keep alive in the Jews during their captivity and in every other dispersion, the expectation of being again restored to their own land: and it is worthy of remark, that in many conferences with the Jews in Asia, in these our times, Dr. Buchanan found this expectation in full force. See Buchanan's Christian Researches, 236, 237.

(o) v. 7. read, "For my glory I have created him, I have formed him, &c."

“formed him, yea, I have made him.
 “8. Bring forth the blind people (*p*)
 “that have eyes, and the deaf that
 “have ears. 9. Let all the nations be
 “gathered together, and let the people
 “be assembled: who (*q*) among them
 “can declare this, and shew us former
 “things? let them bring forth their
 “witnesses, that they may be justi-
 “fied (*r*): or let them hear (*s*), and
 “say, “*It is truth.*” 10. Ye (*t*) are
 “my witnesses, saith the LORD, and
 “my servant (*u*) whom I have chosen:
 “that ye may know and believe (*x*)
 “me, and understand that I *am* he (*y*):
 “before me there was no god formed,
 “neither shall there be after me. 11. I
 “*even I am* the LORD, and beside me
 “*there is* no Saviour. 12. I have de-
 “clared, and have saved, and I have
 “shewed, when *there was* no strange
 “god (*z*) among you: therefore ye are

“my witnesses, saith the LORD, that I
 “*am* God. 13. Yea, before the day (*a*)
 “*was*, I *am* he: and *there is* none that
 “can deliver out of my hand: I will
 “work, and who shall let (*b*) it?
 “14. Thus saith the LORD your redeem-
 “er, the Holy One of Israel, “For your
 “sake I have sent (*c*) to Babylon, and
 “have brought (*c*) down all their
 “nobles, and the Chaldeans, whose
 “cry (*d*) *is* in the ships. 15. I *am*
 “the LORD, your holy One, the Cre-
 “ator of Israel, your king.” 16. Thus
 “saith the LORD, which maketh a way (*e*)
 “in the sea, and a path in the mighty
 “waters: 17. Which bringeth forth
 “the chariot and horse, the army and
 “the power; “they (*f*) shall lie down
 “together, they shall not rise: they are
 “extinct, they are quenched as tow.”
 “18. Remember ye not (*g*) the former
 “things, neither consider the things of

(*p*) v. 8. “The blind people, &c.” or
 “the people who are blind, though they
 “have eyes, and deaf, though they have
 “ears.”

(*q*) v. 9. “Who, &c.” a challenge for
 any instance of foreknowledge but in God.
 See ante, Is. xli. 22.

(*r*) “Justified,” i. e. (probably) in
 “their idol worship; in looking up to
 “any other God.”

(*s*) “Let them hear, &c.” “If they
 “can bring forth no witnesses, let them
 “attend to the proofs God can give,
 “and then admit *his* right.”

(*t*) v. 10. “Ye,” i. e. “the Jews,” who
 had experienced the fulfilment of many of
 God’s predictions. See v. 12.

(*u*) “Servant,” or “Servants.”

(*x*) “Believe,” or “trust in.”

(*y*) “He,” one of God’s names.
 See ante, Is. xli. 4. note (*f*).

(*z*) v. 12. “No strange god, &c.” so
 that it was to none but me, that the predic-
 tion and deliverance could have been
 ascribed.

(*a*) v. 13. “Before the day,” i. e. “from
 “all eternity; before the creation of light
 “and day.”

(*b*) “Let,” i. e. “hinder.”

(*c*) v. 14. “Have sent,” and “have
 “brought,” i. e. “will send,” and “will
 “bring;” or “send” and “bring.” It
 is common in prophecies to speak of future
 events in the past tense.

(*d*) “Cry,” or “pride;” “glory.”
 “Dr. Lowth.”

(*e*) v. 16. “A way, &c.” This and the
 next verse probably allude to the passage
 of the Israelites through the Red Sea, and
 the destruction of Pharaoh and his host:
 and by reminding them what he had then
 done, he intimates what he can *still* do.

(*f*) v. 17. “They shall lie down, &c.”
 This is God’s judgment upon the Baby-
 lonians.

(*g*) v. 18. Remember ye not, &c.”
 A spirited mode of intimating that their
 future deliverances should so far surpass
 any they had before experienced, that
 their former deliverances would almost be
 forgotten. Jeremiah expresses the same
 idea more fully, (Jer. xvi. 14, 15. and
 Jer. xxiii. 7, 8.) “Behold the day scome,
 “saith the Lord, that it shall no more be
 “said, the Lord liveth, that brought up
 “the children of Israel out of the land
 “of Egypt: but the Lord liveth, that
 “brought up the children of Israel from
 “the land of the north, and from all the
 “lands whither he had driven them.” The
 dispersion of the Jews, which in case of
 disobedience was so plainly denounced
 against them by Moses, and their con-
 tinuance as a distinct unmixed people,
 scattered amongst all the nations under
 heaven, and yet united with none, living
 in general, not by themselves, but in popu-
 lous cities and towns, and yet preserving

"old. 19. Behold I will do a new thing (*h*); now it shall spring forth, shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. 20. The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people (*i*) my chosen. 21. This people have I formed for myself, they shall shew forth my praise. 22. But thou (*k*) hast not called upon me, O Jacob, but thou hast been weary of me, O Israel. 23. Thou hast not brought me the small cattle of thy burnt-offerings, neither hast thou honoured me with thy sacrifices. I (*l*) have not caused thee to serve with an offering, nor wearied thee with incense. 24. Thou hast bought

entire their national appearance and character, bear a decisive attestation to the authenticity of those writings in which their dispersion is foretold, and leave no doubt but that the other predictions in the same writings of their re-union and restoration will also be fulfilled. What says Moses as to their dispersion? "Thou shalt be removed into all the kingdoms of the earth. Deuter. xxviii. 25." "Thou shalt become an astonishment, a proverb, and a bye word, among all the nations whither the Lord shall lead thee. Deuter. xxviii. 37." "The Lord shall scatter thee among all nations, from the one end of the earth even unto the other. Deuter. xxviii. 64." Compare with these predictions the singular state of the Jews from the destruction of Jerusalem to the present time, a period of more than 1700 years, and who can resist the exclamation, "It is the Lord's doing, and it is marvelous in our eyes?" See 2 Hales, 343. and see ante, note on Isaiah xi. 11.

(*h*) v. 19. "A new thing, &c." The expressions in this and the following verse are probably figurative, and refer to some spiritual reformation God would effect: most likely, to the Christian dispensation: giving spiritual light to the heathen nations might well be called making "a way in the wilderness, and rivers in the desert," and "the beasts of the field, the dragons and the owls," might represent the unformed Gentiles. If the words were to be understood in their literal sense only, the

"me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thy iniquities. 25. I *even* I *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. 26. Put me in remembrance (*m*): let us plead together: declare thou that thou mayest be justified (*n*). 27. Thy first father (*o*) hath sinned, and thy teachers have transgressed against me. 28. Therefore, I have profaned (*p*) the princes of the sanctuary, and have (*p*) given Jacob to the curse, and Israel to reproaches.

CHAP. XLIV. (*q*)

"YET now hear, O Jacob, my

important introduction, "Remember ye not the former things," and "I will do a new thing," can hardly be accounted for, for how much greater things than these had God before done for them on their departure from Egypt, their journeyings in the wilderness, their passing over Jordan, and their settlement in Canaan?

(*i*) v. 20. "My people," i.e. (perhaps) "those upon whom this spiritual reformation shall be accomplished."

(*k*) v. 22. "Thou, &c." a prophetic intimation of the apostasy of the Jews: that in the times contemplated, they should not be amongst the true worshippers.

(*l*) v. 23. "I, &c." Instead of shewing yourselves to be *my servants*, and wearying yourselves to honour me, you have treated me as *your servant*, and wearied me.

(*m*) v. 26. "Put me in remembrance," i.e. "if you can shew any merit in yourself."

(*n*) "That thou mayest be justified," or "if thou hast any justification."

(*o*) v. 27. "First father," or "chief leader. Bp. Lowth." "Even they, your chief men and leaders, are given up to transgression."

(*p*) v. 28. "Have profaned," and "have given," speaking of what was about to come, as though it had already happened.

(*q*) Assurances from God to his people of protection and favour, upon his foreknowledge and power, upon the absurdity of idol worship, and upon the mercy God would display, and the deliverance he would accomplish. B. C. 712.

"servant (*r*); and Israel, whom I
 "have chosen (*r*). 2. Thus saith the
 "LORD that made (*r*) thee, and formed
 "thee (*r*) from the womb, *which* (*s*) will
 "help thee. Fear not, O Jacob my
 "servant; and thou, Jesurun (*t*), whom
 "I have chosen. 3. For I will pour
 "water (*u*) upon him (*x*) that is thirsty,
 "and floods upon the dry ground:
 "I will pour my Spirit upon thy seed,
 "and my blessing upon thine offspring:
 "4. And they shall spring up *as*
 "among (*y*) the grass, as willows by
 "the water courses. 5. One (*z*) shall
 "say, I *am* the LORD's: and another
 "shall call *himself* by the name of
 "Jacob: and another shall subscribe
 "with his hand unto the LORD (*a*),
 "and surname *himself* by the name of
 "Israel. 6. Thus saith the LORD the
 "King of Israel, and his (*b*) redeemer
 "the LORD of hosts, I *am* the first,
 "and I *am* the last, and beside me
 "*there is* no God. 7. And who (*c*),
 "as I, shall call, and shall declare it,

"and set it in order for me, since I
 "appointed the ancient people? and the
 "things that are coming, and shall
 "come? let them shew unto them.
 "8. Fear ye not, neither be afraid:
 "have not I told thee from that
 "time (*d*), and have declared *it*? ye
 "*are* even my witnesses (*e*). Is there
 "a God beside me? yea, *there is* no
 "God; I know not *any*. 9. They
 "that make a graven image *are* all
 "of them vanity; and their delectable
 "things (*f*) shall not profit; and they
 "*are* their own witnesses; they see not,
 "nor know; that they may be ashamed.
 "10. Who hath formed a god, or
 "molten a graven image *that is* profit-
 "able for nothing? 11. Behold all his
 "fellows (*g*) shall be ashamed: and the
 "workmen, they *are* of (*h*) men; let them
 "all be gathered together, let them
 "stand up; *yet* they shall fear, *and* they
 "shall be ashamed together. 12. The
 "smith (*i*) with the tongs both worketh
 "in the coals, and fashioneth it with

(*r*) v. 1. "My servant," "whom I have
 "chosen;" and verse 2. "made thee," and
 "formed thee from the womb." Ex-
 "pressions of attachment calculated to
 "produce corresponding sentiments from
 "the people towards God, to cheer them in
 "adversity, secure their fidelity, and animate
 "their hopes.

(*s*) v. 2. "Which, &c." or "thy helper."

(*t*) "Jesurun," i. e. "Israel." Deut.
 xxxii. 15. — xxxiii. 5. 26. The word
 signifies "upright," or "uprightness."

(*u*) v. 3. "Pour water, &c." looking
 forward to spiritual blessings in the times
 of Christianity, when, according to Joel ii.
 28. God was to "pour out his Spirit upon
 "all flesh."

(*x*) "Him that is," or, "that which is."

(*y*) v. 4. "As among, &c." or "as grass
 near the water."

(*z*) v. 5. "One shall say, &c." referring,
 probably, either to the coming in of
 the Gentiles, or the conversion of the
 Jews. See ante, Is. ii. 3.

(*a*) v. 5. "Subscribe with his hand
 "unto the Lord," or "subscribe upon his
 "hand, I am the Lord's, Sept." alluding
 to the custom as to soldiers, who received
 a mark on their hands to signify who was
 their commander. This practice is referred
 to, Rev. xiii. 16. "he causeth all, both

"small and great, &c. to receive a mark
 "in their right hand, or in their forehead;"
 and again, Rev. xiv. 9. "If any man wor-
 "ship the beast and his image, and receive
 "his mark on his forehead, or in his hand,
 "&c." See Blayney on Jer. 388.

(*b*) v. 6. "His," i. e. "Israel's."

(*c*) v. 7. "Who, as I, shall call, &c." i. e.
 "who, like me, can foretell future events,
 "and bring them to pass: if any can, let
 "them display their power; let them shew
 "what is immediately coming, and what
 "shall come hereafter." The same idea,
 expressed more fully, occurs, Is. xli. 23,
 23. ante, 647, and see Is. xliii. 9. ante, 649.
 Another, and, (perhaps,) more spirited
 reading, is, "who is as I am?" "Let him
 "stand forth, and call, &c."

(*d*) v. 8. "From that time," or "from
 "of old."

(*e*) "My witnesses." He makes the
 like appeal to them, Is. xliii. 10. ante,
 649.

(*f*) v. 9. "Their delectable things," i. e.
 "their idols," in which they delight.

(*g*) v. 11. "Fellows," or "followers,"
 "worshippers."

(*h*) "Of men," and can what they make
 be God?

(*i*) v. 12. "The smith, &c." Bp. Lowth
 observes upon this passage, "the sacred

"hammers, and worketh it with the strength of his arms; yea, he is hungry (*k*), and his strength faileth: he drinketh no water, and is faint. 13. The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he maketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. 14. He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. 15. Then shall it be for a man to burn: for he will take thereof and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. 16. He burneth part thereof in the fire; with part thereof he eateth

"flesh (*l*); he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, "Aha, I am warm, I have seen the fire." 17. And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, "Deliver me, for thou art my god." 18. They have not known, nor understood: for he hath shut their eyes (*m*), that they cannot see; and their hearts that they cannot understand. 19. And none considereth in his heart, neither is there knowledge nor understanding to say, "I have burnt part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh and eaten it; and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?" 20. He feedeth on ashes (*n*): a deceived heart hath turned him aside, that he cannot deliver his

"writers are generally large and eloquent upon the subject of idolatry: they treat it with great severity, and set forth its absurdity in the strongest light: but this passage of Isaiah, verse 12 to 20. far exceeds any thing that was ever written upon the subject in force of argument, energy of expression, and elegance of composition." Idolatry was a sin against which the Israelites were peculiarly cautioned, and the strongest denunciations were passed against it. Deut. xi. 16. 26. 28. — xii. 2. — xvii. 2 to 7. The character of their kings is in general decided in scripture by this test. Solomon, in his old age, was seduced into it by his wives, and for this offence God wrested from his son Rehoboam ten of the tribes, and they formed a separate kingdom under the kings of Israel. Every one of the kings of Israel, without exception, was addicted to this offence, and so were many of the kings of Judah. Great part of the ten tribes had within ten years been carried captive into Assyria, (2 Kings xvii. 6.) and the time was now approaching when the prophecy of Isaiah, (Is. vii. 8.) "within three-score and five years shall Ephraim, (i. e. the ten tribes) be broken, that it be not a people," was to be fulfilled. Judah had been deeply involved in idolatry in the

time of Ahaz (Hezekiah's father), and was again about to become so in the time of Manasseh (Hezekiah's son). They would also be carried into an idolatrous country in the Babylonish captivity. These warnings therefore against idolatry were well suited to the times, to deter the devout part of the people from idolatrous practices, and to keep them a distinct and separate people, as the stock from which the Messiah was to come. The denunciation against the ten tribes was about 30 years before the period to which this chapter is ascribed, and at the end of the 65 years, the carrying away those tribes was completed. 2 Hales, 455.

(*k*) "Is hungry, &c." So that this his god cannot protect him from hunger or thirst, fatigue or weakness.

(*l*) v. 16. "Eateth flesh," or "baketh bread, Sept.;" and this agrees with what is stated in verses 15 and 19.

(*m*) v. 18. "He hath shut their eyes," or rather "their eyes are shut." It is *their own* act.

(*n*) v. 20. "Ashes," "unpalatable, and without nourishment:" probably a proverb for using disagreeable means to no purpose. As Hos. xii. 1. "Ephraim feedeth on wind;" and Ps. ci. 9. "I have eaten ashes as it were bread."

"soul (*o*), nor say, "Is there not a lie (*p*) in my right hand? 21. Remember these, O Jacob, and Israel; for thou art my servant (*q*): I have formed thee (*q*), thou art my servant: O Israel, thou shalt not be forgotten of me: 22. I have (*r*) blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins: return unto me, for I have redeemed (*s*) thee. 23. Sing (*t*), O ye heavens; for the LORD hath done it: shout ye lower parts of the earth; break forth into singing ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel." 24. Thus saith the LORD thy redeemer, and he that formed thee from the womb, "I am the LORD that

"maketh all things, that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; 25. That frustrateth the tokens of the liars (*u*), and maketh diviners mad; that turneth (*x*) wise men backward, and maketh (*y*) their knowledge foolish; 26. That confirmeth (*z*) the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, "Thou shalt be inhabited;" and to the cities of Judah, "Ye shall be built, and I will raise up the decayed places thereof:" 27. That saith to the deep, "Be dry (*a*), and I will dry up (*b*) thy rivers." 28. That saith of Cyrus (*c*), "He is my shepherd, and shall perform all my pleasure, even (*d*) saying to Jerusalem,

(*o*) "Deliver his soul," i. e. "extricate himself from this delusion."

(*p*) "A lie, &c." i. e. perhaps, "Is not my strength, what I make my right hand, that on which I depend, falsehood?"

(*q*) v. 21. "My servant," "I have formed thee, &c." The repetition of these and similar expressions, intimates a strong anxiety on God's part to keep them to the true worship, and deter them from idolatry.

(*r*) v. 22. "Have blotted," or "blot," "am ready to blot," or "have made thy transgressions vanish as a cloud, and thy sins as a vapour. Bp. Lowth. Sept. and Heb."

(*s*) "For I have redeemed," or "that I may redeem. Pole." "And I will redeem. Sept."

(*t*) v. 23. "Sing, &c." A spirited apostrophe to heaven and earth, the inanimate parts of the creation, to celebrate the deliverances God would affect; calling upon them to join in thanksgiving and praise, as though the event had already happened, and intimating the greatness of the deliverance from the joy it would produce. See Milton's Morning Hymn, and ante, 332. note on Ps. lxxv. 14.—379. note on Ps. xcvi. 11. and post, note on Is. liv. 12.

(*u*) v. 25. "The liars," i. e. probably, "heathen astrologers and magicians: pretenders to divine inspiration." The Chaldeans were notorious for the practices of astrology and magic, and for pretensions to the powers of prophecy; and in the Babylonish captivity to which this chapter looks forward, they would be able to judge of the Chaldean gods by observing how far any of their pretended predictions came to pass.

(*x*) "Turneth, &c." i. e. "by disappointing the expectations they had raised: by frustrating their predictions."

(*y*) "Maketh, &c." i. e. "by exposing the folly of their pretended knowledge."

(*z*) v. 26. "Confirmeth, &c." "making plain the distinction between his servants, and pretenders."

(*a*) v. 27. "The deep, be dry," or "the abyss (i. e. Babylon) be desolate. Sept." 3 Hales, 109. Two ideas are then expressed, the desolation, and the drying up of the waters: without this alteration, what is there to shew that Babylon was contemplated?

(*b*) "Dry up, &c." It was by turning the course of the Euphrates, making its channel dry, and marching his troops through it, that Cyrus, about 173 years after this prediction, took Babylon, and rescued the Jews from the Babylonish captivity. Jeremiah has predictions referring to the same event. In speaking of Babylon, Jer. l. 38. he says, "A drought is upon her waters, and they shall be dried up;" and Jer. li. 36. "I will dry up her sea, and make her springs dry, and Babylon shall become heaps, &c."

(*c*) v. 28. "Cyrus." So that God mentioned him by name above 100 years before his birth; and in the next chapter, Is. xlv. 4. he assigns this reason, "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known me."

(*d*) "Saying," i. e. "Cyrus saying," (and in so doing performing God's pleasure).

" "Thou shalt be built (*e*)," and to the temple, "Thy foundation shall be laid."

CHAP. XLVI. (*g*)

"**B**EL(*h*) boweth down, Nebo(*h*) stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden, *they are* a burden(*i*) to the weary *beast*. 2. They stoop, they bow down together, they could not deliver the burden, but themselves are gone into captivity. 3. Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, *which are* (*k*) borne *by me* from the belly (*l*), *which are* carried (*k*) from the womb (*l*). 4. And *even* to your old age (*l*) I *am* he, and *even* to hoar hairs will I carry(*k*) *you*: I have made, and I will (*k*) bear; even I will carry and will deliver *you*. 5. To whom will ye liken me, and make *me* equal and compare me, that we may be like? 6. They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith, and he maketh it a god: they fall down, yea, they wor-

ship. 7. They bear him upon the shoulder, they carry him and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble. 8. Remember this, and shew yourselves men(*m*): bring *it* again to mind, O ye transgressors. 9. Remember the former things of old, for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, 10. Declaring(*n*) the end from the beginning, and from ancient times *the things* that are not yet done, saying, "My counsel shall stand, and I will do all my pleasure." 11. Calling a ravenous bird (*o*) from the east, the man (*o*) that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it. 12. Hearken unto me ye stout-hearted, that *are* far from righteousness. 13. I bring near my righteousness(*p*); it shall not be far off, and my salvation shall not tarry: and I will place (*q*) salvation in Zion for Israel my glory."

(*e*) "Thou shalt be built, &c." God afterwards promised the Jews by Jeremiah, "after seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place. Jer. xxix. 10." See also Jer. xxv. 12, 13. Shortly before the expiration of this period, Darius the Mede, the father-in-law of Cyrus, took Babylon; and in the 70th year, 536 years before the birth of Christ, Cyrus authorized the Jews to return to Judea to rebuild the temple and the city, and ordered them supplies. Ezra i. 2 to 4.—Josephus, B. 11. c. 1. — 3 Hales, 108.

(*g*) "The weakness of idols contrasted with the power and foreknowledge of God.

(*h*) v. 1. "Bel," "Nebo." Two Babylonian idols.

(*i*) "Burden." So far from being gods, they cannot move themselves, nor can they exempt from fatigue those who carry them.

(*k*) v. 3, 4. "Borne," and "carried." Expressions intimating God's kindness to-

wards them, and pointing out a strong difference between God and idols: God supports his people — idols are a burden to theirs.

(*l*) "From the belly," and "from the womb, and even to your old age, &c." "a constant superintendence 'from infancy' to death."

(*m*) v. 8. "Men," "by using your reason."

(*n*) v. 10. "Declaring the end, &c." i.e. "foretelling events before they happen:" a decisive proof of divinity: God repeatedly refers to it as being so. See Isaiah xli. 25, 26. ante, 647.; Isaiah xliii. 10 to 12. ante, 649.; and Isaiah xlv. 7, 8.

(*o*) v. 11. "A ravenous bird," or "an eagle," which was Cyrus's ensign. "The ravenous bird," and "the man that executeth my counsel," both refer to Cyrus.

(*p*) v. 13. "My righteousness," i.e. "the deliverance I promised."

(*q*) "Place, &c." or "give salvation in Zion, and my glory to Israel." Dr. Lowth. Jerom.

CHAP. LI. (r)

"**H**EARKEN to me ye that follow after
 "righteousness, ye that seek the LORD:
 "look unto the rock (s) whence ye are
 "hewn, and to the hole (s) of the pit
 "whence ye are digged. 2. Look unto
 "Abraham your father, and unto Sarah
 "that bare you; for I called him alone (t),
 "and blessed him and increased him.
 "3. For the LORD shall comfort Zion:
 "he will comfort all her waste places,
 "and he will make her wilderness like
 "Eden (u), and her desert like the garden
 "of the LORD: joy and gladness shall be
 "found therein, thanksgiving, and the
 "voice of melody. 4. Hearken unto
 "me, my people (x), and give ear unto
 "me, O my nation (x): for a law (y)
 "shall proceed from me, and I will
 "make my judgment to rest (z) for a
 "light of the people. 5. My righteous-
 "ness (a) is near; my salvation is gone
 "forth, and mine arms shall judge the
 "people (b): the isles (b) shall wait upon

(r) An exhortation to confidence in God, calling to mind his works of former times, and promises of deliverance.

(s) v. 1. "Rock," i. e. "Abraham," from whom, on account of his age, there was no more prospect of children, than of produce from the barren rock; and "hole" of the pit whence ye are digged;" referring to Sarah, from whom there was still less chance of offspring. The meaning is, if God could in that instance go so far beyond all human probability, he can do as great things now. In Rom. iv. 19. there is a similar allusion to the state of Abraham and Sarah at the time when a son was promised them, (Gen. xviii. 10.) "he (Abraham) considered not his own body, now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb, but was strong in faith, being fully persuaded, that what God had promised, he was able also to perform." This miraculous conception by Sarah might be intended as a type, to lead the more readily to a belief in the miraculous conception by the Virgin Mary: each was equally against the course of nature. See 1 Chrys. Hom. 50.

(t) v. 2. "Alone," i. e. (probably) "when he had no child."

(u) v. 3. "Eden," i. e. "paradise."

"me, and on mine arm shall they trust.
 "6. Lift up (c) your eyes to the heavens,
 "and look upon the earth beneath: for
 "the heavens shall vanish away like
 "smoke, and the earth shall wax old like
 "a garment, and they that dwell therein
 "shall die in like manner (d): but my sal-
 "vation shall be for ever; and my right-
 "eousness shall not be abolished.
 "7. Hearken unto me, ye that know
 "righteousness, the people in whose
 "heart is my law; fear ye not the re-
 "proach of men, neither be ye afraid of
 "their revilings. 8. For the moth shall
 "eat them up like a garment, and the
 "worm shall eat them like wool: but
 "my righteousness shall be for ever,
 "and my salvation from generation to
 "generation. 9. Awake, awake, put
 "on strength, O arm of the LORD;
 "awake, as in the ancient days, in the
 "generations of old. Art thou not it (e)
 "that hath cut Rahab (f) and wounded
 "the dragon (f)? 10. Art thou not it
 "which hath dried the sea (g), the wa-

(x) v. 4. For "my people," and "O my nation," Bp. Lowth reads, "O ye people," and "O ye nations;" and two of Dr. Kennicot's MSS. sanction the former reading, and nine the latter. He considers it as applying to the call of the Gentiles, to whom no doubt the latter part of this verse and verse 5. apply.

(y) "A law," i. e. "the gospel." "The Christian covenant."

(z) "To rest," or "break forth;" "to be a light to lighten the Gentiles."

(a) v. 5. "My righteousness," i. e. "the deliverance I have promised; the gospel dispensation."

(b) "The people," and "the isles," i. e. "the Gentiles," and "the places they inhabit."

(c) v. 6. "Lift up, &c." a contrast between the frailty of all created things, and the stability of God's promises.

(d) "In like manner," or "as an insect."

(e) v. 9. "Art thou not it, &c." A spirited reference to the deliverance from Egypt, to remind them what God had done, and might still do.

(f) "Rahab," i. e. "Egypt." "The dragon," i. e. "Pharaoh."

(g) v. 10. "Dried the sea," i. e. "the Red Sea, when the Israelites passed through. Exod. xiv. 21."

"ters of the great deep; that hath made
 "the depths of the sea a way for the
 "ransomed (*h*) to pass over? 11. There-
 "fore (*i*) the redeemed of the LORD
 "shall return, and come with singing
 "unto Zion, and everlasting joy *shall*
 "*be* upon their head: they shall obtain
 "gladness and joy, *and* sorrow and
 "mourning shall flee away. 12. I, *even*
 "I, *am* he that comforteth you: who *art*
 "thou that thou shouldest be afraid of
 "a man *that* shall die, and of the son of
 "man *which* shall be made *as* grass? 13.
 "And forgettest the LORD thy
 "maker, that hath stretched forth the
 "heavens, and laid the foundations of
 "the earth; and hast feared continually
 "every day, because of the fury of the
 "oppressor, as if he were ready to
 "destroy? and where *is* (*k*) the fury
 "of the oppressor? 14. The captive
 "exile hasteneth that he may be loosed,
 "and that he should not die in the

"pit, nor that his bread should fail.
 "15. But I *am* (*l*) the LORD thy God,
 "that divided the sea (*m*), whose waves
 "roared: the LORD of hosts *is* his
 "name. 16. And I have put my
 "words (*n*) in thy mouth, and have
 "covered thee (*o*) in the shadow of
 "mine hand, that I may (*p*) plant the
 "heavens and lay the foundations of the
 "earth, and say unto Zion, "Thou *art*
 "my people." 17. Awake, awake (*q*),
 "stand up, O Jerusalem, which hast
 "drunk at the hand of the LORD the
 "cup of his fury; thou hast drunken
 "the dregs of the cup (*r*) of trembling,
 "and wrung *them* out. 18. *There is*
 "none to guide her among all the
 "sons (*s*) *whom* she hath brought forth:
 "neither *is there* any that taketh her
 "by the hand, of all the sons *that* she
 "hath brought up. 19. These two
 "*things* are come unto thee: who shall
 "be sorry for thee? desolation, and

(*h*) "The ransomed," i. e. "from the
 "Egyptian bondage," "the Israelites."

(*i*) v. 11. "Therefore," or "so, in like
 "manner. Pole."

(*k*) v. 13. "And where is, &c." An
 intimation that it should be of but *short*
 continuance.

(*l*) v. 15. "But I am, &c." "Let him
 "therefore turn to me."

(*m*) "The sea," i. e. "the Red Sea;"
 again alluding to that signal instance of
 his power and protection.

(*n*) v. 16. "Put my words, &c." i. e.
 "given thee my law;" another instance
 of peculiar favour. "What nation was
 "there so great, that had statutes and
 "judgments so righteous, as the law God
 "set before his people? Deut. iv. 8." The
 superiority of the Mosaic law, the
 wisdom of its regulations, and their pec-
 uliar fitness for the then state of the
 Israelites, is admirably illustrated in Dr.
 Greaves's excellent lectures upon the
 Pentateuch.

(*o*) "Covered thee, &c." "in thy march
 "to Canaan." A strong mode of expres-
 sing God's protection! So Isaiah xlix. 2.
 "In the shadow of his hand hath he
 "hid me."

(*p*) "May," or "might." The allusion
 seems to be to the *original establishment*
 of the people of Israel after their deliver-

ance from Egypt. "Planting the he-
 "vens," and "laying the foundation of
 "the earth," are figurative expressions
 for establishing a government. Mede, 448,
 449. 616.

(*q*) v. 17. "Awake, awake, &c." After
 suggesting the true way of obtaining de-
 liverance, an animated appeal to rouse
 them to resort to it. "Does the captive
 "exile hasten that he may be loosed, &c.
 "let him then awake, and turn to him
 "from whom alone come punishment and
 "deliverance."

(*r*) "The cup, &c." Bishop Lowth
 observes, "The bold image of the cup of
 "God's wrath is no where handled with
 "greater force than in this passage, 17-
 "23. Jerusalem is represented in person
 "as staggering under the effects of it,
 "destitute of that assistance she might
 "expect from her children: not one of
 "them able to support or lead her: They,
 "abject and amazed, lie at the head of
 "every street, overwhelmed with the
 "greatness of their distress: like the
 "oryx (or wild bull) intangled in a net,
 "in vain struggling to rend it and escape.
 "This is poetry of the first order, sub-
 "limity of the highest proof."

(*s*) v. 18. "None to guide her amongst
 "all the sons, &c." It is *from God alone*
 therefore she can have deliverance.

"destruction, and (*t*) the famine, and
 "the sword: by whom (*u*) shall I
 "comfort thee? 20. Thy sons have
 "fainted, they lie at the head of all
 "the streets, as a wild bull in a net:
 "they are full of the fury of the LORD,
 "the rebuke of thy God. 21. There-
 "fore hear now this, thou afflicted,
 "and drunken, but not with wine (*x*);
 "22. Thus saith thy Lord the LORD,
 "and thy God *that* pleadeth the cause
 "of his people, "Behold, I have
 "taken (*y*) out of thine hand the cup
 "of trembling, *even* the dregs of the

"cup of my fury, thou shalt no more
 "drink it again; 23. But I will put it
 "into the hand of them that afflict
 "thee: which have said to thy soul,
 "Bow down, that we may go over:"
 "and thou hast laid thy body as the
 "ground and as the street to them
 "that went over."

CHAP. LIII. (*z*)

"WHO hath believed (*a*) our re-
 "port (*b*)? and to whom is the arm of
 "the LORD (*c*) revealed? 2. For (*d*)

(*t*) v. 19. "And," or "even," "deso-
 "lation by famine," and "destruction by
 "the sword."

(*u*) "By whom," or "how."

(*x*) v. 21. "Not with wine," but with
 misery and the cup of trembling: over-
 powered with distress, as a drunkard is
 with wine.

(*y*) v. 22. "I have taken, &c." this
 may refer to times not yet arrived: when
 the Jews shall turn with their whole hearts
 unto God. See Isaiah xi. 11.

(*z*) A prophetic account of the back-
 wardness of man to believe that Christ
 was the Messiah, of the simplicity of his
 appearance, his rejection treatment and
 passion, of the cause and object of his
 sufferings, (to make an atonement for
 the sins of man, and to procure man's
 redemption,) of his burial, and future
 exaltation. The account is so plain and
 circumstantial that it looks almost like a
 history of what was past, rather than a
 prophecy of what was future, and yet is
 there no doubt of its existence long before
 our Saviour's appearance. Dr. Hales has
 given a new translation of it with Notes,
 2 Hales, 440. and many parts of it are
 commented upon, explained and illustrated
 in Dr. Magee's valuable work upon Atonement
 and Sacrifice. See 1 Magee, notes,
 No. 42. Dr. Magee says of it, "That it
 "not only seems designed to disclose
 "the whole scheme and essence of the
 "Christian atonement, but from the fre-
 "quent and familiar references made to it
 "by the writers in the New Testament,
 "appears to be recognised by them as
 "furnishing the true basis of its expo-
 "sition." See also 2 Justin M. Basil ed.
 page 42.

(*a*) v. 1. "Who hath believed;" an

intimation that there would be a *disin-*
clination, not a *readiness*, to believe. This
 passage is referred to by St. John, (John
 xii. 37, 38.) and by St. Paul, (Rom. x. 16.)
 "Though he had done so many miracles
 "before them, yet they believed not on
 "him, that the saying of Isaiah the pro-
 "phet might be fulfilled, which he spake,
 "Lord, who hath believed our report, and
 "to whom hath the arm of the Lord been
 "revealed?" and Rom. x. 16. "But they
 "have not all obeyed the gospel, for
 "Esaias saith, Lord, who hath believed
 "our report?"

(*b*) "Our report," i. e. "the gospel,"
 "the report" mentioned, Isaiah lii. 7., "of
 "him that bringeth good tidings, that
 "publisheth peace, that bringeth good
 "tidings of good, that publisheth salva-
 "tion, that saith unto Zion, "thy God
 "reigneth." See Rom. x. 15.

(*c*) "The arm of the Lord." "The
 "means God should use to bring salvation
 "unto man." It alludes to a passage in
 the preceding chapter, Isaiah lii. 10. an-
 nouncing the deliverance by the Messiah,
 "The Lord hath made (or makes) bare
 "his holy arm in the eyes of all the nations,
 "and all the ends of the world shall see
 "the salvation of our God." The mean-
 ing therefore is, who will believe at his
 coming that *in Jesus Christ* is fulfilled the
 report "thy God reigneth?" and who will
 understand, or to whom will it be known,
 that *in him* hath the Lord made bare his
 holy arm, to display his salvation to the
 ends of the earth?

(*d*) v. 2. "For, &c." The reasons why
 belief is not readily given; because he has
 no grandeur pomp or outward marks
 of greatness, nothing the worldly-minded
 think attractive.

"he (*e*) shall grow up (*g*) before him as
 "a tender plant (*h*), and as a root (*h*)
 "out of a dry ground: he hath no
 "form (*h*) nor comeliness: and when
 "we shall see him, *there is* no
 "beauty (*h*) that we should desire him.
 "3. He is despised (*i*) and rejected of
 "men, a man of sorrows, and acquainted
 "with grief: and we hid (*k*) as it were
 "our faces from him; he was despised,
 "and we esteemed him not. 4. Surely
 "he hath borne (*l*) our griefs, and

(*e*) "He," i. e. "the Messiah," referred to in the preceding chapter, Isaiah lii. 13. "Behold, *my servant* shall deal prudently, he shall be exalted and extolled and be very high."

(*g*) "Grow up, &c." Referring perhaps to (as it was undoubtedly verified in) the humility of his birth parentage and early life: the reputed son of a carpenter, Matt. xiii. 56. — Mark vi. 3.; laid in a manger upon his birth, because there was no room in the inn, Luke ii. 7.; and afterwards living with Joseph the carpenter and Mary, and subject unto them. Luke ii. 51.

(*h*) "As a tender plant;" "a root out of a dry ground;" "no form or comeliness;" "no beauty, &c." All figurative expressions to denote the want of *external* show and attraction.

(*i*) v. 3. "Despised." This is not the only prophecy which foretells the *scorn* the Messiah should experience; he is referred to Isaiah xlix. 7. as "him whom man *despise*th, him whom the nation *abhorreth*;" and in the prophetic Psalm (Ps. xxii. 6.) he is represented as saying of himself, "I am a *worm* and no man, a *very scorn* of men, and the *outcast* of the people, &c."

(*k*) "We hid, &c." i. e. "he was treated as one of whom men are ashamed, from whom they turn their face." The marginal reading in the Bible (which Bishop Lowth and Dr. Hales follow) is, "He hid as it were his face from us," i. e. "he was as one who was ashamed to shew his face."

(*l*) v. 4. "Borne," i. e. "taken upon himself." Dr. Magee and Dr. Hales think the reading should be, "removed our diseases," which would make the reference to it in Matt. viii. 17. much more natural; ("He healed all that were sick, that it might be fulfilled which was spoken by Esaias the prophet," him-

"carried our sorrows: yet we did
 "esteem him stricken, smitten of God,
 "and afflicted (*m*). 5. But he was
 "wounded for (*n*) our transgressions,
 "he was bruised for our iniquities: the
 "chastisement of our peace (*o*) was
 "upon him, and with (*p*) his stripes
 "we are healed. 6. All we (*q*) like
 "sheep have gone astray: we have
 "turned every one to his own way; and
 "the LORD hath laid on him (*r*) the
 "iniquity of us all. 7. He was (*s*) op-

"self took our infirmities, and bare our
 "sicknesses, (or sorrows).") 1 Magee, 413 to 436; and then it calls into notice his miraculous power in removing the diseases of the body, and his greater mercy in taking upon himself the sins of our souls.

(*m*) "Smitten of God, and afflicted," or "smitten and afflicted of God, Dr. Hales." "That it was God's visitation; that he had deserved *by his own sins* all he suffered."

(*n*) v. 5. St. Paul speaks of Christ as him, "who was delivered *for our offences*," (Rom. iv. 25.) "who gave himself *for our sins*," (Gal. i. 4.) who "died *for our sins*," (1 Cor. xv. 3.); and St. Peter says of him, that he "bare *our sins* in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye were healed: *in* ye were as sheep going astray. 1 Pet. ii. 24."

(*o*) "Of our peace," i. e. "by which our peace, our reconciliation to God, was to be obtained."

(*p*) "With," rather "by," "by means of."

(*q*) v. 6. "We," i. e. "mankind," "the whole human race."

(*r*) "Laid on him, &c." By the Levitical law, the high priest was to take a goat, and lay his hands upon the goat's head, and confess over him all the iniquities of the people, and then the goat was to bear upon him all their iniquities. See Lev. xvi. 21, 22. The Jews therefore would well understand what was meant by *laying on the Messiah* the sins of all the world.

(*s*) v. 7. "He was oppressed, and he was afflicted," or, (according to Vitrings, Bishop Lowth, Pole, and others,) "it was exacted, and He was made to answer;" i. e. "justice made her call: satisfaction (or suffering) for sin was required, and he was made the victim." See Psalm xl. 8 to 10. See 1 Magee, Notes, No. 42.

"pressed, and he was afflicted (*s*) yet
 "he opened (*t*) not his mouth: he is
 "brought (*u*) as a lamb to the slaugh-
 "ter; and as a sheep before her

"shearers (*x*) is dumb, so he openeth
 "not his mouth. 8. He was taken from
 "prison (*y*) and from judgment (*z*):
 "and who shall declare (*a*) his gener-

(*t*) "Opened not his mouth." Though it was not to be expected that this was to be fulfilled to the letter, yet how nearly was it in our Saviour's instance? When the high priest said unto Jesus, "Answer—*eat thou nothing, he held his peace;*" and though he gave an answer when adjured by the high priest in that solemn form, "I adjure thee by the living God," the reason probably was, because to a question so put, no Jew could innocently refuse an answer. See Matthew xxvi. 62 to 64. Though he admitted to Pilate that he was the king of the Jews, when he was accused before him by the chief priests and elders, he "*answered nothing, inso-*" much that Pilate marvelled greatly. "Matt. xxvii. 11 to 14. and Mark v. 2 to 5." St. Peter says of him, "when he was reviled, he reviled not again; when he suffered, he threatened not. 1 Pet. ii. 23." and instead of calling for vengeance whilst he was in the agonies of the cross, his language was, "Father, forgive them, for they know not what they do. Luke xxiii. 34."

(*u*) "He is brought, &c." the passage the Eunuch was reading, when Philip joined and converted him. Acts viii. 26. to 38.

(*x*) "Shearers" or "slayers." See 1 Macee, note, No. 25.

(*y*) v. 8. "Prison," or "custody." Dr. Hales.

(*z*) "From prison and from judgment," so that it was to be a *judicial* act, on which the rulers would have time to deliberate; it was not to proceed from *accident* or *sudden passion*. The chief priests, and the scribes, and the elders of the people assembled together, and consulted that they might take Jesus, and kill him. Matt. xxvi. 3, 4. When they took him, they led him away first to Annas, and he sent him bound to Caiaphas the high priest. John xviii. 13, 24. At Caiaphas's the scribes and elders were assembled, and many witnesses were examined: from whence he was led bound unto the hall of judgment, where Pilate sat: Pilate shewed great unwillingness to sentence him to death, but was repeatedly pressed to it by the chief priests and Jews: he went out

twice from the judgment hall to them to intimate that he found no cause of death in him; he sent him to Herod, that he also might examine him: and he was three times in the judgment hall, and at last in the judgment seat, in a place called the pavement, before he yielded to their importunities. John xviii. 28, 33.—John xix. 4, 9, 13.—Luke xxiii. 4 to 16. His crucifixion therefore was at the pressing instance of the rulers of the people, the result of consultation and plan, after he had been many hours in custody; their consideration was awakened by Pilate's opposition, and it was under a judicial sentence; so that it was by *judgment* that he was taken off: his crucifixion too followed immediately upon the judgment; there was no interval: so that in that respect also it is true of him, that he was taken "from judgment." Parkhurst reads, "he was taken off by the magistracy and "by a judicial trial."

(*a*) "Declare his generation." Many meanings are assigned to these words. Eusebius says, "for as no one knoweth the Father, but the Son, so no one perfectly knoweth the Son, but the Father. "Euseb. Eccl. Hist. B. 1. c. 2."—Chrysostom, in commenting on Matthew i. 1. "The book of the generation, &c." says, "How then does Isaiah say, 'Who shall declare his generation?' He indeed pronounces his *divine* generation to be inexplicable, but Matthew *expounds* his generation according to the flesh. "2 Chrys. 722. Hom. on Matt. i. 1."—In 3 Chrys. 426. he again refers to this passage as intimating that *how* he was born "was inexplicable:" and see 5 Chrys. 1144.—Bishop Lowth understands by "his generation," "his way or manner of life," (as in Gen. vi. 9.) and thinks the meaning is, "Who would stand up in his behalf? Who would justify his pretensions by shewing the purity of his life, the peaceable nature of his doctrines, and the mighty works of benevolence he had wrought." Dr. Lightfoot and others paraphrase it, "The wickedness of the men of that generation who shall describe?" See Dr. Hales.—Dr. Lowth.—and Parkhurst's Hebr. Dict.

"ation? for he was cut off out of the land of the living: for (b) the transgression of my people (c) was he stricken. 9. And he made his grave (d) with the wicked (d), and with the rich (e) in his death, because (g) he had done no violence, neither was any deceit (h) in his mouth. 10. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make (i) his soul (k) an offering for sin, he shall see his seed (l), he shall prolong his days, and the pleasure of the LORD

"shall prosper in his hand. 11. He shall see (m) of the travail of his soul, and shall be satisfied: by his knowledge (n) shall my righteous servant justify (o) many (p); for he shall bear their iniquities. 12. Therefore will I (q) divide him (r) a portion with the great, and he shall divide the spoil with the strong: because he hath poured (s) out his soul unto death: and he was numbered (t) with the transgressors, and he bare the sin of many, and made intercession (u) for the transgressors."

(b) "For," or rather "by;" "it was to be their sinful act;" the object of his suffering for the sins of men was sufficiently expressed before.

(c) "My people," i. e. "the Jews."

(d) v. 9. "Made his grave," i. e. "died" with the wicked;" and what is the history as to Jesus Christ? "Then were there two thieves crucified with him, one on the right hand, and another on the left." Matt. xxvii. 38.

(e) "And with the rich, &c." or "but with the rich was his tomb." Schindler 171. Dr. and Bishop Lowth and Dr. Hales. And when our Saviour was crucified, Joseph of Arimathea, a rich man, begged the body of Jesus, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock. Matt. xxvii. 57 to 60.

(g) For "because" Dr. and Bp. Lowth and Dr. Hales read "although," and connect this with the following verse, "although he had done no violence, neither was there any deceit in his mouth; yet it pleased the Lord to bruise him, he put him to grief."

(h) "Deceit," or "rebellion."

(i) v. 10. "Thou shalt make his soul," or "his soul shall make;" the original admits of either construction. 1 Magee, note, No. 27. 4th Ed. p. 227, 228.

(k) "Soul," i. e. "life."

(l) "His seed, &c." or rather "a seed, that shall prolong their days."

(m) v. 11. "See," i. e. "see the fruits of, the good effects."

(n) "His knowledge," i. e. "the knowledge of him."

(o) "Justify," i. e. "put in the situation of just men: of men who have no sins for which to answer."

(p) "Many," not all mankind.

(q) v. 12. "I," i. e. "God."

(r) "Divide him, &c." or "allot him multitudes for his portion, and he shall have the mighty for his spoil," i. e. he shall have followers and worshippers without number.

(s) Read, "Because he poured, &c." and was numbered, &c." "and here, &c." 2 Hales 441. assigning the reason why God was to divide him a portion with the great, &c.

(t) "Numbered, &c." this passage our Saviour distinctly applies to himself, Luke xxii. 37. "This that is written must yet be accomplished in me," "and he was reckoned among the transgressors."

(u) "Made intercession, &c." The first instance occurred whilst Christ was yet upon the cross, "Father, forgive them, &c. ante, note (t), Luke xiii. 34." The whole of this account, so singular and so circumstantial, so utterly impossible to be the effect of guess or conjecture, was accurately and to the letter fulfilled in Jesus Christ, and has it ever been fulfilled in any other? and yet this is but one of the many prophecies which establish the proof that he was the true Messiah. How then can it have happened that the Jews have resisted this evidence? St. Paul, in the spirit of prophecy gives the answer: because "blindness in part is happened to Israel, until the fulness of the Gentiles be come in. Rom. xi. 25." When they shall search the scriptures; when they shall turn to God, and seriously and with humility endeavour to find out the truth, we have the sure word of scripture that "they shall look upon him whom they have pierced, Zech. xii. 10. and Rev. i. 7." and "all Israel shall be saved. Rom. xi. 26."

CHAP. LV. (x)

every one that thirsteth, come to the waters (*y*), and (*z*) he that has no money, come ye buy and eat, come, buy wine and milk with money and without price. Wherefore do ye spend money for which is not bread (*a*)? and your labour for that which satisfieth (*a*)? hearken diligently unto me, eat ye that which is good (*b*), let your soul delight itself in fatness (*b*). 3. Incline your ear and come unto me: hear, and your soul (*c*) shall live, and I will make an everlasting covenant with you, even the mercies of David (*d*). 4. Behold, I have given him (*e*) for a witness to the people (*e*), a leader and commander to the people (*e*). 5. Behold, thou (*g*) shalt call a nation that knowest not, and nations that know not thee (*g*) shall run unto

thee, because of the LORD thy God, and for the holy One of Israel; for he hath glorified (*h*) thee. 6. Seek ye the LORD while he may be found (*i*), call ye upon him while (*i*) he is near. 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. 8. For my thoughts are not your thoughts (*k*), neither are your ways my ways, saith the LORD. 9. For as the heavens are higher than the earth, so are my ways higher (*l*) than your ways, and my thoughts than your thoughts. 10. For as the rain cometh down, and the snow from heaven, and re- turneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

An invitation to all mankind, Gentiles as well as Jews, to faith and repentance and assurances of pardon and blessing to all believers.

v. 1. "Waters," i. e. "of life; *spiritual* meat and drink; what will support and invigorate the soul." Our Lord enlarges upon this idea, (John vi. 35) "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life. The bread of God is he which cometh down from heaven, and giveth life unto the world. I am the bread of life: he that cometh to me shall never hunger, he that believeth on me shall never thirst;" and see John vi. 53 to 58. and Matt. ii. 37 to 39. So John iv. 14. "Whoever drinketh of the water that I give him shall never thirst."

"And," or "even," money is not necessary for this purchase.

v. 2. "Not bread," and "satisfieth" "what hath no *spiritual* nourishment, will not feed the soul."

"Is good," and "fatness," "what is it the true goodness, nutriment of the soul."

v. 3. "Your soul," it is for that I provide.

"The sure mercies of David," i. e. "the gospel dispensation;" the blessings

to be procured for man by the Messiah, of whom David was a type.

(*e*) v. 4. "Him," i. e. "the Messiah." "The people," i. e. "the Gentiles;" "all mankind."

(*g*) v. 5. "Thou," and "thee," i. e. "the Messiah." The nations who have not practised or known the true worship of God, shall be converted to Christianity, and embrace the true religion. See ante, 625. Is. ii. 2. and Is. ii. 10.

(*h*) "Hath glorified," i. e. "shall glorify," the perfect for the future; it being as certain as though it had already happened.

(*i*) v. 6. "While he may be found," and "whilst he is near;" to intimate, that if the opportunity is not seized when it occurs, it may never be again offered. The same intimation is given, Prov. i. 24. ante, 608. and in the parable of the ten virgins, Matt. xxv. 1 to 12.

(*k*) v. 8. "My thoughts are not your thoughts," i. e. (probably) "upon the subjects of mercy and pardon God greatly differs from man: man cannot easily grant a full and free forgiveness to one who has offended him: God can."

(*l*) v. 9. "Higher," i. e. "more excellent, more exalted, kinder, more benevolent, more merciful."

"11. So (*n*) shall my word be that
"goeth forth out of my mouth: it shall
"not return unto me void (*o*), but it
"shall accomplish that which I please,
"and it shall prosper *in the thing*
"whereto I sent it. 12. For ye shall
"go out with joy, and be led forth with
"peace: the mountains and the hills
"shall break forth before you into
"singing (*p*); and all the trees of the
"field shall clap *their* hands. 13. In-
"stead of the thorn shall come up the
"fir-tree, and instead (*q*) of the brier
"shall come up the myrtle-tree: and
"it (*r*) shall be to the LORD for a
"name (*s*), for an everlasting sign *that*
"shall not be (*r*) cut off."

(*n*) v. 11. "So, &c." i. e. as "rain me-
"liorates the earth, and produces fruit in
"the vegetable world, so shall my word im-
"prove the hearts of man, and bring forth
"works of righteousness and goodness."

(*o*) "Void," i. e. "without producing
"fruit."

(*p*) v. 12. "Into singing;" highly po-
"etical; implying a state of exalted
"happiness and exultation. So Virgil,
(who had probably seen Isaiah,) "*Ipsi*
lætitiâ voces ad sidera jactant Intonsi
montes. 5 *Eclog.* 62." Milton advances
a step higher, and makes the trees join in
an act of devotion:

"And wave your tops, ye pines,
With every plant, in sign of worship wave."

(*q*) v. 13. "Instead, &c." figurative, to
express a change to better times: per-
haps, a *spiritual* change.

(*r*) "It, &c." or "the Lord shall be,
&c." and "shall not fail. 2 Just. M. 48."

(*s*) "For a name," i. e. perhaps, "a
topic of praise."

(*t*) An exhortation to justice, from the
consideration that some signal deliverance
by God was near. Encouragements to
strangers and aliens to turn to God's wor-
ship and keep his commandments; with
an intimation, on account of the indolence
and misconduct of the rulers and teachers
of the people, of some approaching judg-
ment.

(*u*) v. 1. "Near to come;" so that
whoever shall not have qualified himself
to deserve it, shall be excluded for ever.
See Is. lv. 6. The chance of sharing in
blessings, and the risk of being included

CHAP. LVI. (*t*)

"THUS saith the LORD, "Keep ye
"judgment, and do justice: for my
"salvation is near to come (*u*), and
"my righteousness to be revealed."
"2. Blessed is the man *that* doeth this,
"and the son of man *that* layeth hold
"on it; that keepeth the sabbath from
"polluting it, and keepeth his hand
"from doing any evil. 3. Neither let
"the son of the stranger (*x*) that hath
"joined himself to the LORD, speak
"saying, "The LORD hath utterly se-
"parated me (*y*) from his people;"
"neither let the eunuch (*x*) say, "Be-
"hold, I *am* a dry tree (*z*)."
"4. For
"thus saith the LORD unto the eunuchs
"that keep my sabbaths (*a*), and

in punishments, are both held out as in-
centives in this chapter."

(*x*) v. 3. "The stranger," and "the
"eunuch, &c." This encouragement to
the strangers and the eunuchs (who stand
here for the Gentiles) intimates that times
are referred to when the great distinction
between Jew and Gentile should no longer
exist; when the blessings of God's king-
dom should be equally open to all; and
when, as it is expressed in verse 7. God's
"house should be called an house of
"prayer for all people." According to
the Mosaic law, eunuchs were never to
enter into the congregation of the Lord,
Moabites or Ammonites not until the tenth
generation, nor Edomites or Egyptians
until the third. (See Deut. xxiii. 1. 5. 7.)
The old distinction between Jew and Gen-
tile Christ destroyed. See Acts x. 34, 35.
— Rom. iii. 29, 30. — Gal. iii. 28. — Eph.
ii. 11 to 16.

(*y*) "Separated me," i. e. "by those
"Mosaic institutions which forbade their
"entering into the congregation."

(*z*) "A dry tree," i. e. "excluded from
"the blessings;" in the situation of a tree
without moisture to support it, or of a man
without son or daughter. It was looked
upon as a signal blessing and a mark of
God's favour, to have sons and daughters
to perpetuate the father's name and fa-
mily: it gave him an interest upon earth
beyond his own life. See verse 5.

(*a*) v. 4. "My sabbaths;" one of the
distinguishing marks of God's people, and
a constant acknowledgement of his super-
intendence and rule; the whole subject of

"choose *the things* that please me,
"and take hold of my covenant (*b*);
"5. Even unto them will I give in
"mine house and within my walls, a
"place and a name better than of sons
"and of daughters: I will give them
"an everlasting name, that shall not be
"cut off. 6. Also the sons of the
"stranger that join themselves to the
"LORD to serve him, and to love the
"name of the LORD, to be his ser-
"vants, every one that keepeth the
"sabbath from polluting it, and taketh
"hold of my covenant: 7. Even them
"will I bring to my holy mountain (*c*),
"and make them joyful in my house of
"prayer: their burnt-offerings (*d*) and
"their sacrifices (*d*) shall be accepted

"upon mine altar; for mine house (*e*)
"shall be called an house of prayer for
"all people (*g*). 8. The LORD God,
"which gathereth the outcasts of Is-
"rael, saith, "Yet will I gather
"others (*h*) to him, besides those that
"are gathered (*h*) unto him." 9. All
"ye beasts of the field, come to de-
"vour (*i*), *yea*, all ye beasts in the fo-
"rest. 10. His (*k*) watchmen (*l*) are
"blind: they are all ignorant; they
"are all dumb dogs (*m*), they cannot
"bark: sleeping, lying down, loving
"to slumber. 11. *Yea*, they are
"greedy (*n*) dogs which can never
"have enough, and they are shepherds
"that cannot understand (*n*): they all
"look to their own way, every one for

the 4th commandment, and the foundation of a special promise, Ia. lviii. 13, 14. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." An intimation so expressed how can man neglect!! See also note on Isaiah lviii. 13.

(*b*) "Take hold of my covenant," i. e. "take to my religion, follow my commandments, walk in my laws, and look up to my promises."

(*c*) v. 7. "My holy mountain," i. e. "the place for worshipping me: my church," the mountain of the Lord's house, which is to be established in the top of the mountains, and to be exalted above all the hills; unto which all nations shall flow; Isaiah ii. 2." i. e. "the church of Christ."

(*d*) "Burnt offerings," and "sacrifices," i. e. "their worship;" "their prayers and praises."

(*e*) "Mine house, &c." this passage is referred to by our Saviour, Matt. xxi. 13. — Mark xi. 17. and Luke xix. 46.

(*g*) "All people," Gentiles as well as Jews.

(*h*) v. 8. "Others," i. e. "the Gentiles;" "those that are gathered," i. e. "the Jews." So says our Saviour, (John

x. 16.) "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd."

(*i*) v. 9. "Come to devour;" an intimation of heavy judgment upon those who should disregard the offers he had been making: whether it refers to any judgment in particular, or to judgments God should from time to time inflict, cannot well be known. The Jews experienced dreadful visitations in little more than a century, when they were attacked by Pharaoh Nechoh, (2 Kings xxiii. 33.) by the Chaldees, Syrians, Moabites, and Ammonites, (2 Kings xxiv. 2.) and were at length carried captive into Babylon, (2 Kings xxiv. 25.); and they had a still heavier visitation within 40 years after our Saviour's crucifixion, when Jerusalem was destroyed by the Romans. In our own times too there have been such visitations, as bore strong marks of being "God's judgments." A similar invitation to the beasts during the Babylonish captivity occurs, Ezek. xxxix. 17 to 22.; and another, Rev. xix. 17.; so that if Isaiah's was not intended to reach to our times, *that* in the Revelations may.

(*k*) v. 10. "His," or "the."

(*l*) "Watchmen," i. e. (probably) "the governors in church and state; they who ought to see what is approaching and to give warning."

(*m*) "Dumb dogs," who give no alarm when thieves approach.

(*n*) v. 11. "Greedy," "too intent upon gain;" "cannot understand," i. e. "have no understanding."

his gain, from (o) his quarter.
 "12. Come ye, *say they*, I will fetch
 "wine (p), and we will fill ourselves
 "with strong drink; and to-morrow
 "shall be as this day, *and* much more
 "abundant."

CHAP. LVIL (q)

"THE righteous perisheth, and no man
 "layeth (r) it to heart; and merciful
 "men *are* taken away, none consider-
 "ing that the righteous is (s) taken
 "away from the evil *to come*. 2. He (t)
 "shall enter (u) into peace: they (t) shall
 "rest in their beds, each (x) one walk-
 "ing in his uprightness. 3. But (y)

"draw near hither, ye sons of the sor-
 "ceress (z), the seed of the (a) adul-
 "terer and the whore. 4. Against
 "whom do ye sport yourselves? against
 "whom make ye a wide mouth *and*
 "draw out the tongue? *are* ye not
 "children of transgression, a seed of
 "falsehood? 5. Enflaming yourselves
 "with idols under every green tree (b),
 "slaying the children (c) in the valleys
 "under the cliffs of the rocks?
 "6. Among the smooth stones of the
 "stream *is* thy portion (d); they, they
 "*are* thy lot (d): even to them hast
 "thou poured a drink-offering, thou
 "hast offered a meat-offering. Should

(o) "From his quarter," or "from
 "every quarter;" rich and poor, old and
 young, all ranks and ages, without distinc-
 tion or exception; ad unum omnes. Vitr.

(p) v. 12. "Fetch wine;" giving them-
 selves up to sensual indulgencies, without
 regarding threats or warnings, or looking
 to futurity.

(q) A strong remonstrance with the
 people for their idolatries; an intimation
 of pardon to those who repent, and a
 strong denunciation against those who do
 not.

(r) v. 1. "Layeth it to heart," i. e.
 "looks upon it as a forerunner or presage
 "of approaching distress. See 2 Justin
 "M. 52." The last chapter ended with a
 censure upon the disregard of God's warn-
 ings; he here specifies as one warning,
 the death of righteous men, who are re-
 moved when judgments are at hand, to
 rescue them from the wretchedness of the
 times.

(s) Æneas observes upon the death of
 Anchises, "Heu tantis nequicquam
 erepte periculis. 3 Æn. 712."

(t) v. 2. "He," and "they," i. e. "the
 "righteous and merciful."

(u) "He shall enter, &c." God gives
 good men a peaceful death: they come to
 their end in quiet in their beds: the death
 for which Balaam in vain wished, (Numb.
 xxiii. 10.) "the death of the righteous."

(x) "Each one, &c." i. e. "every one
 "that is righteous." See 2 Tillots. 161.

(y) v. 3. "But, &c." After an intima-
 tion of mercy to the righteous, a remon-
 strance and denunciation against the
 wicked.

(z) "Sons of the sorceress, &c." i. e.

"whoever resort to witchcrafts, divi-
 "ations, and enchantments." See ante,
 653. Isaiah xlv. 25.

(a) "The adulterer, &c." meaning
 those who have given themselves up to
 false idol worship, which is often treated
 as *spiritual* adultery.

(b) v. 5. "Under every green tree," and
 verse 7. "upon a lofty and high moun-
 "tain;" places of idolatrous worship,
 where they sacrificed and paid homage to
 the false gods, Ezek. vi. 13. — 2 Kings xvi.
 4. — 2 Chron. xxviii. 4.

(c) "Slaying the children, &c." i. e.
 (probably) "sacrificing them to idols."
 This is mentioned as one of the sins of
 the Israelites, Ps. cvi. 36, 37. "they of-
 "fered their sons and daughters unto
 "devils, and shed innocent blood, even
 "the blood of their sons and of their
 "daughters, whom they offered unto the
 "idols of Canaan;" and it was practised in
 Isaiah's time by Ahaz, who "burnt incense
 "in the valley of the son of Hinnom, and
 "burnt his children in the fire, after the
 "abomination of the heathen, 2 Chron.
 "xxviii. 4." See also Ezek. xvi. 20. and
 Ezek. xxiii. 39.

(d) v. 6. "Thy portion," "thy lot,"
 i. e. (probably) "the objects of your wor-
 "ship, your gods." In many passages
 God is said to be "the *portion* of his
 "people," and the false gods might there-
 fore be referred to by the words, "por-
 "tion" and "lot:" thus, Ps. xvi. 6. "The
 "Lord himself is *the portion* of mine in-
 "heritance." Ps. lxxiii. 26. "God is the
 "strength of my heart, and *my portion* for
 "ever." Ps. cxix. 57. "Thou art *my*
 "*portion*, O Lord;" and Ps. cxlii. 6. "I

"I receive (*e*) comfort in these?
 "7. Upon a lofty and high moun-
 "tain (*b*) hast thou set thy bed: even
 "thither wentest thou up to offer sacri-
 "fice. 8. Behind the doors (*g*) also
 "and the posts (*g*) hast thou set up
 "thy remembrance (*h*): for thou hast
 "discovered *thyself* (*i*) to another than
 "me, and art gone up: thou hast en-
 "larged thy bed (*k*), and made thee
 "a covenant with them; thou lovedst
 "their bed where thou sawest it.
 "9. And thou wentest to the king (*l*)
 "with ointment (*m*), and didst increase
 "thy perfumes (*m*), and didst send thy
 "messengers (*n*) far off, and didst abase
 "*thyself* even unto hell. 10. Thou
 "art wearied (*o*) in the greatness of
 "thy way; yet saidst thou not, "There

"is no hope:" thou hast found the life
 "of thine hand (*p*); therefore thou wast
 "not grieved. 11. And of whom (*q*)
 "hast thou been afraid or feared, that
 "thou hast lied (*r*), and hast not re-
 "membered me, nor laid it to thy
 "heart? have not I held (*s*) my peace
 "even of old, and thou fearest me not?
 "12. I will declare (*t*) thy righteous-
 "ness, and thy works, for they shall
 "not profit (*t*) thee. 13. When thou
 "criest, let thy companies (*u*) deliver
 "thee: but the wind shall carry them
 "all away, vanity shall take *them*: but
 "he that putteth his trust in me shall
 "possess the land, and shall inherit my
 "holy mountain: 14. And shall say,
 "'Cast ye up (*x*), cast ye up, prepare
 "the way, take up the stumbling block

"cried unto thee, O Lord, and said, Thou,
 "art my hope and *my portion* in the land
 "of the living;" and Lam. iii. 24. "The
 "Lord is *my portion*, saith my soul, there-
 "fore will I hope in him:" and see Deut.
 xxxii. 9. "The Lord's *portion* is his peo-
 "ple, Jacob is *the lot* of his inheritance."

(*e*) "Should I receive, &c." or (per-
 haps) "shall not mine anger be kindled
 "for these things, Sept.?" "Shall not I
 "complain? &c." not unlike Jer. v. 9.
 "Shall I not visit for these things? shall
 "not my soul be avenged on such a na-
 "tion as this?"

(*g*) v. 8. "Behind the doors," and "the
 "posts;" two of the places where they
 set up their idols in their private houses:
 not content to introduce them into *public*
 worship, but making them the objects
 also of *private* domestic devotion.

(*h*) "Thy remembrance," i. e. (prob-
 ably) "thy idol;" instead of remembering
 God, and looking up to him; making the
 idol the only object of their thoughts and
 hopes.

(*i*) "Discovered thyself," i. e. (prob-
 ably) "opened thy mind, made known thy
 "wants, applied for aid."

(*k*) "Enlarged thy bed," i. e. "to ad-
 mit strange gods." Idolatry (which is
 infidelity towards God) is often expressed
 by terms used for infidelity towards hus-
 bands. See Jer. iii. 1 to 9.—Ezek. xvi.
 26. 28. and Ezek. xxiii. 3 to 48.

(*l*) v. 9. "The king," or, differently
 pointed, "Moloch." It probably means
 some distant idol. It seems to refer to

some event then well known; perhaps
 during the reign of Ahaz.

(*m*) "Ointment," and "perfumes," (per-
 haps) both "for your own persons," to
 shew your respect, and "for presents to
 "the idol."

(*n*) "Send thy messengers, &c." i. e.
 "to make obeisance before your own
 "arrival."

(*o*) v. 10. "Art wearied, &c." i. e. (prob-
 ably) "such was your confidence in the
 "idol, the distance and difficulties of the
 "way did not *dishearten* you."

(*p*) "The life of thy hand," i. e.
 (probably) "the idol," from whom alone
 you look for life and strength:—ironically!

(*q*) v. 11. "Of whom, &c." So ante,
 Is. li. 12, 13.

(*r*) "Lied," i. e. "dealt falsely, by
 "turning to idols, and by thy deeds
 "denying me."

(*s*) "Held my peace, &c." i. e. (probably)
 shewn *forbearance*; treated thee with
mercy; tried what *lenity* would do: but
 this has had no effect.

(*t*) v. 12. "Declare," or "expose,"
 "thy righteousness," i. e. "what you pre-
 "tend so to call." See post, 670. Is. lxiv.
 6. "They shall not profit thee," "I will
 "shew their worthlessness." "They shall
 "furnish you no ground for hope."

(*u*) v. 13. "Companies," i. e. "the idola-
 "trous powers: the forces you may get
 "from idolatrous nations."

(*x*) v. 14. "Cast ye up, &c." To make
 good the way, and remove every obstruc-
 tion, that his worshippers may have easy

"out of the way of my people." 15. For "thus saith the high and lofty One "that inhabiteth eternity, whose name "is Holy, "I dwell in the high and "holy place; with him also (y) *that is* "of a contrite and humble spirit, to "revive the spirit of the humble, and "to revive the heart of the contrite "ones. 16. For I will not contend "for ever, neither will I be always "wroth: for the spirit (z) should fail "before me, and the souls *which* I have "made. 17. For the iniquity of his "covetousness was I wroth, and smote "him: I hid me, and was wroth (a), "and he went on frowardly in the way "of his heart. 18. I have seen his "ways, and will heal him: I will lead "him also, and restore comforts unto "him and to his mourners. 19. I "create (b) the fruit of the lips (c): "peace, peace (d) to him *that is* far off "and to him *that is* near, saith the LORD,

access to God's temple. So *Is.* lxii. 10. and xl. 3.

(y) v. 15. "With him also, &c." "He "is the object of my special care." "A "broken and a contrite heart, O God, thou "wilt not despise." *Psa.* li. 17. Our Saviour speaks of God's *making his abode* with those who love him. (*John* xiv. 23.) "If a man love me, he will keep my words: "and my Father will love him, and we "will come unto him, and *make our abode* "with him."

(z) v. 16. "The spirit should fail," i. e. (perhaps) "it would be more than man "could bear."

(a) v. 17. "And was wroth, &c." or, "and he was grieved, and went on sorrowing on account of his ways." See *Sept.* This suggests a reason, consistent with God's justice, why God should heal him, and why he should still continue the denunciation in verse 21.

(b) v. 19. "I create, &c." i. e. (probably) "I will furnish grounds, by offers of "peace and pardon, for thanksgiving and "praise:" perhaps looking forward to the Christian dispensation.

(c) "The fruit of the lips," i. e. according to *Heb.* xiii. 15. "The sacrifice "of praise." Let us offer the sacrifice of "praise to God continually, that is, the "fruit of our lips, giving thanks to his "name." It is called, *Hos.* xiv. 2. "The

"and I will heal him. 20. But (e) "the wicked *are* like the troubled sea "when it cannot rest, whose waters "cast up mire and dirt. 21. *There* "is no peace, saith my God, to the "wicked.

CHAP. LVIII. (g)

"CRY aloud, spare not, lift up thy "voice like a trumpet, and shew my "people their transgression, and the "house of Jacob their sins. 2. Yet (h) "they seek me daily, and delight (i) to "know my ways, as a nation that did "righteousness, and forsook not the "ordinance of their God: they ask of "me the ordinances of justice: they "take delight (i) in approaching to "God. 3. "Wherefore have we fast- "ed," *say they*, "and thou seest not? "wherefore have we afflicted our soul, "and thou takest no knowledge?" "Behold (k), in the day of your fast

"calves of our lips," in allusion to the "subjects of sacrifice.

(d) "Peace, peace, &c." If this were not intended as a prophecy of the deliverance by Christ, it is at least applicable to it, and is accordingly so applied. *Eph.* ii. 14. 17. "He is our peace, and "came and preached peace to you which "were afar off," (i. e. the Gentiles,) "and "to them that were nigh," (i. e. the Jews.)

(e) v. 20. "But, &c." Though the offer of this peace is to *all* mankind, they who persist in their wickedness are not to expect it; it will be confined to *the contrite and humble*.

(g) Of the service God requires, of the heart, not of the lips: such as shews itself in acts of reverence towards God, and of benevolence towards man: of the insufficiency of *external* ceremonies and *outward* acts of devotion, with great promises to *real* goodness. *B.C.* 698.

(h) v. 2. "Yet, &c." either an admission that they practise all the *outward* ceremonies of religion, or an insinuation that this is what they assert, viz. that "they seek "me early, and delight to know my "my ways, &c.

(i) "Delight," i. e. "make a shew of "delighting."

(k) v. 3. "Behold, &c." this is God's answer.

"you find pleasure (*l*), and exact all
 "your labours (*m*). 4. Behold, ye
 "fast for strife and debate, and to
 "smite with the fist of wickedness;
 "ye shall not fast as *ye do this* day, to
 "make your voice to be heard on high.
 "5. Is it such a fast that I have chosen?
 "a day (*n*) for a man to afflict his soul?
 "Is it to bow down his head as a bul-
 "rush, and to spread sackcloth and
 "ashes under *him*? wilt thou call this
 "a fast, and an acceptable day to the
 "LORD? 6. Is not this the fast that
 "I have chosen? to loose (*o*) the
 "bands of wickedness, to undo the
 "heavy burdens, and to let the op-
 "pressed go free, and that ye break
 "every yoke? 7. Is it not to deal
 "thy bread to the hungry, and that
 "thou bring the poor that are cast out
 "to thy house? when thou seest the
 "naked, that thou cover him; and that
 "thou hide not thyself from thine own
 "flesh (*p*)? 8. Then shall thy light break
 "forth as the morning, and thine health

"shall spring forth speedily: and thy
 "righteousness shall go before thee;
 "the glory of the LORD shall be thy
 "rereward (*q*). 9. Then shalt thou call,
 "and the LORD shall answer; thou shalt
 "cry, and he shall say, "Here I *am*."
 "If thou take away from the midst of
 "thee the yoke, the putting forth of the
 "finger (*r*), and speaking vanity (*s*);
 "10. And *if* thou draw out thy soul (*t*)
 "to the hungry, and satisfy the afflicted
 "soul; then shall thy light rise (*u*) in
 "obscurity, and thy darkness *be* as the
 "noonday. 11. And the LORD shall
 "guide thee continually, and satisfy
 "thy soul in drouth (*x*), and make
 "fat thy bones: and thou shalt be like
 "a watered garden, and like a spring
 "of water, whose waters fail not.
 "12. And *they that shall be* of thee (*y*)
 "shall build the old waste places:
 "thou shalt raise up the foundations
 "of many generations (*z*); and thou
 "shalt be called, "The repairer of the
 "breach, The restorer of paths to

(*l*) "You find pleasure and exact,
 "&c." "you take pleasure yourselves,
 "whilst ye deny it to those who are
 "under your control."

(*m*) "Labours," i. e. (probably) "from
 "your debtors; insolvents, delivered up
 "to their creditors to *work out* their debts
 "in prison." Blayney on Lam. iii. 34.
 p. 469. This practice is alluded to in
 Matt. xviii. 30. 34.

(*n*) v. 5. "A day, &c." or "for a man
 "to afflict his soul for a day. Bp. Lowth.—
 "Grotius."

(*o*) v. 6. "To loose, &c." "to shew
 "mercy, to relax from their demands
 "upon debtors and slaves." By the Mosaic
 law, if they bought an Hebrew servant, he
 was to serve six years only, and the
 seventh he was to go free. (Exod. xxi. 2.
 —Deuter. xv. 12.) and (according to
 Levit. xxv. 39, 40.) if an Israelite, who
 had waxen poor, was sold to an Israelite,
 he was not to be compelled to serve as a
 bond servant, but as a hired servant and
 as a sojourner was he to be, and was to
 serve to the year of jubilee only. These
 laws however were in many instances
 disregarded. See Jer. xxxiv. 13 to 17.
 and Neh. v. 2 to 5.

(*p*) v. 7. "Thine own flesh," i. e. either
 "thy kindred and countrymen," or gene-
 rally, "any man;" all mankind being of
 the same flesh and blood.

(*q*) v. 8. "Thy rereward," i. e. "behind
 "thee."

(*r*) v. 9. "The putting forth of the
 "finger," i. e. "in scorn and derision;"
 "scornful habits."

(*s*) "Vanity," or "falsehood."

(*t*) v. 10. "Draw out thy soul," i. e.
 "open thy heart;" "liberally and cheer-
 "fully supply his wants."

(*u*) "Rise in," or "burst forth from."

(*x*) v. 11. "Drouth," or "scarcity."

(*y*) v. 12. "They that shall be of thee,"
 i. e. "thy children;" or, "they shall build
 "in *thee* the old waste places," i. e. "all
 "the ruins within thy territories shall be
 "repaired."

(*z*) "The foundations of many gene-
 "rations," i. e. "buildings of ancient
 "times, that have gone to decay." In
 Is. lxi. 4. amongst the promises of future
 joy and comfort, this is one, "They shall
 "build the old wastes, they shall raise up
 "the former desolations, and they shall
 "repair the waste cities, the desolations
 "of many generations."

"dwell in." 13. If thou turn away
 "thy foot from the sabbath (a), *from*
 "doing thy pleasure on my holy day;
 "and call the sabbath a delight, the
 "holy of the LORD, honourable; and
 "shalt honour him, not doing thine
 "own ways, nor finding thine own
 "pleasure, nor speaking *thine own*
 "words: 14. Then shalt thou delight
 "thyself in (b) the LORD; and I will
 "cause thee to ride (c) upon the high
 "places of the earth, and feed thee
 "with the heritage of Jacob thy father:
 "for the mouth of the LORD hath
 "spoken it."

CHAP. LIX. (d)

"**BEHOLD**, the LORD's hand is not
 "shortened, that it cannot save: neither
 "his ear heavy, that it cannot hear.
 "2. But your iniquities have separated
 "between you and your God, and your
 "sins have hid *his* face from you, that
 "he will not hear. 3. For your
 "hands are defiled with blood, and
 "your fingers with iniquity, your lips
 "have spoken lies, your tongue hath
 "muttered perverseness. 4. None
 "calleth for justice, nor *any* pleadeth

"for truth: they trust in vanity and
 "speak lies; they conceive mischief,
 "and bring forth iniquity. 5. They
 "hatch (e) cockatrice-eggs (g), and
 "weave the spider's web: he that
 "eateth of their eggs dieth, and *that*
 "*which* is crushed breaketh out into
 "a viper. 6. Their webs shall not
 "become garments, neither shall they
 "cover themselves with their works:
 "their works *are* works of iniquity,
 "and the act of violence *is* in their
 "hands. 7. Their feet run to evil,
 "and they make haste to shed innocent
 "blood: their thoughts *are* thoughts
 "of iniquity, wasting and destruction
 "*are* in their paths. 8. The way of
 "peace they know not, and *there is no*
 "judgment in their goings: they have
 "made them crooked paths: whosoever
 "goeth therein shall not know peace.
 "9. Therefore is judgment far from
 "us, neither doth justice overtake us:
 "we wait for light, but behold ob-
 "scurity; for brightness, *but* we walk
 "in darkness. 10. We grope for the
 "wall like the blind, and we grope (h)
 "as if *we had* no eyes: we stumble at
 "noonday as in the night; *we are* in
 "desolate places as dead men. 11. We

(a) v. 13. "The Sabbath." The observance of the sabbath is pressed, Isaiah lvi. 2. 4. 6.; and the prosperity of the nation is made to depend upon it, Jer. xvii. 24 to 27. "It shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, &c., and this city shall remain for ever, &c. but if you will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." See note on Isaiah lvi. 4. ante, 662.

(b) v. 14. "Delight thyself in," i. e. (probably) "have many supplies and sources of delight from; he shall give you abundance of joy."

(c) "Ride, &c." figuratively, to denote great exaltation and prosperity; so in the song of Moses (Deuter. xxxii. 15) the Lord "made him *ride on the high places* of the earth, that he might eat the increase of the fields, and he made him to suck honey out of the rock, and oil out of the flinty rock," or "bed of flint."

(d) Sin the obstacle to God's assistance: an acknowledgment by the people of their sins, and a promise by God of interference by the Messiah, when signal vengeance should be executed upon God's opponents, and protection shewn to his people. B.C. 698. just upon the close of Hezekiah's reign.

(e) v. 5. "Hatch cockatrice eggs," i. e. "put into practice the most mischievous designs."

(g) "Cockatrice eggs," which poison those who eat them, and, if hatched, produce venomous serpents.

(h) v. 10. "Grobe," or "wander."

"roar all like bears, and mourn sore
"like doves: we look for judgment,
"but *there is* none; for salvation, *but* it
"is far off from us. 12. For our
"transgressions are multiplied before
"thee, and our sins testify against us:
"for our transgressions *are* with us, and
"as *for* our iniquities, we know them;
"13. In (*i*) transgressing and lying
"against the LORD, and departing
"away from our God, speaking op-
"pression and revolt, conceiving and
"uttering from the heart words of
"falsehood. 14. And judgment is
"turned away backward, and justice
"standeth afar off: for truth is fallen
"in the street, and equity cannot enter.
"15. Yea, truth faileth (*k*), and he
"that departeth from evil maketh him-
"self a prey (*l*): and the LORD saw *it*,
"and it displeased him that *there was*
"no judgment. 16. And he saw that
"there was no man (*m*), and wondered
"that *there was* no intercessor: there-
"fore his arm (*n*) brought salvation
"unto him, and his righteousness, it
"sustained him. 17. For he (*o*) put on
"righteousness as a breastplate, and an

"helmet of salvation upon his head; and
"he put on the garments of vengeance
"for clothing, and was clad with zeal as
"a cloke. 18. According to *their* deeds,
"accordingly he will repay (*p*), fury to
"his adversaries, recompence to his
"enemies; to the islands (*q*) he will
"repay recompence. 19. So shall they
"fear the name of the LORD from the
"west, and his glory from the rising of
"the sun (*r*): when the enemy shall come
"in like a flood, the spirit (*s*) of the LORD
"shall lift up a standard against him.
"20. And the Redeemer shall come to
"Zion, and unto them that turn from
"transgression in Jacob, saith the LORD,
"21. As for me, this *is* my covenant
"with them (*t*) saith the LORD, my
"spirit (*u*) that *is* upon thee, and my
"words which I have put in thy mouth,
"shall not depart out of thy mouth, nor
"out of the mouth of thy seed, nor out
"of the mouth of thy seed's seed, saith
"the LORD, from henceforth and for
"ever."

CHAP. LXIV. (*x*)

"OH that thou wouldest rend the hea-

(*i*) v. 13. "An enumeration of the sins they acknowledge.

(*k*) v. 15. "Faileth," i. e. (probably) cannot stand against the opposition it finds."

(*l*) "Maketh himself a prey," i. e. "exposed himself to plunder or persecution."

(*m*) v. 16. "No man, &c." An intimation that more than *human* means were to be employed. So Is. lxiii. 5. (where the Messiah is considered as speaking): "I looked, and there was none to help, and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury, it upheld me." Both passages, no doubt, refer to the times of the Messiah.

(*n*) "His arm." So Is. liii. 1. "Who hath believed our report, and to whom is the arm of the Lord revealed?"

(*o*) v. 17. "He," i. e. "the Messiah."

(*p*) v. 18. "Repay, &c." There is the like prediction of vengeance in the mouth of the Messiah, Is. lxiii. 6. "I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."

(*q*) "Islands," i. e. (perhaps) "distant people."

(*r*) v. 19. "The rising of the sun," i. e. "the east."

(*s*) "The spirit, &c." An animated mode of intimating that God would *himself* stand up for his people and his religion, and bear down the strongest efforts of human opposition.

(*t*) v. 21. "Them," i. e. "those that turn from transgression," "the converts of the true religion."

(*u*) "My spirit, &c." i. e. (perhaps) "God's spirit and his promises shall on the one hand aid and attend his church to the end of time; but on the other hand his church must take care to follow the dictates of his spirit, and obey his commands." The same meaning probably with Jer. xxxi. 33. "This shall be the covenant that I will make with the house of Israel, saith the Lord: I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people."

(*x*) An earnest prayer to God for deliverance, acknowledging their unworthiness, and describing the misery to which they were reduced. B. C. 698.

"vens, that thou wouldest come down,
 "that the mountains might flow down
 "at thy presence, 2. As *when* (*y*) the
 "melting fire burneth, the fire causeth
 "the waters to boil, to make thy name
 "known to thine adversaries, *that* the
 "nations may tremble at thy presence.
 "3. When thou didst terrible things
 "*which* we looked not for, thou camest
 "down, the mountains flowed down at
 "thy presence. 4. For since the be-
 "ginning of the world *men* have not
 "heard (*z*) nor perceived by the ear,
 "neither hath the eye seen, O God,
 "besides thee, *what* he hath prepared (*a*)
 "for him that waiteth for him. 5. Thou
 "meetest (*b*) him that rejoiceth (*c*) and
 "worketh righteousness, *those that* re-
 "member thee in thy ways: behold,
 "thou art wroth, for we have sinned (*d*):
 "in those is continuance, and we shall
 "be saved. 6. But we are all as an
 "unclean *thing*, and all our righteous-
 "nesses (*e*) *are as* filthy rags, and we all

"do fade as a leaf; and our iniquities,
 "like the wind, have taken us away.
 "7. And *there is* none that calleth upon
 "thy name, that stirreth up himself to
 "take hold of thee: for (*g*) thou hast
 "hid thy face from us, and hast con-
 "sumed us because of our iniquities.
 "8. But now, O LORD, thou *art* our
 "father: we *are* the clay, and thou our
 "potter, and we all *are* the work of thy
 "hand. 9. Be not wroth very sore, O
 "LORD, neither remember iniquity for
 "ever: behold, see (*h*), we beseech thee,
 "we *are* all thy people. 10. Thy holy
 "cities are a wilderness, Zion (*i*) is a
 "wilderness, Jerusalem (*j*) a desolation.
 "11. Our holy and our beautiful house
 "where our fathers praised thee, *is*
 "burnt (*k*) up with fire: and all our
 "pleasant things are laid waste. 12. Wilt
 "thou refrain thyself for these *things*,
 "O LORD? wilt thou hold thy peace,
 "and afflict (*l*) us very sore?"

(*y*) v. 2. "As when, &c." i. e. "that
 "the mountains would flow down as metals
 "the fire melts, or as water when it boils
 "over." The idea of the mountains flowing
 "down or melting at God's presence, occurs
 "in the song of Deborah and Barak, and in
 "other passages: "Lord, when thou wentest
 "out of Seir, when thou marchedst out of
 "the field of Edom, the earth trembled,
 "and the heavens dropped, the clouds
 "also dropped water. *The mountains*
 "*melted from* before the Lord, even that
 "Sinai from before the God of Israel.
 "Judges v. 5." So Ps. xcvi. 5. "The
 "hills *melted* like wax at the presence of
 "the Lord, at the presence of the Lord of
 "the whole earth:" and Mic. i. 4. "Be-
 "hold the Lord cometh forth out of his
 "place, and will come down, and tread
 "upon the high places of the earth, and
 "the mountains shall be *molten* under him,
 "as wax before the fire."

(*z*) v. 4. "Not heard, &c." So 1 Cor. ii. 9.
 "Eye hath not seen, nor ear heard, neither
 "have entered into the heart of man, the
 "things which God hath prepared for them
 "that love him."

(*a*) "He hath prepared," or "is pre-
 "pared."

(*b*) v. 5. "Meetest," i. e. "advancest

"to meet," "pressest forward to assist,"
 "giving him blessings for which he never
 "asked."

(*c*) "Rejoiceth and worketh," i. e. "re-
 "joiceth in working."

(*d*) Read, "wroth, because we have
 "sinned, yet is it ever in thy ways, (i. e. *it*
 "is in unison with the mercy thou hast
 "always shewed,) "that we shall be saved:
 "Truly, &c." See Pole.

(*e*) v. 6. "Our righteousnesses," i. e. "our
 "best works."

(*g*) v. 7. "For," or "therefore, &c."

(*h*) v. 9. "See," or "look upon us."

(*i*) v. 10. "Zion," and "Jerusalem,"
 "different parts of the same city."

(*k*) v. 11. "Is burnt." This probably
 "alludes prophetically, either to the burning
 "of the temple by Nebuzaradan, a servant
 "of Nebuchadnezzar, king of Babylon, about
 "586 years before the birth of Christ, when
 "he burnt the house of the Lord, and the
 "king's house, and all the houses of Jeru-
 "salem: (see 2 Kings xxv. 9.—Jer. lii. 13.
 "—Ps. lxxvi. 8.) or to the burning of the
 "second temple by the Romans, within 40
 "years after the crucifixion."

(*l*) v. 12. "And afflict, &c." or "and
 "still grievously afflict us."

CHAP. LXV. (m)

"I AM sought of *them that* asked not *for me (n)*: I am found of *them that* sought *(o)* me not *(n)*: I said, "Behold me, behold me," unto a nation *that* was not called by my name. 2. I have spread out my hands all the day unto a rebellious people *(p)*, which walketh in a way that *was not* good, after their own thoughts: 3. A people that provoked me to anger continually to my face, that sacrificeth in gardens *(q)*, and burneth incense upon altars of brick *(r)*: 4. Which remain among the graves and lodge in the monuments *(s)*, which eat swine's flesh *(t)*, and broth of abominable things *(u)* is in their vessels: 5. Which say *(x)*, "Stand by thyself, come not near to me, for I am holier than thou." "These *are* a smoke *(y)* in my nose, a

(m) The call and zeal of the Gentiles foretold: the rejection of the Jews justified on account of their rejection of God their apostasy and spiritual pride: an intimation however, that of them some should be excepted: the severest denunciations against those who should continue in their apostasy and sins, and promises of new times and great blessings to the righteous. The chapter looks to the times of the Messiah, and possibly in some parts to times not yet arrived. B. C. 698.

(n) v. 1. "Them that asked not for me," "them that sought me not," i. e. "the Gentiles." St. Paul quotes this passage Rom. x. 20. "Esaias is very bold, and saith, 'I was found of them that sought me not; I was made manifest to them that asked not after me.'"

(o) "Sought," contrasting the conduct of the Gentiles with that of Jews: the former seeking God of their own impulse, the latter, disregarding all God's calls, though he spread out his hands unto them, and anxiously invites them.

(p) v. 2. "A rebellious people," i. e. "the Jews."

(q) v. 3. "In gardens," a heathen idolatrous practice.

(r) "Of brick," which was contrary to the Mosaic ordinance: (Exod. xx. 24, 25.) their altars were to be of earth, or of unhewn stone.

(s) v. 4. "Remain among the graves, and lodge in the monuments," i. e. "sleep

"fire *(z)* that burneth all the day. 6. Behold, *it is* written before me; I will not keep silence but will recompense, even recompense into their bosom. 7. Your *(a)* iniquities and the iniquities of your *(a)* fathers together, (saith the LORD), which have burned incense upon the mountains, and blasphemed *(b)* me upon the hills: therefore will I measure *(c)* their former work into their bosom. 8. Thus saith the LORD, "As the new wine *(d)* is found in the cluster, and *one* saith, 'Destroy it not for a blessing *is* in it:' so will I do for my servants' sakes, that I may not destroy them all. 9. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. 10. And Sharon *(e)*

in sepulchres and tombs," to obtain dreams. A practice in heathen nations.

(t) "Eat swine's flesh," which was expressly forbidden, Lev. xi. 7.

(u) "Abominable things," i. e. "prohibited animals:" which were to be "an abomination" unto them. See Lev. xi.

(x) v. 5. "Say," i. e. "to those about them:" a mark of their spiritual pride.

(y) "A smoke, &c." "as offensive as smoke, &c." probably a proverb.

(z) "A fire, &c." probably "a perpetual provocation: heating my indignation all day long."

(a) v. 7. "Your," or "their. Sept."

(b) "Blasphemed me," by following the forbidden practices of the heathen: despising me yourselves, and causing me to be spoken of lightly and irreverently by others.

(c) "Measure, &c." i. e. "I will pour into their bosom a full recompence for their former sins."

(d) v. 8. "As the new wine, &c." or "as when a good grape, &c." The meaning is, as a few good grapes upon a vine prevent the owner from cutting it down, so shall the few righteous that remain in the nation prevent me from destroying it altogether: the good shall be spared and prosper, the bad only shall be cut off. See verses 13, 14, and see ante, 636. Is. xxiv. 13.

(e) v. 10. "Sharon" and "the valley of Achor," two of the most fertile parts of Judea.

"shall be a fold of flocks, and the valley
 "of Achor a place for the herds to
 "lie down in, for my people that have
 "sought me. 11. But ye *are* they that
 "forsake the LORD, that forget my
 "holy mountain (*g*), that prepare a
 "table for that troop (*h*), and that fur-
 "nish the drink-offering unto that num-
 "ber (*h*). 12. Therefore will I number
 "you to the sword, and ye shall all bow
 "down to the slaughter: because when
 "I called, ye did not answer; when I
 "spake, ye did not hear, but did evil
 "before mine eyes, and did choose *that*
 "wherein I delighted not (*i*). 13. There-
 "fore thus saith the LORD God, "Be-
 "hold, my servants shall eat, but ye
 "shall be hungry: behold, my servants
 "shall drink, but ye shall be thirsty:
 "behold, my servants shall rejoice, but
 "ye shall be ashamed: 14. Behold, my
 "servants shall sing for joy of heart,
 "but ye shall cry for sorrow of heart,

(*g*) v. 11. "My holy mountain," i. e.
 "the worship God required:" his service
 in the temple: on mount Zion. See post,
 note on Is. lxvi. 20.

(*h*) "That troop" and "that number,"
 rather "Gad" and "Meni," two objects
 of heathen worship. The Hebrew word
 "meni" often signifies "number," and
 "gad" "to cut off;" and in allusion to
 those senses of these words are the denun-
 ciations in the next verse that they shall be
 numbered to the sword, and bowed down to
 the slaughter; to intimate what would be
 brought upon them by their idolatrous
 worship. Sept. reads for "that troop" the
 "devil," and for "that number" "fortune."

(*i*) v. 12. "Wherein I delighted not,"
 i. e. "which I abhorred."

(*k*) v. 15. "For a curse, &c." "that
 "it may be a common form of imprecation
 "to call down such vengeance as shall have
 "fallen upon you:" a strong intimation of
 the heavy judgments they might expect.
 So Jer. xxix. 22. "of them (viz. Ahab and
 "Zedekiah) shall be taken up a curse by all
 "the captivity of Judah, saying, the Lord
 "make thee like Zedekiah, and like Ahab,
 "whom the king of Babylon roasted in the
 "fire." If this passage in Isaiah looks for-
 ward to the times of the Messiah, when
 did heavier judgments fall upon any nation
 than those which happened to the Jews at
 the destruction of Jerusalem? and have
 they not been from that time, (to use the

"and shall howl for vexation of spirit.
 "15. And ye shall leave your name for
 "a curse (*k*) unto my chosen; for the
 "LORD God shall slay thee, and call
 "his servants by another name (*l*):
 "16. That he who blesseth himself in
 "the earth, shall bless himself in the
 "God of truth; and he that sweareth
 "in the earth shall swear by the
 "God of truth; because the former
 "troubles (*m*) are forgotten, and because
 "they are hid from mine eyes. 17. For
 "behold, I create new heavens and a
 "new earth (*n*): and the former shall
 "not be remembered, nor come into
 "mind. 18. But be ye glad and re-
 "joice for ever in *that* which I create:
 "for behold, I create Jerusalem a re-
 "joicing (*o*), and her people a joy.
 "19. And I will rejoice in Jerusalem,
 "and joy in my people: and the voice
 "of weeping shall be no more heard in
 "her, nor the voice of crying. 20. There

language of the prophetic denunciation
 against them in Deut. xxviii. 37.) "a
 "astonishment, a proverb, and a by-
 "word?" See ante, 649. note on Is. xlii. 18.

(*l*) "Another name," referring (pos-
 sibly) to that of "Christians:" a plain in-
 timation of an important change!

(*m*) v. 16. "Former troubles," i. e. (per-
 haps) "the peculiarities which kept the
 "Gentiles from forming part of God's peo-
 "ple, what is called, Ephes. ii. 14, 15, "the
 "middle wall of partition between us" and
 "the enmity."

(*n*) v. 17. "New heavens and a new
 "earth," i. e. (probably) "a new religious
 "system," superseding that of Moses,
 which was confined wholly to the Jews:
 one that shall admit *all people*. It is prob-
 ably in allusion to this passage, that
 St. Peter says (2 Pet. iii. 13.) "we, ac-
 "cording to his promise, look for new
 "heavens, and a new earth, wherein dwell-
 "eth righteousness." See 2 Lightf. 686.
 1075. St. Peter's epistle was written be-
 fore the destruction of the Jewish estab-
 lishment.

(*o*) v. 18. "Jerusalem a rejoicing," i. e.
 (probably) "such a church or system as
 "shall be free from all the burthens of the
 "Mosaic institutions, such as shall deserve
 "the name the Christian dispensation has
 "received, "a perfect law of liberty." See
 James i. 25. — Rom. viii. 1. — Gal. v. 1.

"shall be no more thence an infant of days (*p*), nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed. 21. And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them. 22. They shall not build (*q*), and another inhabit; they shall not plant, and another eat: for as the days of a tree, *are* the days of my people, and mine elect shall long enjoy the work of their hands. 23. They shall not labour in vain, nor bring forth for trouble: for they *are* (*r*) the seed of the blessed of the LORD, and their

(*p*) v. 20. "An infant of days," or "a short-lived infant;" and in the latter part of the verse, Bp. Lowth reads, "and he that dieth at 100 years, shall die a child; and the sinner that dieth at a hundred years, shall be deemed accursed;" meaning probably, that the ordinary time of life should be so far prolonged, that he who died at 100 should be deemed a child, and cut off by God's judgment. The Sept. may be rendered, "for one of a hundred years shall be young, and he who dieth at a hundred years shall be a sinner and accursed."

(*q*) v. 22. "Not build, &c." This was one of the denunciations for disobedience, (Deuter. xxviii. 30.) "Thou shalt build an house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not gather the grapes thereof."

(*r*) v. 23. "For they are, &c." or "they shall be a seed blessed, &c." Bp. Lowth.

(*s*) v. 24. "Before they call, &c." such will be God's readiness to *meet* their wishes. So ante, Is. lxiv. 5.

(*t*) v. 25. "The wolf, &c." figuratively, "all fierceness and virulence shall be suppressed." See ante, 633. note on Is. xi. 6.

(*u*) "Dust, &c." "Satan, the great adversary of man, the inciter to sin, shall be put down: the curse upon him, (Gen. iii. 14.) 'Dust shalt thou eat all the days of thy life,' shall be accomplished."

(*x*) "They shall not hurt or destroy," i. e. "there shall be no molestation or destruction."

(*y*) "In all my holy mountain," i. e. (perhaps) "amongst the members of my church;" in the places where my religion is established.

(*z*) Of the inefficacy of local and cere-

"offspring with them. 24. And it shall come to pass, that before they call (*s*), I will answer; and while they are yet speaking, I will hear. 25. The wolf (*t*) and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust (*u*) shall be the serpent's meat. They shall not hurt nor destroy (*x*) in all my holy mountain (*y*), saith the LORD."

CHAP. LXVI. (*z*)

"THUS saith the LORD, "The heaven (*a*) is my throne, and the earth is my footstool: where (*b*) is the house (*c*) that ye build unto me? and where (*b*) is the place of my

monial worship, and the merit of that which is *spiritual*; of the success God shall vouchsafe to the true religion, the protection he shall extend to his followers, and the vengeance he shall take upon its opponents. The chapter looks forward to the times of the Messiah, and its date is about 698 years before the birth of Christ.

(*a*) v. 1. "The heaven, &c." It was matter of confidence and spiritual pride amongst the Jews that the *only* temple for the worship of the true God was at Jerusalem; and the object here probably was to check this notion; to intimate, that in the times to which the prophet was looking, that God, to whom the whole heaven was merely a throne, and the whole earth a footstool, might be worshipped in *any and every place*. Agreeably to what our Saviour told the woman of Samaria, "The hour cometh, when ye shall neither in this mountain (Gerizim), nor yet at Jerusalem, worship the Father; but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; John iv. 21. 23." (without regard to place or ceremonial institutions.)

(*b*) "Where," or rather "what," of what value? Sept. and it is so cited, Acts vii. 49. "what house will ye build me? or, what is the place of my rest?" and then the beginning of verse 2. contains the answer.

(*c*) "Where is the house, &c." When Solomon had completed the temple, his observation was, "Will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens cannot contain thee, how much less this house that I have builded? 1 Kings viii. 27."

"rest? 2. For all those *things* hath mine hand made (*d*), and all those *things* have been (*e*), saith the Lord: but to this *man* (*g*) will I look, *even* to him that is poor and of a contrite spirit, and trembleth at my word. 3. He (*h*) that killeth (*i*) an ox, *is as if* he slew (*k*) a man; he that sacrificeth a lamb, *as if* he cut (*k*) off a dog's neck (*l*): he that offereth an oblation, *as if* he offered swine's blood (*l*); he that burneth incense *as if* he blessed an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations. 4. I also will choose their delusions (*m*), and will bring their fears upon them; because when I called none did answer; when I spake they did not hear: but they did evil before

"mine eyes, and chose *that* in which I delighted not. 5. Hear the word of the Lord, ye that tremble at (*n*) his word; your brethren (*o*) that hated you, that cast you out for my name's sake (*p*), said "Let (*q*) the Lord be glorified:" but he shall appear (*r*) to your joy, and they shall be ashamed. 6. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. 7. Before she travailed she brought forth (*s*): before her pain came she was delivered of a man child. 8. Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day, *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her child

(*d*) v. 2. "Hath mine hand made;" so that I supply the materials. So in speaking of the second temple, (Haggai ii. 8.) "The silver is *mine*, and the gold is *mine*," saith the Lord of Hosts."

(*e*) "Have been," i. e. (probably) "are perishable; come to an end." Sept. reads, "are mine."

(*g*) "This man," i. e. (indefinitely) "any man of a poor and contrite spirit: with such a one will I dwell, rather than in any temple you can make." So Is. lvii. 15. ante, 667. There are other passages in the New Testament, where the Christian converts are called "the temple of God." 1 Cor. iii. 16, 17. — 2 Cor. vi. 16.

(*h*) v. 3. "He that killeth, &c." i. e. the ceremonious acts of the wicked, their sacrifices, &c. are as offensive to me as their sins." Agreeably to Prov. xv. 8. "The sacrifice of the wicked is an abomination unto the Lord;" and Isaiah i. 13. "Incense is an abomination unto me, it is iniquity, even your solemn meeting."

(*i*) "Killeth," i. e. "for sacrifice."

(*k*) "Is as if he slew," "as if he cut, &c." i. e. (perhaps) "has sins as bad as these would be," "would not scruple to commit such sins."

(*l*) "Cut off a dog's neck," and "offered swine's blood," both abominations.

(*m*) v. 4. "Their delusions," i. e. "what shall delude them, and bring them into trouble."

(*n*) v. 5. "Tremble at," i. e. "fear, respect, reverence."

(*o*) "Your brethren, &c." a prediction (the past tense for the future) that it should be *by their brethren* they should be hated and cast out: our Saviour made a like intimation: "The brother shall deliver up the brother to death, and the father the child. Matt. x. 21. — Mark xiii. 9." And it was by the unbelieving Jews that the earliest persecutions were carried on against *their brethren*, the Jewish converts.

(*p*) "For my name's sake," i. e. "for your attachment to my religion." This accords with our Saviour's predictions, "ye shall be hated of all men *for my name's sake*. Matt. x. 22. — xxiv. 9. — Luke xxi. 12, 17."

(*q*) "Let, &c." insultingly, like the scoffers, 2 Peter iii. 4. "where is the promise of his coming?"

(*r*) "He shall appear, &c." and at the destruction of Jerusalem, 40 years after the crucifixion, this prediction was signally verified.

(*s*) v. 7. "She brought forth:" this and the next verse probably refer to the rapid progress of the Gospel, as much beyond human expectation, as if a woman were to bring forth before she was in labour; as if the earth should yield ripe produce the very day it was sown; or, as if a nation were in a state of perfection the very moment it was founded. The reason is assigned in verse 9. "because it is God's work."

"dren. 9. "Shall I bring (*t*) to the birth, and not cause to bring forth?" saith the LORD: "shall I cause to bring forth, and shut *the womb*?" saith thy God. 10. Rejoice (*u*) ye with Jerusalem (*x*), and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: 11. That ye may suck (*y*) and be satisfied with the breasts of her consolations: that ye may milk out and be delighted with the abundance of her glory. 12. For thus saith the LORD, "Behold, I will extend (*z*) peace (*a*) to her like a river, and the glory of the Gentiles (*a*) like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon her knees. 13. As one whom his mother comforteth, so will I comfort you: and ye shall be comforted in Jerusalem. 14. And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his

servants, and *his* indignation toward his enemies. 15. For behold, the LORD will come (*b*) with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. 16. For by fire and by his sword, will the LORD plead with all flesh: and the slain of the LORD shall be many. 17. They that sanctify themselves (*c*) and purify themselves in the gardens (*d*), behind one *tree* in the midst, eating swine's flesh (*e*), and the abomination, and the mouse; shall be consumed together, saith the LORD. 18. For I *know* their works, and their thoughts: it shall come, that I will gather all nations and tongues, and they shall come and see my glory. 19. And I will set a sign (*g*) among them, and I will send those that escape of them unto the nations, *to* Tarshish (*h*) Pul and Lud that draw the bow, *to* Tubal and Javan, *to* the isles afar off that have not heard my fame (*i*), neither

(*t*) v. 9. "Shall I bring, &c." i. e. "shall not I accomplish what I have begun? It is *my* work, shall I not be able to bring it to perfection?" See ante, 602. 2 Kings xix. 3.

(*u*) v. 10. "Rejoice, &c." This and the four following verses (perhaps) refer to the *future* conversion of the Jews, when they also shall participate in the blessings of Christ's coming. See ante, 633. note on Isaiah xi. 11.

(*x*) "Jerusalem," i. e. (perhaps) "the Jews."

(*y*) v. 11, 12. "Suck, &c." i. e. "be treated as children."

(*z*) v. 12. Extend, &c." i. e. (probably) "she shall be blessed with peace and the glory of the Gentiles as land is blessed by a river and flowing stream."

(*a*) "Peace," and "the glory of the Gentiles," i. e. (probably) "the blessings of Christianity."

(*b*) v. 15. "The LORD will come, &c." This and the following verse refer either to the destruction of Jerusalem, or to some judgment not yet inflicted.

(*c*) v. 17. "They that sanctify themselves, &c." i. e. "the apostates and disobedient of after times:" describing

them by what were *then* the marks of apostasy and disobedience.

(*d*) "In the gardens:" which was forbidden.

(*e*) "Swine's flesh," and "the mouse," contrary to the injunctions, Levit. xi. 7. 29.

(*g*) v. 19. "A sign." Our Saviour gave his followers a sign to warn them to escape from Jerusalem before its destruction. "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh: then let them which are in Judea flee to the mountains, &c. Luke xxi. 20, 21." And see Matt. xxiv. 15, 16. — Mark xiii. 14. The Christian converts availed themselves of this intimation, and it is supposed that not one of them perished at the destruction of Jerusalem. See Mede, 891. The giving that sign might be a fulfilment of this prophecy, unless the prophecy refers to times not yet arrived.

(*h*) "To Tarshish, Pul, &c." i. e. "to all parts and quarters." The places named were at different distances, and in different directions from Jerusalem.

(*i*) "Fame," or "name."

"have seen my glory: and they shall declare my glory (*k*) among the gentiles. 20. And they shall bring all your brethren (*l*) for an offering (*m*) unto the LORD out of all nations, upon horses and in chariots (*n*), and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem (*o*), saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. 21. And I will also take of them for priests and for Levites, saith the LORD. 22. For as the new heavens and the new earth (*p*) which

"I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. 23. And it shall come to pass, that from one new moon to another (*q*), and from one sabbath to another, shall all flesh (*r*) come to worship before me, saith the LORD. 24. And they (*s*) shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be as abhorring unto all flesh."

JEREMIAH (*t*).

CHAP. V.

"RUN ye to and fro through the streets of Jerusalem, and see now,

"and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judg-

(*k*) "They shall declare my glory, &c." The departure of the Christian converts from Jerusalem before its destruction, would enable them to circulate in the places to which they went an account of the Christian dispensation; and their indefatigable exertions were a full completion of this prophecy, as far as it referred to that period.

(*l*) v. 20. "Your brethren," i. e. (probably) "the Jews;" perhaps looking forward to times not yet come.

(*m*) "For an offering," i. e. "pure and without blemish, as the Jewish offerings were to be."

(*n*) "Upon horses, and in chariots, &c." "In all ways," to intimate their numbers and their various ranks.

(*o*) "To my holy mountain, Jerusalem," i. e. (probably) not to the place, but "to the true faith and worship God prescribed to the Christian church;" signifying the true religion of after times, by referring to that place in which alone, in Isaiah's time, the true religion was practised.

(*p*) v. 22. "The new heavens and the new earth," i. e. "the new religious establishment; the Christian dispensation." See ante, 672. Isaiah lxx. 17.

(*q*) v. 23. "From one new moon to another, &c." i. e. "at the stated times;" signifying the times to be fixed among

Christians, by reference to those which were fixed amongst the Jews.

(*r*) "All flesh." Without distinction of nation or people.

(*s*) v. 24. "They," i. e. perhaps, indefinitely, "men;" *whoever* shall go forth, shall see, &c. The object of this verse probably is, to intimate that the apostates, those who will not qualify themselves for the blessings of Christianity, shall not merely be cut off, but shall continue in a state of the utmost degradation and misery; as much dishonoured as those who are denied the rites of burial, and as wretched as the stings of conscience, the pains of burning, and the contempt and abhorrence of all mankind can make them. Our Saviour probably refers to this passage, Mark ix. 44. 46. 48. where he speaks of hell as a place "where the worm of those who are cast into it dieth not, and the fire is not quenched."

(*t*) Jeremiah prophesied from the 13th year of the reign of Josiah king of Judah, through the reigns of Jehoahaz (or Shallum), Jehoiakim, and Jeconiah (or Jehoiachin), to the 11th year of Zedekiah, from B. C. 626 to 586, a period of 40 years. It was during this period that the carrying of Judah captive into Babylon commenced and was completed. It began in the 3d year of Jehoiakim, 606 years B. C. when the prophet Daniel was taken. There

"ment, that seeketh the truth; and I
 "will pardon it (*u*). 2. And though
 "they say, "The LORD liveth (*x*);"
 "surely they swear falsely. 3. O LORD,
 "are not thine eyes upon the truth?
 "thou hast stricken them (*y*), but they
 "have not grieved; thou hast con-
 "sumed them, *but* they have refused
 "to receive correction: they have made
 "their faces harder than a rock; they
 "have refused to return. 4. Therefore
 "I said, "Surely these *are* poor; they
 "are foolish; for they know not (*z*)
 "the way of the LORD, *nor* the judg-
 "ment of their God. 5. I will get me
 "unto the great men, and will speak
 "unto them; for they have (*a*) known
 "the way of the LORD, *and* the judg-
 "ment of their God: but these (*b*)
 "have altogether (*b*) broken the yoke,
 "and burst the bonds. 6. Wherefore a
 "lion (*c*) out of the forest shall slay
 "them, *and* a wolf of the evenings
 "shall spoil them, a leopard shall
 "watch over their cities: every one
 "that goeth out thence shall be torn in

"pieces: because their transgressions
 "are many, *and* their backslidings are
 "increased. 7. How shall I pardon
 "thee for this? thy children have for-
 "saken me, and sworn (*d*) by *them*
 "*that are* no gods: when I had fed
 "them to the full (*e*), they then com-
 "mitted adultery, and assembled them-
 "selves by troops in the harlots' houses.
 "8. They were *as* fed horses in the
 "morning: every one neighed after
 "his neighbour's wife. 9. Shall I not
 "visit for these *things*? saith the LORD:
 "and shall not my soul be avenged on
 "such a nation as this? 10. Go ye
 "up (*g*) upon her walls, and destroy;
 "but make not a full end: take away
 "her battlements; for they *are* not the
 "LORD's. 11. For the house of Israel
 "and the house of Judah have dealt
 "very treacherously against me, saith
 "the LORD. 12. They have belied
 "the LORD, and said, "*It is not*
 "*he* (*h*); neither shall evil come upon
 "us; neither shall we see sword nor
 "famine: 13. And the prophets shall

was a 2d carrying away upon Jehoiakim's death, B. C. 598, when the prophet Ezekiel is supposed to have been included; and the 3d and last carrying away was in the 11th year of Zedekiah, about B. C. 587. See Dan. i. 1 to 4. — 2 Kings xxiv. 10. 14. 15. and xxv. Jeremiah therefore began to prophesy at least 72 years after Isaiah ceased. The prophecy in this chapter is supposed to have been delivered in the latter end of Josiah's reign, 6 years before the commencement of the captivity, B. C. 612. It notices the corrupt state of the Jewish nation, and denounces against them some impending judgment for their sinfulness.

(*u*) v. 1. "Pardon it;" so that the fate of a nation may depend upon the goodness even of a single individual. See ante, 512. Gen. xviii. 23 to 33.

(*x*) v. 2. "The Lord liveth, &c." i. e. "though they invoke the name of the Lord, they dare to swear what is false;" or, "can it be said that God liveth, when he tolerates such total want of goodness?"

(*y*) v. 3. "Stricken them," to give them warning. See Isaiah i. 5.

(*z*) v. 4. "For they know not," i. e. "they are such as know not, such as have scarcely had the means of knowing; the lowest and most ignorant of the people."

(*a*) v. 5. "Have known," i. e. "must have known," cannot have ignorance as an excuse.

(*b*) "These," i. e. "the great men;" "altogether," "in like manner, or still more."

(*c*) v. 6. "A lion, &c." (figuratively,) "they shall meet with the severest judgments; as dreadful as the being torn in pieces by the most savage beasts of prey."

(*d*) v. 7. "Sworn, &c." according to Exod. xxiii. 13. they were not even to make mention of the name of other gods.

(*e*) "Fed them to the full," i. e. "given them all temporal blessings."

(*g*) v. 10. "Go ye up, &c." an intimation that this commission would be given to some of God's instruments, as it was within a few years to the Babylonians.

(*h*) v. 12. "It is not he;" denying that a particular calamity is one of God's judgments.

"become (*i*) wind, and the word is
 "not in them (*k*): thus shall it be
 "done unto them." 14. Wherefore
 "thus saith the LORD God of hosts,
 "Because ye speak this word, behold,
 "I will make my words in thy (*l*)
 "mouth fire, and this people wood,
 "and it shall devour them. 15. Lo,
 "I will bring a nation (*m*) upon you
 "from far, O house of Israel (*n*),
 "saith the LORD: it *is* a mighty
 "nation, it *is* an ancient nation, a
 "nation whose language thou knowest
 "not, neither understandest what they
 "say. 16. Their quiver *is* as an open
 "sepulchre, they *are* all mighty men.
 "17. And they shall eat up (*o*) thine
 "harvest and thy bread, *which* thy sons
 "and thy daughters should eat: they
 "shall eat up thy flocks and thine herds:
 "they shall eat up thy vines and thy
 "fig trees: they shall impoverish thy
 "fenced cities wherein thou trustedst,
 "with the sword. 18. Nevertheless in
 "those days, saith the LORD, I will not
 "make a full end with you. 19. And
 "it shall come to pass when ye shall
 "say, "Wherefore doeth the LORD
 "our God all these *things* unto us?"
 "then shalt thou (*p*) answer them,
 "Like as ye have forsaken me, and
 "served strange gods in your land; so

"shall ye serve strangers in a land *that*
 "*is* not yours." 20. Declare this in
 "the house of Jacob, and publish it in
 "Judah, saying, 21. "Hear now this,
 "O foolish people, and without under-
 "standing, which have eyes and see
 "not, which have ears and hear not:
 "22. Fear ye not me? saith the LORD:
 "will ye not tremble at my presence,
 "which have placed the sand *for* the
 "bound of the sea by a perpetual de-
 "cree that it cannot pass it; and though
 "the waves thereof toss themselves, yet
 "can they not prevail; though they
 "roar, yet can they not pass over it?
 "23. But this people hath a revolting
 "and a rebellious heart; they are re-
 "volted and gone. 24. Neither say
 "they in their hearts, "Let us now
 "fear the LORD our God, that giveth
 "rain (*q*), both the former and the lat-
 "ter (*r*) in his season: he (*s*) reserveth unto
 "us the appointed weeks of the harvest.
 "25. Your iniquities have turned away
 "these *things*, and your sins have with-
 "holden good *things* from you. 26. For
 "among my people are found wicked
 "*men*: they lay wait as he that setteth
 "snares; they set a trap, they catch
 "men. 27. As a cage is full of birds,
 "so *are* their houses full of deceit:
 "therefore they are become great, and

(*i*) v. 13. "Shall become," or "are."
 A continuation of the speech begun in
 verse 12.

(*k*) "The word is not in them, &c."
 i. e. "they have no authority for saying,
 "Thus shall it be done unto them:" they
 "are not commissioned to predict what
 "they proclaim (Blaney); or "thus, &c."
 may be an intimation, that *they* should be
 punished for prophesying falsely.

(*l*) v. 14. "Thy," i. e. "Jeremiah's."

(*m*) v. 15. "A nation, &c." i. e. "the
 "Babylonians." They were *distant*, for
 Ezra was four months in going from Ba-
 bylon to Jerusalem; *ancient*, Babylon hav-
 ing been established by Nimrod about 100
 years after the flood, (Gen. x. 10. — Mic.
 v. 6.); *of a language the ordinary Jews did*
not understand, (2 Kings xviii. 26.) *and*
their arms were chiefly bows and arrows.
 See Isaiah v. 28. — 2 Hales, 293. The
 Babylonians, accordingly came against

Jerusalem, and besieged it about six years
 after this prophecy.

(*n*) "O house of Israel," meaning the
 Jews. This expression was applied to
 the two tribes (the kingdom of Judah),
 after the ten tribes (the kingdom of Israel)
 ceased to be a kingdom.

(*o*) v. 17. "Eat up, &c." One of the
 denunciations for disobedience. Deut.
 xxviii. 33. 51.

(*p*) v. 19. "Thou," i. e. "Jeremiah," or
 indefinitely, "they shall be answered."

(*q*) v. 24. "That giveth rain, &c." so that
 though it is from him all *blessings* and even
 necessities flow, they treat him with con-
 tempt.

(*r*) "The former and the latter."
 The rains with them were *periodical*, at
 nearly the *same* times every year: the
 former, just after the sowing, to make the
 seed take root; the latter, just before har-
 vest, to fill the ears. — Dr. Lowth.

(*s*) "He," or "that."

"waxen rich. 28. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. 29. Shall I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this? 30. A wonderful and horrible thing is committed in the land; 31. The prophets prophesy falsely, and the priests bear rule by their means; and my people love (t) to have it so: and what will ye do (u) in the end thereof?"

CHAP. XXII. (x)

"THUS saith the LORD, "Go down to the house of the king of Judah (y), and speak there this word. 2. And say, "Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates; 3. Thus saith the LORD, "Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. 4. For if ye do this thing indeed, then

(t) v. 31. "Love, &c." This is not the only passage in which the folly of wishing for false prophecies rather than true is imputed to them. It is a charge against them, Is. xxx. 10. (ante, 640.) that they say to the seers, see not; and to the prophets, prophesy not unto us right things; speak unto us smooth things, prophesy deceits."

(u) "What will ye do," i. e. (probably) "how will you be able to bear the heavy judgment this must bring upon you?"

(x) A solemn warning to Jehoiakim, king of Judah, probably in the first year of his reign, B. C. 609. In the third year, 606 years before Christ, Nebuchadnezzar king of Babylon came up against Jerusalem, and besieged it, and the Lord gave Jehoiakim into his hand, and Jehoiakim became his servant three years (see Dan. i. 1, 2.—2 Kings xxiv. 1.); and this warning seems to have preceded that event.

(y) v. 1. "The king of Judah," i. e. "Jehoiakim, the son of Josiah."

"shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. 5. But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation. 6. For thus saith the LORD unto the king's house of Judah, "Thou art Gilead (z) unto me, and the (z) head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited. 7. And I will prepare destroyers against thee, every one with his weapons, and they shall cut down thy choice cedars (a), and cast them into the fire. 8. And many nations shall pass by this city, and they shall say every man to his neighbour, "Wherefore hath the LORD done thus unto this great city?" 9. Then they shall answer, "Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them." 10. Weep ye not for the dead, neither bemoan him; but weep sore for him that goeth (b) away: for he shall return no more, nor see his native country. 11. For thus saith the LORD touching Shallum (c), the son of Josiah

(z) v. 6. "Gilead," and "the head of Lebanon," (figurative,) intimating, from the delight these places were calculated to inspire, the delight he was disposed to take in the king's house or family. Josiah, his father, "had turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses, so that like unto him was there no king before him, neither after him arose there any like him. 2 Kings xxiii. 25." ante, 606.

(a) v. 7. "Thy choice cedars," i. e. "thy princes, thy chief men."

(b) v. 10. "Goeth," rather "is gone;" referring to Shallum, mentioned in verse 11.

(c) v. 11. "Shallum," called "Jehoahaz," 2 Kings xxiii. 30, 31. and 2 Chron. xxxvi. 1, 2. He was a younger son of Josiah, but the people made him king before Jehoiakim: Pharaoh Nechoh king of Egypt put him down, and carried him to Egypt, where he died. 2 Kings xxiii. 31. 33, 34. and 2 Chron. xxxvi. 1, 3, 4.

"king of Judah, which reigned in stead
"of Josiah his father which went forth
"out of this place; "He shall not re-
"turn thither any more: 12. But he
"shall die in the place whither they
"have led him captive, and shall see
"this land no more." 13. Woe unto
"him that buildeth (*d*) his house by un-
"righteousness, and his chambers by
"wrong; *that* useth his neighbour's
"service without wages, and giveth him
"not for his work: 14. That saith, "I
"will build me a wide house and large
"chambers, and cutteth him out win-
"dows; and *it is* ceiled with cedar, and
"painted with vermilion." 15. Shalt
"thou reign because thou closest *thy self*
"in cedar? did not thy father (*e*) eat
"and drink (*g*) and do judgment and
"justice, *and then it was* well with him?
"16. He judged the cause of the poor
"and needy, then *it was* well *with him*:
"*was* not this to know me? saith the
"LORD. 17. But thine eyes and thine
"heart *are* not but for thy covetousness,
"and for to shed innocent blood, and
"for oppression, and for violence, to do
"*it*. 18. Therefore thus saith the LORD

"concerning Jehoiakim the son of
"Josiah king of Judah, "They shall
"not lament for him, *saying*, "Ah my
"brother! or, Ah sister (*h*)! they shall
"not lament for him, *saying*, Ah Lord!
"or, Ah his glory! 19. He shall be
"buried with the burial of an *ass* (*i*),
"drawn and cast forth beyond the gates
"of Jerusalem." 20. Go up (*k*) to Le-
"banon, and cry and lift up thy voice
"in Bashan, and cry from the passages:
"for all thy lovers (*l*) are destroyed.
"21. I spake unto thee in thy pro-
"sperity, *but* thou saidst, "I will not
"hear:" this *hath been* thy manner
"from thy youth, that thou obeyedst
"not my voice. 22. The wind shall
"eat up all thy pastures, and thy lovers
"shall go into captivity: surely then
"shalt thou be ashamed and confounded
"for all thy wickedness. 23. O inha-
"bitant of Lebanon (*m*), that makest thy
"nest in the cedars, how gracious (*n*)
"shalt thou be when pangs come upon
"thee, the pain as of a woman in tra-
"vail? 24. *As* I live saith the LORD,
"though Coniah (*o*) the son of Jehoi-
"akim king of Judah were the signet

(*d*) v. 13. "That buildeth, &c." referring to Jehoiakim, "he did that which was evil
"in the sight of the Lord. 2 Kings xxiii. 37."

(*e*) v. 15. "Thy father," i. e. "Josiah."
"He did that which was right in the sight
"of the Lord, and walked in all the ways
"of David his forefather, and turned not
"aside to the right hand, or to the left.
"2 Kings xxii. 2."

(*g*) "Eat and drink," i. e. "live in plenty."

(*h*) v. 18. "Ah my brother! or, Ah sister:"
i. e. "there shall not be the ordinary la-
"mentations for his loss:" it shall not be
made a topic of regret.

(*i*) v. 19. "Burial of an ass," explained
by a further prophecy against him, Jer.
xxxvi. 30. post, 684., "his dead body
"shall be cast out in the day to the heat,
"and in the night to the frost." And ac-
cordingly Josephus relates, that Nebuchad-
nezzar slew him, after he had reigned 11
years, and caused his body to be cast from
the top of the walls of Jerusalem, and
vouchsafed him no sepulchre. Joseph. Antiq.
B. 10. c. 7.

(*k*) v. 20. "Go up, &c." (sarcastically,) "ascend your highest mountains, look for

"help from your allies, it will not come."
An intimation too, that they would be in
such difficulties as would make them look
anxiously for aid.

(*l*) v. 20. 22. "Thy lovers," i. e. "the
"nations who are friendly towards you:
"who have given you assistance:" referring
probably to Egypt, the king of which had
put Jehoiakim upon the throne. 2 Kings
xxiii. 34. These passages may also be
considered as foretelling a great diminution
of the *Egyptian power* before the com-
pletion of the Babylonish captivity: we
find accordingly, after the reign of Jehoi-
akim, that "the king of Egypt came not
"again any more out of his land: for the
"king of Babylon had taken from the river
"of Egypt" (the Nile) "unto the river
"Euphrates all that pertained to the king
"of Egypt. 2 Kings xxiv. 7."

(*m*) v. 23. "Inhabitant of Lebanon, &c."
a figurative expression for "the Jews" in
the height of their pride.

(*n*) "Gracious," or "humble;" in a
temper how different from that mentioned
in verse 21.!

(*o*) v. 24. 28. "Coniah," also called Je-

"upon my right hand, yet would I pluck thee thence; 25. And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. 26. And I will cast thee out, and thy mother that bare thee, into another country where ye were not born; and there shall ye die. 27. But to the land whereunto they desire to return, thither shall they not return. 28. *Is (p)* this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? 29. O earth, earth, earth, hear the word of the LORD. 30. Thus saith the LORD, "Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."

CHAP. XXXV. (q)

THE word which came unto Jeremiah from the LORD in the days of Jehoiakim (*r*) the son of Josiah king of Judah, saying, 2. "Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink." 3. Then I took Jaazaniah the son of Jeremiah, the son of Habiziah, and his brethren, and

all his sons, and the whole house of the Rechabites. 4. And I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Igdaliah, a man of God, which *was* by the chamber of the princes (*s*), which *was* above the chamber of Maaseiah the son of Shallum, the keeper of the door. 5. And I set before the sons of the house of the Rechabites, pots full of wine, and cups: and I said unto them, "Drink ye wine." 6. But they said, "We will drink no wine: for Jonadab (*t*) the son of Rechab our father (*t*) commanded us, saying, "Ye shall drink no wine, *neither* ye, nor your sons for ever. 7. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any*; but all your days ye shall dwell in tents, that ye may live many days in the land where ye *be* strangers." 8. Thus (*u*) have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; 9. Nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed. 10. But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. 11. But it came to pass when Nebuchadrezzar king of Babylon came up into the land, that we said, "Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear

coniah and Jehoiachin; he succeeded his father Jehoiakim, and reigned three months; and then Nebuchadnezzar king of Babylon carried him to Babylon, and made his uncle Zedekiah king. He did that which was evil in the sight of the Lord, and continued in captivity in Babylon 37 years. 2 Kings xxiv. 8, 9. 17.—xxv. 27.—2 Chron. xxvi. 9, 10.

(*p*) v. 28. "Is, &c." The meaning probably is this—"Is Coniah a man I would have disregarded? Is he not one I would willingly have favoured? Why then, but for his wickedness, is he cast out?"

(*q*) From the example of the Rechabites in *obeying* the injunctions of their fore-

father, God takes occasion to denounce vengeance upon the Jews for disobeying *his* commandments.

(*r*) v. 1. "Of Jehoiakim," in the third year of whose reign the Babylonish captivity commenced.

(*s*) v. 4. "Princes," i. e. "the great men of the sanhedrin. 1 Lightf. 1063."

(*t*) v. 6. "Father," i. e. "forefather. "Jonadab the son of Rechab" (probably the person here intended) is mentioned 2 Kings x. 15.; and the transaction there stated occurred near 290 years before Jehoiakim's reign.

(*u*) v. 8. "Thus," or "and," "accordingly."

"of the army of the Syrians; so we (x) dwell at Jerusalem." 12. Then came the word of the LORD unto Jeremiah, saying, 13. "Thus saith the LORD of hosts, the God of Israel; "Go, and tell the men of Judah and the inhabitants of Jerusalem, will ye not receive instruction to hearken to my words? saith the LORD. 14. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment; notwithstanding I have spoken unto you, rising early (y) and speaking, but ye hearkened not unto me. 15. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, "Return (z) ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers;" but ye have not inclined your ear, nor hearkened unto me. 16. Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them, but this people hath not hearkened unto me; 17. Therefore thus saith the LORD God of hosts, the God of Israel; "Behold, I will bring upon

Judah and upon all the inhabitants of Jerusalem all the evil (a) that I have pronounced against them: because I have spoken unto them, but they have not heard, and I have called unto them, but they have not answered." 18. And Jeremiah said unto the house of the Rechabites, "Thus saith the LORD of hosts, the God of Israel; "Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:" 19. Therefore thus saith the LORD of hosts, the God of Israel; "Jonadab the son of Rechab shall not want a man to stand before me for ever. (b)

CHAP. XXXVI. (c)

AND it came to pass in the fourth year (d) of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying, 2. "Take thee a roll of a book, and write therein all the words that I have spoken unto thee against (e) Israel, and against (e) Judah, and against (e) all the nations, from the day I spake unto thee, from the days of Josiah even unto this day. 3. It may be that the house of Judah will hear all the evil (g) which I purpose to do

(x) v. 11. "We dwell;" not that they had been dwelling there for any length of time. — It was at this very time Nebuchadnezzar was invading the land: and this accounts for their being then at Jerusalem.

(y) v. 14. "Rising early," a figurative expression to denote extraordinary pains.

(z) v. 15. "Return, &c." Many of the warnings God gave them occur in Isaiah, and the book of Jeremiah abounds with them.

(a) v. 17. "All the evil, &c." i. e. "that they should be invaded, and carried into captivity." See ante, 629. Is. v. 26. and Jer. v. 15 to 18. ante, 678.

(b) v. 19. "For ever," i. e. "for a long time, for many generations."

(c) A merciful attempt by God to reclaim the king and the people.

(d) v. 1. "Fourth year." In the third year of Jehoiakim, Nebuchadnezzar besieged Jerusalem, took Jehoiakim (Dan. i.

1, 2.) and bound him in fetters, to carry him to Babylon. (2 Chron. xxxvi. 7.) Whether he did carry him thither does not appear, but Jehoiakim became his servant three years, and then rebelled: (2 Kings xxiv. 1.) This commission therefore to Jeremiah and Baruch, and the reading of the roll, was probably after the people had suffered the horrors of a siege and Jehoiakim had felt the power of his adversary, but after Nebuchadnezzar had released him. Before Christ 605.

(e) v. 2. "Against," or "concerning."

(g) v. 3. "All the evil, &c." See ante, 678. Jer. v. 15. — and see Jer. vii. 31 to 34. — viii. 1 to 3. and 13 to 17. — ix. 11. — xi. 11 to 23. — xiii. 19, 14. 24. — xv. 1 to 9. — xvi. 1 to 14. — xvii. 1 to 4. — xviii. 11, 16, 17. — xix. 3 to 9. — xxv. 8 to 11. &c. In the preceding year, part of God's denunciations against the Jews began to be fulfilled. Nebuchadnezzar had

“unto them; that they may return every man from his evil way, that I may forgive their iniquity and their sin.” 4. Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book. 5. And Jeremiah commanded Baruch, saying, “I am shut (*h*) up, I cannot go into the house of the LORD: 6. Therefore go thou and read in the roll which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD’s house upon the fasting day: and also thou shalt read them in the ears of all Judah, that come out of their cities. 7. It may be they will present their supplication before the LORD, and will return every one from his evil way; for great is the anger and the fury that the LORD hath pronounced against this people.” 8. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD’s house. 9. And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. 10. Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD’s house, in the ears of all the people. 11. When Michaiah the son of Gemariah the son of Shaphan had heard out of the book all the words of the LORD, 12. Then he went down into the king’s house, into the scribe’s chamber, and lo, all the princes sat there, even Elishama the

scribe, and Delaiah the son of She-maiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. 13. Then Michaiah declared unto them all the words that he had heard when Baruch read the book in the ears of the people. 14. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cush, unto Baruch, saying, “Take in thine hand the roll wherein thou hast read in the ears of the people, and come.” So Baruch the son of Neriah took the roll in his hand, and came unto them. 15. And they said unto him, “Sit down now, and read it in our ears.” So Baruch read it in their ears. 16. Now it came to pass when they had heard all the words, they were afraid both one and other, and said unto Baruch, “We will surely tell the king of all these words.” 17. And they asked Baruch, saying, “Tell us now, How didst thou write all these words at his mouth?” 18. Then Baruch answered them, “He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.” 19. Then said the princes unto Baruch, “Go hide thee, thou and Jeremiah, and let no man know where ye be.” 20. And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. 21. So the king sent Jehudi to fetch the roll, and he took it out of Elishama the scribe’s chamber; and Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. 22. Now the king sat in the winter house in the ninth month; and there was a fire on the hearth burning before him. 23. And it came to pass that when Jehudi had read three or four leaves, he (*i*) cut it with the

besieged Jerusalem, made Jehoiakim prisoner, and carried away to Babylon part of the vessels of the house of God, and many of the children of the king’s seed and of the princes, amongst whom was Daniel the prophet (see Dan. i. 1 to 6.);

but “all the evil” God had threatened had by no means been accomplished.

(*h*) v. 5. “Shut up,” i. e. (probably) “in prison.” See Jer. xxvi.

(*i*) v. 23. “He,” i. e. the king.

pen-knife, and cast *it* into the fire that ~~was~~ on the hearth, until all the roll was consumed in the fire that ~~was~~ on the hearth. 24. Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words. 25. Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king, that he would not burn the roll; but he would not hear them. 26. But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them. 27. Then the word of the LORD came to Jeremiah (after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah,) saying, 28. "Take thee *again* another roll, and write in it all *the former words* that were in the *first roll*, which Jehoiakim the king of Judah hath burnt. 29. And thou shalt say to Jehoiakim king of Judah,

"Thus saith the LORD; "Thou hast burned this roll, saying, "Why hast thou written therein, saying, "The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?" 30. Therefore thus saith the LORD of Jehoiakim, king of Judah; "he shall have none to sit upon the throne of David, and his dead body shall be cast out (*k*) in the day to the heat, and in the night to the frost. 31. And I will punish him and his seed and his servants for their iniquity, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them." but (*l*) they hearkened not." 32. Then took Jeremiah another roll, and gave it to Baruch the scribe the son of Neriah, who wrote therein from the mouth of Jeremiah, all the words of the book which Jehoiakim king of Judah had burnt in the fire; and there were added besides unto them many like words.

E Z E K I E L.

CHAP. II. (*m*)

AND he (*n*) said unto me (*o*), "Son of man, stand upon thy feet, and I will speak unto thee." 2. And the spirit entered into me when he spake unto me, and set me upon my feet, that I

heard him that spake unto me. 3. And he said unto me, "Son of man, I send thee to the children of Israel (*p*), to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me, ~~and~~

(*k*) v. 30. "Cast out, &c." God had before denounced against him, (Jer. xxii. 19. ante, 680.) that he should "be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem;" and accordingly Nebuchadnezzar caused his body to be cast from the top of the walls of Jerusalem, and vouchsafed him no sepulchre. Josephus's Antiquities, B. 10. c. 7.

(*l*) v. 31. "But, &c." or "because they have not hearkened."

(*m*) A commission from God to Ezekiel to convey to the Jews God's communications. Ezekiel was one of the captive Jews in the land of Babylon, and this commission was given him in the 5th year of Zedekiah, about twelve years after the

commencement of the Babylonish captivity, and about 594 years before Christ. See Ezek. i. 1. He was contemporary therefore six or seven years with Jeremiah, but Jeremiah prophesied in Judea, Ezekiel in Babylon.

(*n*) v. 1. "He." The preceding chapter contains a description of a vision of Ezekiel, in which he saw the likeness of a throne and of a man upon it, and the appearance of the likeness of the glory of the Lord, and heard a voice of one that spake, and that speaker is the person here intended. See Ezek. i. 4 to 28.

(*o*) "Me," i. e. "Ezekiel."

(*p*) v. 3. "The children of Israel," i. e. "the Jews," many of whom were in captivity with Ezekiel.

"unto this very day. 4. For *they are* impudent children and stiff-hearted: I do send thee unto them; and thou shalt say unto them, "Thus saith the LORD God." 5. "And they, whether they will hear or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them. 6. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns (*q*) be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. 7. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious. 8. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house; open thy mouth, and eat that I give thee." 9. And when I looked, behold, an

hand *was* sent unto me; and, lo, a roll of a book *was* therein. 10. And he spread it before me; and it *was* written within and without (*r*): and *there was* written therein lamentations, and mourning, and woe.

CHAP. XIII. (*s*)

AND the word of the LORD came unto me, saying, 2. "Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts (*t*), "Hear ye the word of the LORD;" 3. Thus saith the LORD God, "Woe unto the foolish prophets, that follow their own spirit, and have seen nothing." 4. O Israel, thy prophets are like the foxes in the deserts (*u*). 5. Ye have not gone up into the gaps (*x*), neither made (*x*) up the hedge for the house of Israel, to stand in the battle in the day of the LORD. 6. They have seen vanity, and lying divination, saying, "The

(*q*) v. 6. "Through briers and thorns, &c." i. e. "whatever difficulties, insults, and danger, you may have to encounter."

(*r*) v. 10. "Within and without," to imply that it was *full*: foreboding *great abundance* of what it contained, i. e. of lamentations, and mourning, and woe.

(*s*) A denunciation against false prophets: delivered in the 6th year of Zedekiah, about 13 years after the commencement of the Babylonish captivity, and 593 before Christ.

(*t*) v. 2. "Out of their own hearts," i. e. "without warrant or communication from God:" pretended prophets, who, according to verse 3. "follow their own spirit, and have seen nothing." This was then a common subject of complaint: about two years before, Hananiah proclaimed it as the word of the Lord, that within two years God would bring back from Babylon the captives that had been carried thither, (Jer. xxviii. 1 to 17.) and some time in Zedekiah's reign, Jeremiah wrote from Jerusalem to the captives in Babylon to caution them against *these lying prophets*, and to advise them to build houses in Babylon, to plant gardens and marry, that they might be increased there, and not diminished: discountenancing all hope of a speedy return, but assuring

them that after seventy years were accomplished at Babylon, God would cause them to return to Jerusalem. Jer. xxix. 4, 5, 6, 10.

(*u*) v. 4. "Foxes in the deserts:" with more than ordinary craft and voracity; with all the subtilty and keenness those animals would have in their wildest state; intent only upon their own gain, pursuing it with the utmost cunning, and disregarding the misery they brought upon others.

(*x*) v. 5. "Gone up into the gaps," and "made up the hedge;" military metaphors. When a place is besieged, and a breach made, some must withstand the enemy in the breach, and others make up new works in its stead; the former are said to "stand in the gap," the latter to "make up the hedge." The first expression occurs, Psalm cvi. 23. and both, Ezek. xxii. 30. "He would have destroyed them, had not Moses his chosen stood before him in the gap:" and "I sought for a man among them that should 'make up the hedge, and stand in the gap' before me for the land, that I should not destroy the land, but I found none." The meaning here is, "you have exposed yourselves to no danger, have made no exertions to reclaim the people, or avert God's vengeance."

"LORD saith;" and the LORD hath
 "not sent them: and they have made
 "others to hope that they would con-
 "firm the word (y). 7. Have ye not
 "seen a vain vision, and have ye not
 "spoken a lying divination, whereas ye
 "say, "The LORD saith it;" albeit I
 "have not spoken? 8. Therefore thus
 "saith the LORD GOD; "Because ye
 "have spoken vanity and seen lies,
 "therefore behold, I *am* against you,
 "saith the LORD GOD. 9. And mine
 "hand shall be upon the prophets that
 "see vanity, and that divine lies; they
 "shall not be in the assembly of my
 "people, neither shall they be writ-
 "ten (z) in the writing of the house of
 "Israel, neither shall they enter (a)
 "into the land of Israel; and ye shall
 "know that I *am* the LORD GOD.
 "10. Because, even because they have
 "seduced my people, saying, "Peace,"
 "and *there was* no peace; and one
 "built up a wall, and lo others
 "daubed it (b) with untempered mor-
 "tar: 11. Say unto them which daub
 "it with untempered mortar, that it
 "shall fall: there shall be an over-
 "flowing shower (c); and ye, O great
 "hailstones, shall fall; and a stormy
 "wind shall rend it. 12. Lo, when
 "the wall is fallen, shall it not be said
 "unto you, "Where *is* the daubing
 "wherewith ye have daubed it?"

(y) v. 6. "That they would confirm the
 "word," i. e. "that what they foretold
 "would happen."

(z) v. 9. "Written, &c." i. e. inrolled
 in the registry of the house of Israel.

(a) "Enter," i. e. "return."

(b) v. 10. "Daubed it, &c." (figurative):
 "lulled them with *false* hopes, *false* ap-
 "pearances of security; giving them what
 "had the *semblance* indeed of strength,
 "but not what is mentioned in verse 5.
 "a hedge to stand in the day of battle:"
 the daubers are the false prophets, and
 their wall pretended visions and false hopes
 of security and peace. See verse 16.

(c) v. 11. "An overflowing shower, &c."
 "Heavy calamities instead of peace."

(d) v. 16. "And," or "when."

(e) v. 18. "Sew pillows," and "make
 "kerchiefs," i. e. (perhaps) "speak com-
 "fort," "lull into security." Sewing
 pillows or cushions to the arms, and making

"13. Therefore thus saith the LORD
 "GOD; "I will even rend it with a
 "stormy wind in my fury; and there
 "shall be an overflowing shower in
 "mine anger, and great hailstones in
 "my fury to consume it. 14. So will
 "I break down the wall that ye have
 "daubed with untempered mortar and
 "bring it down to the ground, so that
 "the foundation thereof shall be dis-
 "covered, and it shall fall, and ye shall
 "be consumed in the midst thereof:
 "and ye shall know that I *am* the
 "LORD. 15. Thus will I accomplish
 "my wrath upon the wall, and upon
 "them that have daubed it with un-
 "tempered mortar, and will say unto
 "you, "The wall *is* no more, neither
 "they that daubed it;" 16. To wit,
 "the prophets of Israel which prophesy
 "concerning Jerusalem, and which see
 "visions of peace for her, and (d) *there*
 "is no peace, saith the LORD GOD.
 "17. Likewise, thou son of man, set
 "thy face against the daughters of thy
 "people, which prophesy out of their
 "own heart; and prophesy thou against
 "them, 18. And say, Thus saith the
 "LORD GOD; "Woe to the women that
 "sew pillows (e) to all (g) armholes (h),
 "and make kerchiefs upon the head of
 "every stature to hunt souls (i)! Will
 "ye hunt the souls (k) of my people (l),
 "and will ye save the souls alive that

kerchiefs on the head, might be symbols
 of quiet and peace."

(g) "All armholes," and "every sta-
 "ture," "every one indiscriminately that
 "applies to you; without distinguishing
 "between those who look up to me, and
 "those who do not."

(h) "Armholes," or "elbows."

(i) "To hunt souls," "by giving a
 "false confidence to sinners, and discour-
 "aging the good."

(k) "Hunt the souls of my people, and
 "save the souls alive that come unto you,"
 i. e. "dishearten those who look to me,
 "and cheer up and encourage those who
 "look to you:" the same as is meant in
 the next verse, by "slaying the souls
 "that should not die, and saving the souls
 "alive that should not live;" and in c. 22.
 by making the heart of "the righteous
 "sad," and "strengthening the hands of
 "the wicked."

“come unto you (*l*)? 19. And will ye pollute me (*m*) among my people for handfuls of barley (*n*) and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies? 20. Wherefore thus saith the LORD God; “Behold, I *am* against your pillows, wherewith ye there hunt the souls to make *them* fly (*o*), and I will tear them from your arms (*p*), and will let the souls go, *even* the souls that ye hunt to make *them* fly. 21. Your kerchiefs also will I tear, and deliver my people (*l*) out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the LORD. 22. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked that he should not return from his wicked way, by promising him life: 23. Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people (*l*) out of your hand, and ye shall know that I *am* the LORD.”

(*l*) v. 18. 21. 23. “My people,” i. e. “those who obey *me*,” in opposition to the wicked, “those who come to *you*.” This opposition should be attended to from v. 18.—“The souls that should not die,” and “the souls that are hunted to make them fly,” are those who in v. 18. 21. 23. have the appellation of “my people;” and in verse 22.—“the righteous, whom I have not made sad,” and “the souls that should not live,” are those “who come unto you,” who are called, v. 22. “the wicked.”

(*m*) v. 19. “Pollute me,” “by pretended predictions, by ascribing to me what I have never said, and what will therefore never come to pass.”

(*n*) “Handfuls of barley,” i. e. “rewards.”

(*o*) v. 20. “To make them fly,” i. e. “to dishearten them.”

(*p*) “Tear them from your arms, (i. e. probably) “will bring such calamities upon *those* to whom you speak comfort, “will so expose your prophecies of peace

CHAP. XIV. (*q*)

THEN came certain of the elders (*r*) of Israel unto me, and sat before me (*s*). 2. And the word of the LORD came unto me, saying, 3. “Son of man, “these men have set up their idols in their heart (*t*), and put the stumbling-block (*u*) of their iniquity before (*t*) their face: should I be enquired of at all by them? 4. Therefore speak unto them, and say unto them, Thus saith the LORD God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I the LORD will answer him that cometh, according to the multitude of his idols; 5. That I may take the house of Israel in their own heart, because they are all estranged from me through their idols. 6. Therefore say unto the house of Israel, Thus saith the LORD God, “Repent and turn *yourselves* from your idols, and turn away your faces from all your abominations. 7. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which sepa-

“and quiet when there is no peace, that *my* people (they who trust in me) shall be free from the delusions you create.”

(*q*) A solemn warning to the Jews to bring them back from idol worship; an intimation that in God’s judgments one man’s righteousness should save none but himself, but that still there should be a remnant left. Ezekiel was at this time in captivity in the land of Babylon. B. C. 593.

(*r*) v. 1. “Of the elders,” “who were in captivity with Ezekiel.”

(*s*) “Sat before me,” “that Ezekiel might enquire of God on their behalf.” Such enquiries were common in the times of the prophets. See ante, 579. note on 2 Sam. xxi. 1. and Jer. xxi. 2. and post, Ezek. xx. 1.

(*t*) v. 3. “In their heart,” and “before their face;” “in mind and deed: not only idolaters in heart, but have actually set up idols to worship them.”

(*u*) “The stumbling-block of their iniquity,” i. e. “an idol.”

"rateth himself from me, and setteth
 "up his idols in his heart, and putteth
 "the stumbling-block of his iniquity
 "before his face, and cometh to a pro-
 "phet to enquire of him concerning
 "me; I the LORD will answer him by
 "myself. 8. And I will set my face
 "against that man, and will make him
 "a sign and a proverb (x), and I will
 "cut him off from the midst of my
 "people; and ye shall know that I *am*
 "the LORD. 9. And if (y) the prophet
 "be deceived when he hath spoken a
 "thing, I the LORD have deceived that
 "prophet, and I will stretch out my
 "hand upon him, and will destroy him
 "from the midst of my people Israel.
 "10. And they shall bear the punish-
 "ment of their iniquity: the punish-
 "ment of the prophet shall be even as
 "the punishment of him that seeketh
 "unto him: 11. That the house of
 "Israel may go no more astray from
 "me, neither be polluted any more
 "with all their transgressions: but that
 "they may be my people, and I may
 "be their God, saith the LORD God."
 "12. The word of the LORD came again
 "to me, saying, 13. "Son of man, when
 "the land sinneth against me by tres-
 "passing grievously, then will I stretch
 "out mine hand upon it, and will break
 "the staff of the bread thereof, and will
 "send famine upon it, and will cut off
 "man and beast from it. 14. Though
 "these three men, Noah, Daniel (z),

"and Job were in it, they should deliver
 "but their own souls (a) by their right-
 "eousness, saith the LORD God. 15. If
 "I cause noisome beasts to pass through
 "the land, and they spoil it, so that it
 "be desolate, that no man may pass
 "through because of the beasts:
 "16. *Though* these three men were in it,
 "as I live, saith the LORD God, they
 "shall deliver neither sons nor daugh-
 "ters; they only shall be delivered,
 "but the land shall be desolate. 17. Or
 "if I bring a sword upon that land,
 "and say, "Sword, go through the
 "land;" so that I cut off man and beast
 "from it: 18. *Though* these three men
 "were in it, as I live, saith the LORD
 "God, they shall deliver neither sons
 "nor daughters, but they only shall be
 "delivered themselves. 19. Or if I
 "send a pestilence into that land, and
 "pour out my fury upon it in blood,
 "to cut off from it man and beast:
 "20. *Though* Noah, Daniel, and Job
 "were in it, as I live saith the LORD
 "God, they shall deliver neither son
 "nor daughter; they shall *but* deliver
 "their own souls by their righteousness.
 "21. For thus saith the LORD God,
 "How much more when I send my
 "four sore judgments upon Jerusalem,
 "the sword, and the famine, and the
 "noisome beast, and the pestilence,
 "to cut off from it man and beast?
 "22. Yet behold, therein shall be left
 "a remnant (b) that shall be brought

(x) v. 8. "A sign and a proverb," "to be referred to as an instance of God's vengeance:" like Is. lrv. 15. ante, 672. "Ye shall leave your name for a curse." See the note there.

(y) v. 9. "If, &c." or "if a prophet be induced to speak a word," (i. e. "if he assume to utter as a prophecy what he has no commission to utter,") "I the Lord will frustrate that prophet." 4 Hamm. "351." It is not to be supposed that God would punish a prophet for prophesying what he had himself suggested, and the offence referred to seems to be the daring to speak what God had not authorized. This presumption is made a subject of complaint in the preceding chapter, Ezek. xiii. 2, 3. and 6 to 9.

(z) v. 14. "Daniel," who was at this time living in Babylon.

(a) "Deliver but their own souls," i. e. "save only their own lives:" though God would have spared Sodom and Gomorrah, had there been *ten* righteous in it (Gen. xviii. 52.), and would have pardoned Jerusalem in Josiah's time could *one* righteous man have been found in it, (Jer. v. 1.) he had no longer such a disposition to forbearance.

(b) v. 22. "A remnant;" in all his denunciations God promised that a *remnant* should be left. This was calculated to keep up hope in the minds of the faithful to satisfy them that God had not *wholly* cast off the nation, but that they might still expect out of it the great Deliverer, the

"forth (*c*), *both* sons and daughters :
 "behold, they shall come forth unto
 "you, and ye shall see their way, and
 "their doings : and ye shall be com-
 "forted (*d*) concerning the evil that I
 "have brought upon Jerusalem, *even*
 "concerning all that I have brought
 "upon it. 23. And they (*e*) shall com-
 "fort you when ye see their ways and
 "their doings (*g*) : and ye shall know
 "that I have not done without cause,
 "all that I have done in it, saith the
 "Lord God."

CHAP. XVIII. (*h*)

THE word of the LORD came unto
 me (*i*) again, saying, 2. "What mean
 "ye, that ye use this proverb concerning
 "the land of Israel, saying, The fa-
 "thers (*k*) have eaten sour grapes, and
 "the children's teeth are set on edge ?
 "3. *As* I live, saith the Lord God, ye

Messiah. God afterwards signified distinctly by Jeremiah by what means they should escape : "He that abideth in this city (Jerusalem) shall die by the sword, and by the famine, and by the pestilence : but he that goeth out, and falleth unto the Chaldeans that besiege you, he shall live. Jer. xxi. 9."

(*c*) "Brought forth," viz. "in captivity to Babylon," and accordingly in about five years, in the 11th of Zedekiah's reign, Zedekiah and the rest of the people that were left in Jerusalem, and the fugitives that fell away to the king of Babylon, excepting only some of the poor of the land who were left to be husbandmen and vine-dressers, were carried to Babylon. 2 Kings xxv. 11, 12.—Jer. xxxix. 9, 10.—Jer. lii. 15, 16. and 2 Chron. xxxvi. 17 to 20.

(*d*) "Comforted," i. e. (perhaps) "by being convinced of its justice, from seeing the evil ways of those who were spared, and by considering it a proof of God's kind disposition towards the nation, that they also were not destroyed."

(*e*) v. 23. "They shall comfort you," i. e. (impersonally) "you shall be comforted."

(*g*) "Doings," i. e. "sins, presumptions."

(*h*) An intimation that every man should bear the consequences of his own acts ; that a son should not suffer for his father's sins, nor be protected by a father's right-

"shall not have *occasion* any more to
 "use this proverb in Israel. 4. Behold,
 "all souls are mine, as the soul of the
 "father, so also the soul of the son is
 "mine : the soul that sinneth, it shall
 "die. 5. But if a man be just, and do
 "that which is lawful and right, 6. *And*
 "hath not eaten upon the mountains (*l*),
 "neither hath lifted up his eyes (*m*) to
 "the idols of the house of Israel, nei-
 "ther hath defiled his neighbour's wife,
 "neither hath come near to a men-
 "struous woman, 7. And hath not
 "oppressed any, *but* hath restored (*n*)
 "to the debtor his pledge, hath spoiled
 "none by violence, hath given his
 "bread to the hungry, and hath co-
 "vered the naked with a garment,
 "8. He *that* hath not given forth upon
 "usury (*o*), neither hath taken any in-
 "crease, *that* hath withdrawn his hand
 "from iniquity, hath executed true

eousness ; that a change from sin to righteousness or from righteousness to sin should produce the consequences of that change. A justification of God's ways, and an exhortation to repentance and obedience. The date is about 13 years after the commencement of the Babylonish captivity. B. C. 593.

(*i*) v. 1. "Me," i. e. "Ezekiel," who was then captive in the land of Babylon.

(*k*) v. 2. "The fathers, &c." Implying that the sons were punished not for *their* own sins, but for those of *their fathers*. The same proverb is noticed, Jer. xxxi. 29, 30. "In those days they shall say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge : but every one shall die for his own iniquity : every man that eateth the sour grape," (i. e. that sinneth) "his teeth shall be set on edge," i. e. "shall bear the punishment." The passage in Jeremiah is ascribed to the first year of the Babylonish captivity, twelve years before Ezekiel's.

(*l*) v. 6. "Eaten upon the mountains," i. e. "in honour of any idol."

(*m*) "Lift up his eyes," i. e. "in worship."

(*n*) v. 7. "Restored." According to the injunctions, Exod. xxii. 26. and Deut. xxiv. 10 to 13.

(*o*) v. 8. "Upon usury." Contrary to Exod. xxii. 25. and Levit. xxv. 35 to 37.

" judgment between man and man,
 " 9. Hath walked in my statutes, and
 " hath kept my judgments to deal truly;
 " he *is* just, he shall surely live, saith
 " the Lord God. 10. If he beget a son
 " *that is* a robber, a shedder of blood,
 " and *that* doeth the like to *any* one of
 " these *things*, 11. And that doeth not
 " any of those *duties*, but even hath
 " eaten upon the mountains, and defiled
 " his neighbour's wife, 12. Hath op-
 " pressed the poor and needy, hath
 " spoiled by violence, hath not restored
 " the pledge, and hath lifted up his eyes
 " to the idols, hath committed abo-
 " mination, 13. Hath given forth upon
 " usury, and hath taken increase: shall
 " he then live? he shall not live: he
 " hath done all these abominations, he
 " shall surely die; his blood shall be
 " upon him. 14. Now lo, *if* he beget
 " a son that seeth all his father's sins
 " which he hath done, and considereth
 " and doeth not such like, 15. *That*
 " hath not eaten upon the mountains,
 " neither hath lifted up his eyes to the
 " idols of the house of Israel, hath not
 " defiled his neighbour's wife, 16. Nei-
 " ther hath oppressed any, hath not
 " withholden the pledge, neither hath
 " spoiled by violence, *but* hath given
 " his bread to the hungry, and hath
 " covered the naked with a garment,
 " 17. *That* hath taken off his hand from
 " the poor, *that* hath not received usury
 " nor increase, hath executed my judg-
 " ments, hath walked in my statutes;
 " he shall not die for the iniquity of his
 " father, he shall surely live. 18. *As*
 " *for* his father, because he cruelly op-
 " pressed, spoiled his brother by vio-
 " lence, and did *that* which *is* not good
 " among his people, lo, even he shall
 " die in his iniquity. 19. Yet say ye,
 " Why? doth not the son bear the
 " iniquity of the father? when the son
 " hath done that which is lawful and
 " right, *and* hath kept all my statutes,
 " and hath done them, he shall surely
 " live. 20. The soul that sinneth, it
 " shall die: the son shall not bear the
 " iniquity of the father, neither shall the
 " father bear the iniquity of the son;
 " the righteousness of the righteous

" shall be upon him, and the wickedness
 " of the wicked shall be upon him.
 " 21. But if the wicked will turn from
 " all his sins that he hath committed,
 " and keep all my statutes, and do that
 " which is lawful and right, he shall
 " surely live, he shall not die. 22. All
 " his transgressions that he hath com-
 " mitted, they shall not be mentioned
 " unto him: in his righteousness that
 " he hath done, he shall live. 23. Have
 " I any pleasure at all that the wicked
 " should die? saith the Lord God; *and*
 " not that he should return from his
 " ways and live? 24. But when the
 " righteous turneth away from his right-
 " eousness, and committeth iniquity,
 " *and* doeth according to all the abo-
 " minations that the wicked *man* doeth,
 " shall he live? all his righteousness
 " that he hath done shall not be men-
 " tioned: in his trespass that he hath
 " trespassed, and in his sin that he hath
 " sinned, in them shall he die. 25. Yet
 " ye say, "The way of the Lord is not
 " equal." Hear now, O house of Israel,
 " Is not my way equal? are not your
 " ways unequal? 26. When a righteous
 " *man* turneth away from his righteous-
 " ness, and committeth iniquity, and
 " dieth in them; for his iniquity that he
 " hath done, shall he die. 27. Again;
 " when the wicked *man* turneth away
 " from his wickedness that he hath com-
 " mitted, and doeth that which is lawful
 " and right, he shall save his soul alive.
 " 28. Because he considereth, and turn-
 " eth away from all his transgressions
 " that he hath committed, he shall sure-
 " ly live, he shall not die. 29. Yet,
 " saith the house of Israel, "The way
 " of the Lord is not equal." O house
 " of Israel, are not my ways equal? are
 " not your ways unequal? 30. Therefore
 " I will judge you, O house of Israel,
 " every one according to his ways, saith
 " the Lord God. Repent and turn
 " *yourselves* from all your transgressions,
 " so iniquity shall not be your ruin.
 " 31. Cast away from you all your trans-
 " gressions whereby ye have trans-
 " gressed, and make you a new heart
 " and a new spirit; for why will ye die,
 " O house of Israel? 32. For I have

"no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."

CHAP. XX. (p)

AND it came to pass in the seventh year (q), in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the Lord, and sat before me (r). 2. Then came the word of the Lord unto me, saying, 3. "Son of man, speak unto the elders of Israel, and say unto them, 'Thus saith the Lord God, Are you come to enquire of me? as I live, saith the Lord God, I will not be enquired of by you.' 4. Wilt thou judge (s) them, son of man, wilt thou judge them? cause them to know the abominations of their fathers: 5. And say unto them, 'Thus saith the Lord God, In the day when I chose Israel, and lifted up mine hand (t) unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, 'I am the Lord your God;' 6. In the day that I lifted up (t) mine hand unto them to bring them forth of the land of Egypt, into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: 7. Then said I unto them, 'Cast ye away every

man the abominations of his eyes (u), and defile not yourselves with the idols of Egypt: I am the Lord your God." 8. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations (u) of their eyes, neither did they forsake the idols of Egypt: then I said, "I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt." 9. But I wrought for my name's sake, that it should not be polluted (x) before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. 10. Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. 11. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them (y). 12. Moreover also, I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. 13. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them (y);

(p) God refuses to be enquired of by the Jews, refers to many instances of their idolatries and his forbearance, threatens a strict visitation, and promises their ultimate acceptance.

(q) v. 1. "Seventh year," i. e. "of Zedekiah's reign," about fourteen years from the commencement of the Babylonish captivity. B. C. 592.

(r) "Me," i. e. "Ezekiel," who was then a captive in Babylon.

(s) v. 4. "Judge," or "plead for." Dr. Hamm. on Rom. iii. 4.—or read "judge them, son of man, judge them." The same expression occurs, Ezek. xxii. 2. and xxiii. 36. The verb is in the imperative mood: and it is the same verb as in verses 35. and 36. is rendered "plead with," and in 1 Sam. c. 12. v. 7. "that I may reason with."

(t) v. 5, 6. 15, &c. "Lifted up my hand," i. e. "swore." See Gen. xiv. 22.—Exod. vi. 8.—Deut. xxxii. 40.—Rev. x.

5, 6. It was part of the Jewish form of swearing to lift up the hand to heaven.

(u) v. 7, 8. "The abominations of his eyes," i. e. "images," visible objects of worship.

(x) v. 9. "Polluted," i. e. "lightly spoken of." The argument Moses used with God, Numb. xiv. 15, 16. was this, "If thou shalt kill all this people as one man, then the nations which have heard the fame of thee, will speak, saying, 'Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.' And see Exod. xxxii. 12.—Deut. ix. 28.—and Ezek. xxxvi. 21, 22.

(y) v. 11, 13. "Live in them," i. e. "obtain life thereby." The same expression, and the same language in the original as Levit. xviii. 5. "ye shall therefore keep my statutes and my judgments: which if a man do, he shall live in them: I am the Lord."

"and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. 14. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. 15. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them (z) into the land which I had given them, flowing with milk and honey, which is the glory of all lands: 16. Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols. 17. Nevertheless, mine eye spared them from destroying them, neither did I make an end of them in the wilderness. 18. But I said unto their children in the wilderness, "Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols; 19. I am the LORD your God; walk in my statutes, and keep my judgments and do them: 20. And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God." 21. Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said,

(z) v. 15. "Would not bring them, &c." Agreeably to Ps. xcvi. 11. "unto whom I swore in my wrath, that they should not enter into my rest." See ante, p. 3. note on Ps. xcvi. 8.

(a) v. 23. "Scatter them." See Deut. xxviii. 25. 41. 64, 65.

(b) v. 25. "Gave them," or rather "gave them up to," "left them to," "let them follow."

(c) "Statutes that were not good, &c." i.e. (probably) "the rites and pollutions of the heathen." The meaning probably is, when they despised my statutes, &c. I left them to follow their own imaginations, and they chose for themselves the worship and religious institutions of the heathen, statutes which were not good, and judgments which never could give life. See 3 Shuckf. Connect. 159.

"I would pour out my fury upon them to accomplish my anger against them in the wilderness. 22. Nevertheless, I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. 23. I lifted up mine hand unto them also in the wilderness, that I would scatter them (a) among the heathen, and disperse them through the countries; 24. Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols. 25. Wherefore I gave them (b) also statutes that were not good (c), and judgments whereby they should not live (d); 26. And I polluted them in their own (e) gifts (g), in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the LORD. 27. Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God, "Yet (h) in this your fathers have blasphemed me, in that they have committed a trespass against me. 28. For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and

(d) "Whereby they should not live," "which had no life in them," "which could not confer life," "by which life could not be obtained," in opposition to those mentioned in v. 11. 13. 21.

(e) v. 26. 31. "Gifts," or "offspring."

(g) "Polluted them in their own gifts," i.e. (probably) "left them to make offerings which disgraced and reduced them."

(h) v. 27. "Yet, &c." or "unto this day have your fathers blasphemed me, in the trespasses which they committed against me." The meaning perhaps is this, "the reproach upon me from the idolatry of your fathers still continues, for you still look with reverence and respect to the high places where they worshipped."

“they offered there their sacrifices, and
 “there they presented the provocation
 “of their offering: there also they
 “made their sweet savour, and pour-
 “ed out there their drink offerings.
 “29. Then I said unto them, What (*i*)
 “*is* the high place (*i*) whereunto ye
 “go? and (*k*) the name thereof is called
 “Bamah unto this day. 30. Where-
 “fore say unto the house of Israel,
 “Thus saith the Lord God, “Are ye
 “polluted after the manner of your
 “fathers? and commit (*l*) ye whoredom
 “after their abominations? 31. For
 “when ye offer your gifts (*e*), when ye
 “make your sons to pass through the
 “fire, ye pollute yourselves with all
 “your idols even unto this day: and
 “shall I be enquired of by you, O house
 “of Israel? *As I live*, saith the Lord
 “God, I will not be enquired of by
 “you. 32. And that which cometh
 “into your mind, shall not be at all (*m*),
 “that ye say, “We will be as the
 “heathen, as the families of the coun-
 “tries, to serve wood and stone.”
 “33. *As I live*, saith the Lord God,
 “surely with a mighty hand and with
 “a stretched out arm, and with fury
 “poured out will I rule (*n*) over you.
 “34. And I will bring you out from
 “the people, and will gather you out
 “of the countries wherein ye are scat-
 “tered, with a mighty hand, and with

(*i*) v. 29. “What,” i. e. (probably)
 “of what value, benefit, or authority?”
 “how established or sanctioned?” or
 “whose,” “pointing it out as an abomina-
 “tion, taking pains to explain the sin of
 “it.”

(*k*) “And,” or “and yet,” “notwith-
 “standing my remonstrances, it still exists,
 “and is called “Bamah,” (a name of re-
 “spect,) unto this day.”

(*l*) v. 30. “Commit, &c.” “by idle
 “worship.”

(*m*) v. 32. “Shall not be at all, &c.” i. e.
 “your expectation, of being as the heathen,
 “of being mixed with them and sharing
 “their fate shall be disappointed, for God,
 “who has chosen you to be *his* people,
 “shall search you out from amongst them,
 “and shall visit you with his indignation
 “if you fall into their ways.”

(*n*) v. 33. “Rule,” “continue my do-

“a stretched out arm, and with fury
 “poured out. 35. And I will bring
 “you into the wilderness of the
 “people, and there will I plead with
 “you face to face. 36. Like as I
 “pleaded with your fathers in the wil-
 “derness of the land of Egypt, so will
 “I plead with you, saith the Lord
 “God. 37. And I will cause you to
 “pass under the rod, and I will
 “bring you into the bond of the cove-
 “nant; 38. And I will purge out
 “from among you the rebels (*o*) and
 “them that transgress against me: I
 “will bring them forth out of the
 “country where they sojourn, and they
 “shall not enter into the land of Israel,
 “and ye shall know that I *am* the Lord.
 “39. As for you, O house of Israel,
 “thus saith the Lord God, “Go ye (*p*)
 “serve ye every one his idols, and
 “hereafter (*q*) *also* if ye will not
 “hearken unto me: but pollute ye my
 “holy name no more with your gifts, and
 “with your idols. 40. For in my (*r*)
 “holy mountain, in the mountain of
 “the height of Israel, saith the Lord
 “God, there shall all (*s*) the house of
 “Israel, all of them in the land, serve
 “me: there will I accept them, and
 “there will I require your offerings,
 “and the first fruits of your oblations,
 “with all your holy things. 41. I will
 “accept you with your sweet savour,

“minion,” “I will not suffer you to put
 “yourselves under *any other* ruler.”

(*o*) v. 38. “The rebels,” “those who
 “wish to cast me off, and to be as the
 “heathen, according to verse 32.”

(*p*) v. 39. “Go ye, &c.” (sarcastically,)
 “persist in your abominations, carry them
 “to the utmost: only disavow *me* alto-
 “gether, offer *me* no worship: worship
 “*them* alone.”

(*q*) “Hereafter also,” or “them
 “only.”

(*r*) v. 40. “In my holy mountain,” not as
 in v. 28. “in every high hill,” but in that
 place alone, which, according to Deut. xii.
 5. 11. 18., the Lord hath chosen to put his
 name there.

(*s*) “All the house of Israel,” i. e.
 (probably) “all I shall suffer to remain:
 “all I shall not have cut off.”

"when I bring you out from the people,
 "and gather you out of the countries
 "wherein ye have been scattered; and
 "I will be sanctified (*t*) in you before
 "the heathen. 42. And ye shall know
 "that I *am* the LORD, when I shall
 "bring you into the land of Israel, into
 "the country *for* the which I lifted up
 "mine hand to give it to your fathers.
 "43. And there shall ye remember your
 "ways, and all your doings, wherein ye
 "have been defiled, and ye shall loathe
 "yourselves in your own sight, for all
 "your evils that ye have committed.
 "44. And ye shall know that I *am* the
 "LORD, when I have wrought (*u*) with
 "you for my name's sake, not according
 "to your wicked ways, nor according
 "to your corrupt doings, O ye house
 "of Israel, saith the Lord God."
 "45. Moreover, the word of the LORD
 "came unto me, saying, 46. "Son of
 "man, set thy face toward the south (*x*),
 "and drop *thy word* toward the south,

"and prophesy against the forest of the
 "south field (*x*); 47. And say to the
 "forest of the south, "Hear the word of
 "the LORD, thus saith the Lord God,
 "Behold, I will kindle a fire (*y*) in thee,
 "and it shall devour every green tree
 "in thee, and every dry tree (*z*): the
 "flaming flame shall not be quenched,
 "and all faces from the south (*a*) to
 "the north shall be burnt therein.
 "48. And all flesh shall see that I the
 "LORD have kindled it: it shall not
 "be quenched." 49. Then said I,
 "Ah Lord God, they say of me,
 "'Doth he not speak parables (*b*)?'"

CHAP. XXIV. (*c*)

AGAIN in the ninth year (*d*), in the
 tenth month, in the tenth *day* of the
 month, the word of the LORD came
 unto me, saying, 2. "Son of man,
 "write thee the name of the day, *even*
 "of this same day: the king of Babylon
 "set himself against Jerusalem (*e*) this

(*t*) v. 41. "Sanctified," i. e. "honoured."

(*u*) v. 44. "Wrought, &c." i. e. "in
 "sparing you for forbearance and mercy."
 See v. 9. 14. 22.

(*x*) v. 46. "The south," and "the
 "forest of the south field," i. e. "Judea and
 "the people of Jerusalem," which lay
 "south of Chaldea, where Ezekiel was."

(*y*) v. 47. "A fire, &c." In little more
 than two years Nebuchadnezzar and all
 his host besieged Jerusalem. The siege
 continued about a year and a half, and at
 the end of that time there was such a
 famine in Jerusalem, that all the men of
 war fled from it by night; the king was
 taken, his eyes put out, and his sons slain:
 the house of the Lord, and the king's
 house, and all the houses of Jerusalem,
 and every great man's house was burnt
 with fire; the wall of Jerusalem was broken
 down; the young men were slain with the
 sword in the house of their sanctuary, and
 no compassion was shewn to young man
 or maiden, or to him that stooped for
 age. 2 Kings xxv. 1 to 4. 8. 9.—2 Chron.
 xxxvi. 17. 19.—Jer. xxxix. 1 to 4. 8.—
 Jer. lii. 4 to 6. 12. 13. For other distinct
 predictions of this judgment, see Jer. xxi.
 3 to 14.—Jer. xxiv. 8 to 10.—Jer. xxv. 9.
 Jer. xxix. 16 to 19. and see ante, 688,
 Ezek. xiv. 21. and Ezek. xxi.

(*z*) "Every green tree, and every dry
 "tree," i. e. "young and old, rich and
 "poor, all ranks and ages."

(*a*) "From the south, &c." "the de-
 "struction shall be general: from one
 "end of the land to the other."

(*b*) v. 49. "Parables," i. e. "what they
 "do not understand;" and accordingly in
 the next chapter God proceeds to tell
 more distinctly the judgment he was
 bringing upon Judea and Jerusalem.

(*c*) A prophecy of the destruction of
 Jerusalem in Zedekiah's time. The pro-
 phesy was about eighteen months before
 the destruction. B. C. 590.

(*d*) v. 1. "9th year," i. e. of Zedekiah's
 reign.

(*e*) v. 2. "Against Jerusalem this same
 "day;" the same day is stated as the
 commencement of the siege by Jeremiah,
 who was in Jerusalem at the time, Jer. lii.
 4. and in 2 Kings xxv. 1. "It came to
 "pass in the ninth year of his reign, in
 "the tenth month, in the tenth day of the
 "month, that Nebuchadnezzar, king of
 "Babylon, came, he and all his army,
 "against Jerusalem, and pitched against
 "it," and see Jer. xxxix. 1. Ezekiel was
 then in the land of Babylon, and could not
 know the day therefore but by divine
 communication.

"same day. 3. And utter a parable
 "unto the rebellious house (*g*), and say
 "unto them, Thus saith the Lord
 "God, "Set on a pot (*h*), set *it* on, and
 "also pour water into it. 4. Gather
 "the pieces thereof into it, *even* every
 "good piece, the thigh and the
 "shoulder, fill it with the choice bones.
 "5. Take the choice of the flock, and
 "burn also the bones under it, and
 "make it boil well, and let them seethe
 "the bones of *it* therein. 6. Wherefore
 "thus saith the Lord God, "Woe to
 "the bloody city (*i*), to the pot whose
 "scum (*k*) *is* therein, and whose
 "scum *is* not gone out of it; bring it
 "out piece by piece (*l*), let no lot fall
 "upon it (*m*). 7. For her blood (*n*) *is*
 "in the midst of her, she set it upon
 "the top of a rock (*o*), she poured it
 "not (*p*) upon the ground to cover it
 "with dust: 8. That it might cause
 "fury to come up to take vengeance:
 "I have set (*q*) her blood upon the top
 "of a rock, that it should not be
 "covered. 9. Therefore thus saith the
 "Lord God, "Woe to the bloody

"city, I will even make the pile for
 "fire (*r*) great. 10. Heap on wood,
 "kindle the fire, consume the flesh,
 "and spice it well, and let the bones be
 "burned. 11. Then set it (*s*) empty upon
 "the coals thereof, that the brass of it
 "may be hot and may burn, and *that* the
 "filthiness of it may be molten in it,
 "*that* the scum of it may be consumed.
 "12. She hath wearied *herself* with
 "lies (*t*), and her great scum went not
 "forth (*u*) out of her: her scum *shall*
 "*be* in the fire (*v*). 13. In thy filth-
 "iness (*x*) *is* lewdness (*y*): because I
 "have purged (*z*) thee and thou wast
 "not purged, thou shalt not be purged
 "from thy filthiness any more, till I
 "have caused my fury to rest (*a*) upon
 "thee. 14. I the LORD have spoken
 "*it*: it shall come to pass, and I will
 "do it: I will not go back, neither
 "will I spare, neither will I repent;
 "according (*b*) to thy ways, and ac-
 "cording to thy doings, shall they
 "judge thee (*c*), saith the Lord God."
 "15. Also the word of the LORD came
 unto me, saying, 16. "Son of man,

(*g*) v. 3. "The rebellious house," i. e. "the Jews."

(*h*) "A pot," the pot typified Jerusalem, the pieces and bones the inhabitants thereof, the good pieces and the choice of the flock the chief men and rulers.

(*i*) v. 6. "The bloody city," i. e. "Jerusalem."

(*k*) "Whose scum is therein," i. e. "which is full of impurity."

(*l*) "Piece by piece," so as to include every one.

(*m*) "Let no lot fall upon it," that *none* may escape: It was usual to cast lots, when there were many captives, to decide which of them should be spared; this therefore was an intimation of more than common vengeance. In the instance here prophetically referred to, "the king of Babylon slew *all* the nobles of Judah." Jer. xxxix. 6."

(*n*) v. 7. "Her blood," i. e. "her sins."

(*o*) "She set it up upon a rock," i. e. "daringly and presumptuously;" "she took no pains to conceal her sins or "cruelties."

(*p*) "Poured it not, &c." alluding to the Levitical injunction as to beasts and fowls that might be eaten; they were to

pour out the blood thereof, and cover it with dust. Levit. vii. 13.

(*q*) v. 8. "I have set, &c." so that her sins shall not be unnoticed or unpunished.

(*r*) v. 9. "For fire," "to consume the "city."

(*s*) v. 11. "It," i. e. "the pot" mentioned in v. 3.—Jerusalem.

(*t*) v. 12. "Lies," i. e. "idols."

(*u*) "Went not forth," i. e. "ceased "not; she did not refrain from the great-
 "est sins."

(*v*) "Her scum shall be in the fire," i. e. "her iniquities shall be visited with
 "destruction."

(*x*) v. 13. "Filthiness," i. e. (perhaps) "idol worship."

(*y*) "Lewdness," i. e. (perhaps) "other
 "wickedness."

(*z*) "Purged," i. e. "endeavoured to
 "purge."

(*a*) "Rest, &c." "not only to *fall* upon
 "thee, but to *continue*."

(*b*) v. 14. "According to, &c." no longer sparing thee, as in former times, *for my name's sake*. See Ezek. xx. 9. 14. 22. 44. ante, 691, 692. 694.

(*c*) "Shall they judge thee," i. e. "shalt
 "thou be judged," "will I judge, Sept."

"Behold, I take away from thee the desire of thine eyes (*d*) with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears run down. 17. Forbear to cry, make no mourning for the dead, bind (*c*) the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not *thy* lips (*g*), and eat not the bread of men (*h*)." 18. So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded. 19. And the people said unto me, "Wilt thou not tell us what these *things are* to us, that thou doest *so*?" 20. Then I answered them, "The word of the LORD came unto me, saying, 21. 'Speak unto the house of Israel, Thus saith the Lord God; "Behold, I will profane my sanctuary (*i*), the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left (*k*) shall fall by the sword. 22. And ye shall do as I

"have done: ye shall not cover *your* lips, nor eat the bread of men. 23. And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another. 24. Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I *am* the Lord God. 25. Also, thou son of man, *shall it not be* in the day when I take from them their (*l*) strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters, 26. *That he* that escapeth (*m*) in that day shall come unto thee to cause *thee* to hear *it* with *thine* ears? 27. In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I *am* the Lord."

DANIEL.

CHAP. III.

NEBUCHADNEZZAR the king (*n*) made an image of gold, whose height was three-

score cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

(*d*) v. 16. "The desire of thine eyes," i. e. "thy wife." See verse 18.

(*e*) v. 17. "Bind, &c." "adopt none of the signs of mourning;" an intimation that the *public distress* would be such as to make them disregard all *private* causes of sorrow. Shaving the head was one of the mourning signs; going bare-foot another; covering the face a third; partaking of mourning feasts prepared by relations or friends a fourth.

(*g*) "Lips," i. e. "thy face."

(*h*) "The bread of men," i. e. "your friends' mourning feasts. Park. Hebr. Dict. 33."

(*i*) v. 21. "My sanctuary," i. e. "the temple at Jerusalem;" and in less than two years the Babylonians spoiled it of its brass, and all its gold and silver utensils, and burnt the temple with fire. 2 Kings xxv. 9. & 13 to 17. and Jer. liii. 13. and 17 to 23.

(*k*) "Left," i. e. (probably) "at Jerusalem:" the persons he was addressing were in Chaldea.

(*l*) v. 25. "Their strength," i. e. according to verse 21. "the temple."

(*m*) v. 26. "He that escapeth, &c." Ezekiel afterwards gives an account of his receiving the intelligence, and having his speech restored, Ezek. xxxiii. 21, 22. "It came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that escaped out of Jerusalem came unto me saying, 'The city is smitten.' Now the hand of the Lord was upon me in the evening, afore he that was escaped came: and when he came to me in the morning, my mouth was opened, and I was no longer dumb."

(*n*) v. 1. "The king," i. e. "of Babylon."

2. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image, which Nebuchadnezzar the king had set up. 3. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces were gathered together (*o*) unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. 4. Then an herald cried aloud, "To you it is commanded, O people, nations and languages, 5. *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. 6. And whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace." 7. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image, that Nebuchadnezzar the king had set up. 8. Wherefore at that time certain Chaldeans came near and accused the Jews. 9. They spake and said to the king Nebuchadnezzar, "O king, live for ever. 10. Thou, O king, hast made a decree, that every man that shall hear the sound

"of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music shall fall down and worship the golden image: 11. And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace. 12. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego (*p*); these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up." 13. Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego; then they brought these men before the king. 14. Nebuchadnezzar spake and said unto them, "*Is it true*, O Shadrach, Meshach, and Abed-nego? do ye not serve my gods, nor worship the golden image which I have set up? 15. Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the image which I have made, *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?" 16. Shadrach, Meshach, and Abed-nego answered and said to the king, "O Nebuchadnezzar, we *are* not (*q*) careful to answer thee in this matter. 17. If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thy hand, O king.

(*o*) v. 3. "Gathered together," so that persons from all quarters would witness the miracle, and would afterwards circulate an account of it in the countries whence they came.

(*p*) v. 12. "Shadrach, Meshach, and Abed-nego." They were brought with Daniel to Babylon the first year of the Babylonish captivity, about 606 years before Christ. Nebuchadnezzar spake to the master of the eunuchs, "that he should bring certain of the children of Israel, and of the king's seed, and of the

"princes, children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning, and the tongue of the Chaldeans;" and amongst these were Daniel, Shadrach, Meshach, and Abed-nego. See Dan. i. 3 to 7.

(*q*) v. 16. "Not careful, &c." i. e. (perhaps) "it required no time to deliberate, it admits of no doubt."

"18. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." 19. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake and commanded that they should heat the furnace one seven times more than it was wont to be heated. 20. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast them into the burning fiery furnace. 21. Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace. 22. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. 23. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. 24. Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake and said unto his counsellors, "Did not we cast three men bound into the midst of the fire?" They answered and said unto the king, "True, O king." 25. He answered and said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son(r) of God." 26. Then Nebuchad-

nezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, "Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*." Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. 27. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. 28. *Then* Nebuchadnezzar spake, and said, "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusteth in him, and have changed the king's word, and yielded their bodies that they might not serve nor worship any god, except their own God." 29. Therefore I make a decree (s), "That every people, nation, and language, which speak any thing *amiss* against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort. 30. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon."

CHAP. VI. (t)

It pleased Darius (u) to set over the (x) kingdom an hundred and twenty (y) princes, which should be over the

(r) v. 25. "The son, &c." or rather "a son," i. e. "an angel." The definite article is not in Heb. or Sept. Daniel says in verse 28. "God had sent his *angel*;" and angels are called "sons of God, Job. i. 6. — xxxviii. 7."

(s) v. 29. "A decree, &c." So that this miraculous display of power had *one effect* beyond the preservation of the three lives, in protecting the Jews from insult on account of their religious persuasions and worship: but this was by no means *the whole*; it would naturally procure them greater consideration from the government, and more respect from the people; it would satisfy themselves that even in

their captivity God had an eye over their ways; it would tend to keep them stedfast in his worship, and would confirm their expectation of ultimate deliverance, and future prosperity. So much beyond the immediate occasion does an interference of Omnipotence extend!!

(t) The occurrence stated in this chapter happened after Cyrus had taken Babylon, about 537 years before Christ, when the seventy years fixed for the duration of the Babylonish captivity were drawing to a close. Daniel, therefore, who had been carried to Babylon at the commencement of the captivity (See ante, 697., note (p), must have been far advanced in years.

whole kingdom. 2. And over these three presidents, (of whom Daniel *was* first), that the princes might give accounts unto them, and the king should have no damage. 3. Then this Daniel *was* preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm. 4. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom, but they could find none occasion nor fault: forasmuch as he *was* faithful, neither *was* there any error or fault found in him. 5. Then said these men, "We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God." 6. Then these presidents and princes assembled together to the king, and said thus unto him, "King Darius, live for ever. 7. All the presidents of the kingdom, the governors, and the princes, the counsellors and the captains have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. 8. Now, O king, establish the decree, and sign the writing; that it be not changed, according to the law of the Medes and Persians, which altereth not." 9. Wherefore king Darius signed the writing and the decree. 10. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open

in his chamber toward (z) Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. 11. Then these men assembled and found Daniel praying and making supplication before his God. 12. Then they came near, and spake before the king concerning the king's decree; "Hast thou not signed a decree, that every man that shall ask a petition of any god or man, within thirty days, save of thee, O king, shall be cast into the den of lions?" The king answered and said, "The thing is true, according to the law of the Medes and Persians, which altereth not." 13. Then answered they and said before the king, "That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day." 14. Then the king when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. 15. Then these men assembled unto the king, and said unto the king, "Know, O king, that the law of the Medes and Persians is, that no decree nor statute which the king establisheth, may be changed." 16. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, "Thy God, whom thou servest continually, he will deliver thee." 17. And a stone

(u) v. 1. "Darius," also called "Cyrus," the uncle and father-in-law of Cyrus.

(x) "The kingdom," i. e. "of Darius."

(y) "An hundred and twenty;" according to the number of the provinces, a prince over each province. In about sixteen years afterwards, in the time of Ahasuerus (i. e. Artaxerxes Longimanus, 1 Pridaux, 253.), the empire contained 127 provinces. See Esther i. 1. — Esther viii. 9. — 1 Esdras iii. 2.

(z) v. 10. "Toward Jerusalem." Agreeably to Solomon's prayer at the dedication

of the temple, 1 Kings viii. 46. 48. "If thy people sin against thee, and thou deliver them to the enemy, so that they carry them away captives, and they return unto thee with all their heart and with all their soul, and pray unto thee toward their land which thou gavest unto their fathers, then hear thou their prayer, &c." See also verse 30. 35. 38. 42. 44. of the same chapter, where forgiveness is intreated upon prayer toward the temple, or toward Jerusalem. See also Ps. v. 7. — Jon. ii. 4.

was brought, and laid upon the mouth of the den, and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel. 18. Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him, and his sleep went from him. 19. Then the king arose very early in the morning, and went in haste unto the den of lions. 20. And when he came to the den, he cried with a lamentable voice unto Daniel, *and the king spake and said to Daniel*, "O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions?" 21. Then said Daniel unto the king, "O king, live for ever. 22. My God hath sent his angel, and hath shut the lions' mouths that they have not hurt me: forasmuch as before him innocency was found in me: and also before thee, O king, have I done no hurt." 23. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den: so

Daniel was taken up out of the den, and no manner of hurt (a) was found upon him, because he believed in his God. 24. And the king commanded (b), and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces, or ever they came at the bottom of the den. 25. Then king Darius wrote unto all people, nations and languages that dwell in all the earth, "Peace be multiplied unto you. 26. I make a decree, that in every dominion of my kingdom, men tremble and fear before the God of Daniel: for he *is* the living God, and stedfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end. 27. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." 28. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

JOEL.

CHAP. II. (c)

"**B**low ye the trumpet in Zion, and

"sound an alarm in my holy mountain:
"let all the inhabitants of the land

(a) v. 23. "No manner of hurt, &c." This miraculous deliverance had most important consequences. Is there indeed any of God's interpositions which has not? It naturally increased Daniel's influence, and would induce Cyrus to listen the more readily to any application he might make; we find accordingly that in the first year of his reign, Cyrus issued a written proclamation, in which he took notice that "the Lord God of heaven had given him all the kingdoms of the earth, and had charged him to build him a house at Jerusalem;" and he therefore gave the Jews leave to go up to Jerusalem, and ordered the men of the place where each Jew sojourned to "help him with silver, and with gold, and with a free-will offering for the house of God in

"Jerusalem. Ezra i. 1 to 4." The passages Isaiah xlv. 28. ante, 653. and Isaiah xlv. 1. 13. are supposed to be referred to in this proclamation; and who so likely as Daniel to have shewn them to Cyrus, and to have induced him to act upon them?

(b) v. 24. "Commanded, &c." Josephus says, that these nobles pretended, that Daniel's safety was not owing to God's interposition, but because the lions' bellies were full, and this their unbelief so exasperated Darius, that he first ordered the lions to be supplied with as much meat as they could eat, and then ordered the nobles, &c. to be cast in. Jos. Antiq. B. 10. c. 12.

(c) The time when Joel lived is uncertain: probably at the same time with Isaiah, Hosea, Amos, Micah, and Zephaniah;

"tremble: for the day of the LORD
 "cometh, for *it is* nigh at hand; 2. A
 "day of darkness and of gloominess, a
 "day of clouds and of thick darkness,
 "as the morning spread upon the
 "mountains: a great people and a
 "strong, there hath not been ever the
 "like, neither shall be any more after
 "it, *even* to the years of many gener-
 "ations. 3. A fire devoureth before
 "them, and behind them a flame
 "burneth: the land *is* as the garden
 "of Eden (*d*) before them, and behind
 "them a desolate wilderness, yea, and
 "nothing shall escape them. 4. The
 "appearance of them *is* as the appear-
 "ance of horses (*e*); and as horse-
 "men, so shall they run. 5. Like the
 "noise (*e*) of chariots on the tops of
 "mountains shall they leap, like the
 "noise of a flame of fire that devoureth
 "the stubble, as a strong people set
 "in battle array. 6. Before their face
 "the people shall be much pained (*g*):
 "all faces shall gather blackness (*g*).
 "7. They shall run like mighty men;
 "they shall climb the wall like men
 "of war; and they shall march every
 "one on his ways, and they shall not
 "break their ranks. 8. Neither shall
 "one thrust another, they shall walk

"every one in his path: and *when* they
 "fall upon the sword, they shall not
 "be wounded (*h*). 9. They shall run
 "to and fro in the city: they shall run
 "upon the wall, they shall climb up
 "upon the houses: they shall enter in
 "at the windows like a thief. 10. The
 "earth shall quake before them, the
 "heavens shall tremble, the sun and
 "the moon (*i*) shall be dark (*k*), and
 "the stars (*i*) shall withdraw their
 "shining (*k*); 11. And the LORD shall
 "utter his voice before his army: for
 "his camp *is* very great: for *he is*
 "strong that executeth his word (*l*):
 "for the day of the LORD *is* great and
 "very terrible, and who can abide it?
 "12. Therefore also now, saith the
 "LORD, "Turn ye *even* to me with
 "all your heart, and with fasting, and
 "with weeping, and with mourning.
 "13. And rend your heart, and not
 "your garments, and turn unto the
 "LORD your God; for he *is* gracious
 "and merciful, slow to anger, and of
 "great kindness, and repenteth him of
 "the evil. 14. Who knoweth *if* he
 "will return and repent, and leave a
 "blessing behind him, *even* a meat-
 "offering (*m*) and a drink-offering unto
 "the LORD your God? 15. Blow the

and if so, long before Jeremiah, Ezekiel, Daniel, Haggai, Zechariah, or Malachi. His prophecies are confined to the kingdom of Judah. — A dreadful desolation threatened, (some suppose by locusts and other insects,) a strong exhortation to repentance humiliation and prayer, a promise of future favour and of an effusion of God's Holy Spirit, (probably in the time of the Messiah,) an intimation of a further visitation, (probably the destruction of Jerusalem by the Romans,) in which God's people, they who call upon his name, should escape.

(*d*) v. 3. "As the garden of Eden," i. e. "in a state of plenty and abundance:" what they find *flourishing*, they leave *desolate*.

(*e*) v. 4. "Of horses," and v. 5. "the noise, &c." The description of the locusts denounced in Rev. ix. agrees in some particulars with this account, "The shapes of the locusts were like unto horses pre-
 "pared unto battle: and they had breast-

"plates as it were breastplates of iron,
 "and the sound of their wings was as the
 "sound of chariots of many horses running
 "to battle. Rev. ix. 7. 9."

(*g*) v. 6. "Pained," i. e. "with dread,"
 "gather blackness," i. e. "be downcast
 "and melancholy."

(*h*) v. 8. "Not be wounded," a strong
 expression, to imply they would be *irre-
 sistible*: that all means of opposing them
 would fail.

(*i*) v. 10. "The sun and the moon,
 "and the stars," i. e. "the chiefs and
 "rulers."

(*k*) "Be dark," and "withdraw their
 "shining," i. e. "be disheartened," and
 "unable to give relief."

(*l*) v. 11. "His word," i. e. "his judg-
 "ment." God's minister and instrument
 who can withstand?

(*m*) v. 14. "Even a meat-offering, &c."
 "at least enough for the purposes of
 "worship:" which would not be the case
 if they were reduced to the state men-

"trumpet in Zion, sanctify a fast, call
 "a solemn assembly; 16. Gather the
 "people: sanctify the congregation:
 "assemble the elders: gather the chil-
 "dren (*n*), and those that suck the
 "breast: let the bridegroom (*o*) go
 "forth of his chamber, and the bride
 "out of her closet. 17. Let the priests,
 "the ministers of the LORD, weep be-
 "tween the porch and the altar (*p*),
 "and let them say, "Spare thy people,
 "O LORD, and give not thine heritage
 "to reproach, that the heathen should
 "rule over (*q*) them: wherefore should
 "they say among the people, "Where
 "is their God?" 18. Then will the
 "LORD be jealous for his land, and
 "pity his people. 19. Yea, the LORD
 "will answer and say unto his people,
 "Behold I will send you corn, and
 "wine, and oil, and ye shall be satisfied
 "therewith: and I will no more
 "make you a reproach among the
 "heathen: 20. But I will remove far
 "off from you the northern army, and
 "will drive him into a land barren
 "and desolate, with his face toward
 "the east sea (*r*), and his hinder part
 "toward the utmost sea (*r*), and his
 "stink shall come up, and his ill savour
 "shall come up, because he hath done
 "great things. 21. Fear not, O land,
 "be glad and rejoice: for the LORD

"will do great things. 22. Be not
 "afraid, ye beasts (*s*) of the field: for
 "the pastures of the wilderness do
 "spring (*t*), for the tree beareth (*t*)
 "her fruit, the fig tree and the vine
 "do yield (*t*) their strength. 23. Be
 "glad then, ye children of Zion, and
 "rejoice in the LORD your God: for
 "he hath given you the former rain
 "moderately; and he will cause to
 "come down for you the rain, the
 "former rain and the latter rain in the
 "first month. 24. And the floors shall
 "be full of wheat, and the fats shall
 "overflow with wine and oil. 25. And
 "I will restore to you the years that
 "the locust hath eaten, the canker-
 "worm, and the caterpillar, and the
 "palmer-worm, my great army which
 "I sent among you. 26. And ye shall
 "eat in plenty, and be satisfied, and
 "praise the name of the LORD your
 "God, that hath dealt wondrously
 "with you: and my people shall never
 "be ashamed. 27. And ye shall know
 "that I am in the midst of Israel, and
 "that I am the LORD your God, and
 "none else: and my people (*u*) shall
 "never be ashamed (*x*). 28. And it
 "shall come to pass afterward (*y*) that
 "I will pour out my Spirit upon all
 "flesh, and your sons (*z*) and your
 "daughters (*z*) shall prophesy, your

tioned in verse 3. of "a desolate wilder-
 "ness." In describing a desolation, (Joel
 i. 9.) part of the account was, "The meat-
 "offering and drink-offering is cut off from
 "the house of the Lord."

(*n*) v. 16. "The children, &c." "Per-
 "sons of all ages."

(*o*) "The bridegroom, &c." "Let no
 "one make excuse; let the assembly be
 "universal."

(*p*) v. 17. "Between the porch and the
 "altar," where the priest usually attended,
 "and where they could best be heard by
 "the people."

(*q*) "Rule over," or "insult."

(*r*) v. 20. "The east sea," i. e. "the
 "sea of Sodom," "the utmost sea," i. e.
 "the Mediterranean."

(*s*) v. 22. "Ye beasts, &c." An inti-
 "mation of plenty, not famine: looking
 "forward (probably) to spiritual blessings."

(*t*) v. 22. "Do spring," "beareth," and
 "do yield," the present for the future.

(*u*) v. 27. "My people," i. e. "they
 "who trust in me."

(*x*) "Be ashamed," i. e. "have cause
 "to be ashamed."

(*y*) v. 28. "Afterward," or "in the
 "last days." St. Paul so quotes it, when
 "he applies this passage to the first effusion
 "of the Holy Ghost, (Acts ii. 16 to 21.)
 "This is that which was spoken by the
 "prophet Joel, "and it shall come to pass
 "in the last days, saith God, I will pour
 "out of my Spirit upon all flesh, &c."
 "The last days" mean "the times of the
 "Messiah," or "the last days of the Jew-
 "ish state, 2 Lightf. 1024."

(*z*) v. 28, 29. "Sons;" "daughters,
 "old men, young men, servants, hand-
 "maids," i. e. "without regard to age,
 "sex, or station."

“ old men (z) shall dream dreams,
 “ your young men (z) shall see visions :
 “ 29. And also upon the servants (z)
 “ and upon the handmaids (z) in those
 “ days will I pour out my Spirit.
 “ 30. And I will shew wonders in the
 “ heavens and in the earth, blood, and
 “ fire, and pillars of smoke. 31. The
 “ sun shall be turned into darkness,
 “ and the moon into blood (a), before

“ the great and the terrible day (b) of
 “ the LORD come: 32. And it shall
 “ come to pass, *that* whosoever shall
 “ call on the name of the LORD (c)
 “ shall be delivered: for in mount
 “ Zion and in Jerusalem (d) shall be
 “ deliverance, as the LORD hath said,
 “ and in the remnant whom the LORD
 “ shall call (e).”

MICAH.

CHAP. VI. (g)

HEAR ye now what the LORD saith,
 “ Arise, contend thou before the moun-
 “ tains (h), and let the hills (h) hear thy
 “ voice. 2. Hear ye, O mountains, the
 “ LORD’s controversy, and ye strong
 “ foundations of the earth: for the
 “ LORD hath a controversy with his
 “ people, and he will plead with Israel.
 “ 3. O my people, what have I done
 “ unto thee, and wherein have I wearied
 “ thee? testify against me. 4. For I

(a) v. 31. “ The sun shall be turned
 “ into darkness, and the moon into blood.”
 Figurative expressions, to intimate the
 calamities and dismay which should fall
 upon *the great*.

(b) “ The great and the terrible day,
 “ &c.” i. e. (probably) “ the time of the
 “ destruction of Jerusalem.” Our Saviour
 says, with reference to the destruction of
 Jerusalem, “ These be the days of ven-
 “ geance, *that all things which are written*
 “ *may be fulfilled.* Luke xxi. 22.”

(c) v. 32. “ Shall call on the name of
 “ the Lord,” i. e. “ profess the true re-
 “ ligion, and put their trust in God.” It
 is supposed that at the destruction of
 Jerusalem, not a single Christian was in-
 cluded: Our Saviour gave them this
 advice; “ when ye shall see Jerusalem
 “ compassed with armies, then know that
 “ the desolation thereof is nigh: then let
 “ them which are in Judea flee to the
 “ mountains, and let them which are in the
 “ midst depart out. Luke xxi. 20, 21.”
 An opportunity occurred after the first
 commencement of the siege, and at that
 time every Christian is supposed to have
 escaped. See ante, 76. note on Matt.
 xxiv. 31.

(d) “ In mount Zion, and in Jerusalem,”

“ brought thee up out of the land of
 “ Egypt, and redeemed thee out of the
 “ house of servants, and I sent before
 “ thee Moses, Aaron, and Miriam.
 “ 5. O my people, remember now what
 “ Balak king of Moab consulted (i),
 “ and what Balaam the son of Beor
 “ answered him from Shittim unto Gil-
 “ gal, that ye may know the righteous-
 “ ness of the LORD. 6. “ Wherewith
 “ shall I come before the LORD, *and*
 “ bow myself before the high God?

i. e. (perhaps) figuratively, “ for the true
 “ worshippers of God.”

(e) “ The remnant whom the Lord shall
 “ call,” i. e. “ those who shall listen to his
 “ voice, and profess his religion.”

(g) Micah prophesied in the days of
 Jotham, Ahaz, and Hezekiah, (Mic. i. 1.
 and see Jer. xxvi. 18.) and was therefore
 living in the times of Isaiah, Hosea, Amos,
 and Zephaniah, long before Jeremiah,
 Ezekiel, Daniel, Haggai, Zechariah or
 Malachi.—An expostulation from God
 with his people, and a denunciation against
 them for their sins.

(h) v. 1. “ The mountains,” and “ the
 “ hills, &c.” i. e. “ even the most *senseless*
 “ things will be convinced of the iniquity
 “ of your ways.”

(i) v. 5. “ What Balak consulted, &c.”
 The best interpretation of this and the
 next three verses seems to be this: verses
 6 and 7 contain a question from Balak to
 Balaam; and verse 8. Balaam’s answer;
 and by “ the righteousness of the Lord”
 in verse 5. is meant “ the righteousness he
 “ requires,” viz. “ to do justly, &c.”
 Bishop Butler and Dr. Hales adopt this
 construction. Butler’s Serm. 121.—
 2 Hales, 129.

"shall I come before him with burnt-offerings, with calves of a year old? 7. Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? 8. He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly (*k*), and to love mercy, and to walk humbly with thy God? 9. The LORD's voice crieth (*l*) unto the city, and the man of wisdom shall see thy name (*m*): hear ye the rod (*n*), and who hath appointed it. 10. Are there yet (*o*) the treasures of wickedness in the house of the wicked, and the scant measure that is abominable. 11. Shall I count them pure with wicked balances, and with the bag of deceitful weights? 12. For the rich men thereof (*p*) are full of violence, and

"the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. 13. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins. 14. Thou shalt eat (*q*), but not be satisfied, and thy casting down (*r*) shall be in the midst of thee, and thou shalt take hold (*s*), but shalt not deliver: and that which thou deliverest will I give up to the sword: 15. Thou shalt sow (*t*) but thou shalt not reap: thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine (*u*), but shalt not drink wine. 16. For the statutes of Omri (*x*) are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people (*y*)."

HABAKKUK.

CHAP. II. (*z*)

I WILL stand (*a*) upon my watch, and set me upon the tower, and will watch

(*k*) v. 8. "Justly," or "justice," 2 Hales, 220. A fine summary of man's duties!!

(*l*) v. 9. "Crieth," i. e. "takes extraordinary pains to make known what he requires; proclaims it aloud, so that every one must hear it."

(*m*) "See thy name," i. e. (perhaps) "perceive thy name stamped upon the command; be satisfied of its authenticity."

(*n*) "The rod," i. e. "the punishment for disobedience."

(*o*) v. 10. "Yet," "after this warning; after God hath cried to the city!"

(*p*) v. 12. "Thereof," i. e. "of the city, of Jerusalem."

(*q*) v. 14. "Eat, &c." i. e. either "thy food shall not give thee nourishment," or "thou shalt not have enough to nourish thee."

(*r*) v. 14. "Thy casting down, &c." i. e. (perhaps) "thou shalt be visited with inward sickness."

(*s*) "Thou shalt take hold, &c." i. e. (perhaps) "what you most value, what you

to see what he (*b*) will say unto me, and what I shall answer when I am reproved. 2. And the LORD answered me, and said,

"most would wish to save, shall either be wrested from you, or given to the sword."

(*t*) v. 15. "Sow, &c." "Shalt have the toil, not the produce." Like the denunciation, Deut. xxviii. 38 to 40.

(*u*) "Sweet wine," or "thou shalt have vineyards."

(*x*) v. 16. "Omri," one of the wicked kings of Israel, Ahab's father; "he wrought evil in the sight of the Lord, worse than all that were before him. 1 Kings xvi. 25."

(*y*) "My people," or "the heathen Sept."

(*z*) The exact time when Habakkuk lived is not known: probably before the commencement of the Babylonish captivity: for he says, Hab. i. 6. "Lo, I raise up the Chaldeans, that bitter and hasty nation;" and enters into a more minute description of their strength and martial qualities than would have been likely had they before been known in Judea.—A prophecy of the great deliverance by the Mes-

"Write (*c*) the vision, and make (*c*) it plain upon tables, that he may run (*d*) that readeth it. 3. For the vision (*e*) is yet (*g*) for an appointed time, but at the end it (*h*) shall speak, and not lie (*i*): though it (*h*) tarry, wait for it (*h*); because it (*h*) will surely come, it (*h*) will not tarry. 4. Behold, his soul *which* is lifted up (*k*) is not upright in him: but the just shall live by his faith (*l*). 5. Yea also (*m*), because (*n*) he (*o*) transgresseth by wine, *he is* a proud man, neither keepeth at home (*p*), who enlargeth his desire as hell, and *is* as death, and cannot be

siah in God's appointed time but not before, of earlier deliverance to the Jews from the Babylonian power, and of the judgments to fall upon that nation.

(*a*) v. 1. "I will stand, &c." He had been expostulating with God in chapter i. for suffering the oppressions and successes of the wicked, (perhaps referring to the success of the Babylonians, and their oppressions upon the Jews;) and he here betakes himself to his station, (like a watchman of those times,) to hear what God will answer.

(*b*) "He," i. e. "God."

(*c*) v. 2. "Write," or "engrave," and "make it plain," or "cut it deeply." Intimations that it was of great importance, and that persons not then born were concerned in knowing it.

(*d*) "May run, &c." or "that he who runs may read it." So that it was to be short as well as clear, that it might be seen and understood at a single glance.

(*e*) v. 3. "The vision," i. e. (probably) "the great subject of prophecy, the deliverance by the Messiah."

(*g*) "Yet, &c." i. e. (probably) "there is an interval, a fixed and settled time which must elapse before this great event."

(*h*) "It," or "he," "him;" so in all the ancient versions, (Bp. Chandler's Defence of Christianity, 163. and so cited Hebr. x. 37.) The ancient rabbins considered this a prophecy of the Messiah, and the Talmudists do the same. Chandl. 166, 7. Bp. Chandler thus renders the passage: "And at the end he shall break forth," (i. e. as the sun,) "and not deceive: though he tarry, expect him, because he that cometh will come, he will not go beyond [God's appointed time.] Behold, if any man draw back, the soul of him (God)

"satisfied, but gathereth (*q*) unto him all nations, and heapeth unto him all people: 6. Shall not all these take up a parable against him, and a taunting proverb against him, and say, 'Woe to him that increaseth (*r*) *that which is* not his: how long (*s*)? and to him that ladeth himself with thick clay (*t*). 7. Shall they not rise up suddenly (*u*) that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? 8. Because (*x*) thou hast spoiled many nations; all the remnant of the people shall spoil thee: because of men's blood,

"shall have no pleasure in, but the just shall live by faith. Chandl. Def. 162." The citation Hebr. x. 37, 38. as far as it goes, agrees nearly with Bp. Chandler.

"For yet a little time, and he that shall come, will come, and will not tarry: now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him."

(*i*) "Speak, and not lie," or "appear, and not deceive."

(*k*) v. 4. "Lifted up," i. e. with pride, or "drawn aside," doubting God's promises.

(*l*) "Shall live by his faith," i. e. (probably) "his confidence in God shall secure him life."

(*m*) v. 5. "Also," i. e. (probably) "in addition to this prophecy as to Christ, I will state what shall happen to the Babylonians."

(*n*) "Because, &c." reasons fully justifying the judgment upon them.

(*o*) "He," i. e. "the Babylonish nation," spoken of as one man.

(*p*) "Neither keepeth at home," i. e. "does not confine himself within his own limits."

(*q*) "Gathereth, &c." extending his dominions far and wide.

(*r*) v. 6. "Increaseth," i. e. "taketh to himself," "increasing his own possessions by taking those of others."

(*s*) "How long," i. e. "shall this be permitted?"

(*t*) "Thick clay," i. e. "wealth."

(*u*) v. 7. "Suddenly." It was probably in less than a century after this prediction that Babylon was taken by Cyrus, and the Babylonian monarchy suppressed.

(*x*) v. 8. "Because, &c." as a return for your outrages and cruelties.

"and *for* the violence of (z) the land,
 "of (z) the city, and of (z) all that dwell
 "therein. 9. Woe to him (a) that co-
 "veteth an evil covetousness to his
 "house, that he may set his nest on
 "high, that he may be delivered from
 "the power of evil. 10. Thou (b)
 "hast consulted shame (c) to thy house
 "by cutting off many people, and hast
 "sinned *against* thy soul (d). 11. For
 "the stone (e) shall cry out of the wall,
 "and the beam (e) out of the timber
 "shall answer it. 12. Woe to him (a)
 "that buildeth a town with blood, and
 "stablisheth a city by iniquity. 13. Be-
 "hold, *is it* not of the LORD of Hosts,
 "that the people shall labour in the
 "very fire (g), and the people shall
 "weary themselves for very vanity (g)?
 "14. For the earth shall be filled with
 "the knowledge of the glory of the
 "LORD, as the waters cover the sea.
 "15. Woe unto him (a) that giveth his

(z) v. 8. 17. "Of," or "to."

(a) v. 9. 12. 15. 19. "To him," referring to the people of Babylon.

(b) v. 10. "Thou," i.e. "the Babylonian people."

(c) "Shame, &c." "disgrace and destruction to thyself, instead of security, will be the consequence of thy cruelties."

(d) "Against thy soul," i.e. "to thy own destruction."

(e) v. 11. "The stone," and "the beam." The most inanimate things shall cry out against your conduct; probably proverbs.

(g) v. 13. "In the very fire," and "for very vanity," i.e. probably, "with great uncasiness and danger, and to no purpose." This and the next verse probably look forward to the taking of Babylon by Cyrus, and the inefficacy of all attempts to resist him. In Jer. li. 58. where the downfall of Babylon is expressly mentioned, similar expressions occur. Thus saith the Lord of Hosts, "The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour *in rain*, and the folk *in the fire*, and they shall be weary."

(h) v. 15. "Puttest thy bottle to him," "pressing him to drink more than he ought."

(i) "That thou mayest look, &c." "Not for hospitality, but that he may expose himself, and you may overreach him."

(k) v. 16. "For," i.e. "instead of."

"neighbour drink, that puttest thy
 "bottle to *him* (h), and makest *him*
 "drunken also, that thou mayest look (i)
 "on their nakedness. 16. Thou art
 "filled with shame for (k) glory: drink
 "thou also (l), and let thy foreskin be
 "uncovered: the cup of the LORD's
 "right hand (m) shall be turned unto
 "thee, and shameful spewing *shall be*
 "on thy glory. 17. For the (n) violence
 "of (o) Lebanon shall cover (p) thee,
 "and the spoil of beasts, *which* (q) made
 "them afraid, because of men's blood (r),
 "and for the violence of (z) the land, of (z)
 "the city, and of (z) all that dwell there-
 "in. 18. What profiteth the graven
 "image (s), that the maker thereof *hath*
 "graven it; the molten image, and a
 "teacher of lies, that the maker of his
 "work trusteth therein, to make dumb
 "idols? 19. Woe unto him (a) that
 "saith to the (t) wood, "Awake;" to
 "the dumb (t) stone, "Arise, it shall

(l) "Drink thou also," or "thou also shalt drink;" what thou hast done to others shall be done to thee.

(m) "The cup of the Lord's right hand," i.e. "God's vengeance."

(n) v. 17. "The violence of Lebanon," i.e. "the outrages you committed at the destruction of the temple at Jerusalem;" see v. 8. Jeremiah calls the destruction of Babylon "the vengeance of the Lord, the *vengeance of his temple*." Jer. li. 11. and so Jer. l. 28.

(o) "Lebanon," i.e. "Jerusalem," or "the temple." See Jer. xxii. 6. 20. ante.

(p) "Cover," i.e. "overcome you with dread," "overwhelm you."

(q) "Which, &c." or "shall make thee afraid, &c." "The manner in which thou hast spoiled others shall bring upon thee the fear of being spoiled in like manner thyself."

(r) "Because of men's blood, &c." the same expressions as in verse 8. "as a return for your outrages and cruelties."

(s) v. 18. "The graven image, &c." after these denunciations, what more natural than to contrast the imbecility of idols with the omnipotence of God: the weakness of the trust of Babylon, with the irresistible strength of the trust of Israel? This was probably added to keep the Jews from falling into the idolatrous practices of the Babylonians.

(t) v. 19. "Wood," "and dumb stone," i.e. "idols."

"teach:" behold, it *is* laid over with
"gold and silver, and *there is* no breath
"at all in the midst of it. 20. But

(u) v. 20. "His holy temple" not in a temple made with hands, as idols are, but in heaven. "Behold, the heaven, and "heaven of heavens, cannot contain him;"

"the LORD *is* in his holy temple (u):
"let all the earth keep silence (x) before
"him."

how much less a house which man can build!" See 1 Kings viii. 27.

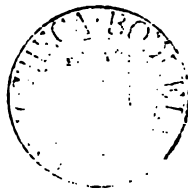
(x) "Keep silence," in reverence and submission.

THIS Work is now brought to its conclusion. It was commenced under a firm conviction, after doubt and examination, of the Divine Origin of the Christian Dispensation, and of the importance, both to individuals and to the nation, of a general practice of its duties. That conviction has received additional strength during the progress of the Work. The series of prophecies respecting the Messiah, the conversion of the Gentiles, and the coming in of all nations to God's worship; the repeated warnings and affectionate exhortations God from time to time gave his people, to keep them stedfast in his faith and service; and the denunciations he pronounced and the judgments he inflicted for their apostacies, form one body of proofs sufficient to satisfy every unprejudiced and considerate mind, that Christianity is the scheme and work of God, and that God's favour

or displeasure depends upon the faith and worship man adopts. The prophecies in the New Testament, and their accomplishment, the conduct of our Saviour and his apostles, the miracles they wrought, the sufferings they endured, and the nature of the precepts they enjoined, are additional grounds for a Christian's faith. And may He, from whom all light and knowledge comes, open our eyes that we may know what is truth, and dispose our hearts to fulfil its dictates, that we may be a wise and understanding people, a thankful, humble and religious nation, and that no private or national vices or neglect may prevent the Lord our God from being near unto us in all that we call upon him for, or obstruct the arrival of those times, when nation shall no longer lift up sword against nation, neither shall they learn war any more.

A TABLE of the Chapters in the Old Testament this Work contains.

Chap.	Page.	Chap.	Page	Chap.	Page
GENESIS . i. . .	501.	1 SAMUEL iii. . .	567.	ISAIAH . xxv. . .	637.
ii. . .	503.	xii. . .	568.	xxvi. . .	638.
iii. . .	504.	xiii. . .	569.	xxx. . .	640.
vi. . .	507.	xv. . .	571.	xxxii. . .	643.
ix. to v. 20. 508.		xvii. . .	573.	xxxvii. . .	644.
xii. . .	510.	2 SAMUEL xii. . .	575.	xxxviii. . .	644.
xviii . . .	511.	xix. . .	577.	xl. to v. 11. 164.	
xix. to v. 30. 513.		xxi. . .	579.	xli. . .	645.
xxii. . .	514.	xxiv. . .	581.	xlili. . .	648.
xxvii. . .	516.	1 KINGS . xlii. . .	582.	xliv. . .	650.
xxxiv. . .	518.	xvii. . .	584.	xlvi. . .	654.
xxxix. . .	519.	xviii . . .	585.	l. 5 to 11. 113.	
xlii. . .	520.	xix. . .	587.	li. . .	655.
xlili. . .	522.	xxi. . .	589.	liii. . .	657.
xlvi. . .	523.	xxii. . .	591.	lv. . .	661.
EXODUS . iii. . .	524.	2 KINGS . ii. . .	593.	lvi. . .	662.
v. . .	526.	v. . .	594.	lvii. . .	664.
ix. . .	527.	ix. . .	596.	lviii. . .	666.
x. . .	528.	x. . .	598.	lix. . .	668.
xii. . .	530.	xviii. . .	600.	lxiii. to v. 19. 106.	
xiv. . .	532.	xix. . .	602.	lxiv. . .	669.
NUMBERS xvi. . .	534.	xxiii. . .	604.	lxv. . .	671.
xxii. . .	536.	PROVERBS i. . .	607.	lxvi. . .	673.
xxiii. . .	538.	ii. . .	609.	JEREMIAH v. . .	676.
xxiv. . .	540.	iii. . .	610.	xxii. . .	679.
xxv. . .	542.	xj. . .	611.	xxiii. 5 to 8. 235.	
DEUTER. iv. . .	543.	xii. . .	612.	xxxv. . .	681.
v. . .	545.	xiii. . .	613.	xxxvi. . .	682.
vi. . .	547.	xiv. . .	615.	EZEKIEL . ii. . .	684.
vii. . .	548.	xv. . .	616.	xiii. . .	685.
viii. . .	550.	xvi. . .	617.	xiv. . .	687.
ix. . .	551.	xvii. . .	619.	xviii. . .	689.
x. . .	552.	xix. . .	620.	xx. . .	691.
xii. . .	553.	ISAIAH . i. . .	621.	xxiv. . .	694.
xiii. . .	555.	ii. . .	625.	DANIEL . iii. . .	696.
xvi. . .	557.	v. . .	627.	vi. . .	698.
JOSHUA . x. . .	558.	vii. 10 to 17. 630.		JOEL . ii. . .	700.
xxiii. . .	560.	ix. to v. 8. 631.		MICAH . vi. . .	703.
JUDGES . iv. . .	561.	xi. . .	632.	HABAKKUK ii. . .	704.
v. . .	562.	xxiv. . .	635.	MALACHI iii. to v. 5. 692.	
1 SAMUEL ii. . .	565.				



THE END.

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